

WEBVTT

1

00:00:00.359 --> 00:00:04.740

Carrington Moore: See some of you all on today, as people begin to trickle into the room. We just want to first

2

00:00:05.160 --> 00:00:12.809

Carrington Moore: Thank sister Carol Copeland Thomas for every week for providing a virtual space for us so we can put our hands together and just put in the chat to say thank you.

3

00:00:13.080 --> 00:00:17.520

Carrington Moore: To Carol for all that you do we want to definitely highlight our international conference that's going to have

4

00:00:17.850 --> 00:00:25.320

Carrington Moore: action packed speakers that are speaking around diversity, equity inclusion and again this is a free conference that we want to make sure that everyone has the access

5

00:00:25.860 --> 00:00:33.480

Carrington Moore: To attend and we're so excited to have for dynamic individuals with us today. The East persons are friends of mine, but also

6

00:00:33.810 --> 00:00:38.460

Carrington Moore: They love the Lord. But on top of that they are at the very least, brilliant. And so we're so grateful to have Minister kingdom.

7

00:00:38.730 --> 00:00:52.650

Carrington Moore: Griffin with us Dr. Wilson. Oh. Hello. Sister Brittany Brantley and pastor Ted one but this one today. Before we start, I want to always open up the space with worship. So we're going to ask us to less than Michelle to lead us in a worship song I sister, Leslie. I saw you.

8

00:00:54.630 --> 00:01:12.690

Leslie Michele: Everyone I as we discuss our faith liberation and the 2020 election. I just want to encourage us to let us hold in our minds that our faith to endure is what helps us to secure our liberation. And so this song is called

9

00:01:21.120 --> 00:01:21.390

With

10

00:01:26.010 --> 00:01:28.410

Leslie Michele: It's impossible.

11

00:01:29.430 --> 00:01:31.140

Leslie Michele: To please

12

00:01:33.690 --> 00:01:35.250

To please

13

00:01:42.120 --> 00:01:43.890

Leslie Michele: It's impossible.

14

00:01:46.530 --> 00:01:48.240

Leslie Michele: To please

15

00:02:04.500 --> 00:02:05.310

Leslie Michele: Hey,

16

00:02:21.720 --> 00:02:22.440

Leslie Michele: Hey,

17

00:02:45.660 --> 00:02:46.020

Leslie Michele: With

18

00:02:51.360 --> 00:02:54.060

Leslie Michele: It's impossible.

19

00:02:55.620 --> 00:02:57.150

Leslie Michele: To please

20

00:02:59.610 --> 00:03:01.380

Leslie Michele: To please

21

00:03:04.560 --> 00:03:06.240  
Leslie Michele: Thing.

22  
00:03:07.260 --> 00:03:09.180  
Leslie Michele: It's just impossible.

23  
00:03:11.520 --> 00:03:13.110  
To please

24  
00:03:15.690 --> 00:03:17.100  
To please

25  
00:03:36.300 --> 00:03:36.960  
Leslie Michele: Hey,

26  
00:03:44.130 --> 00:03:44.700  
Leslie Michele: Hey,

27  
00:03:56.040 --> 00:03:57.750  
Leslie Michele: Impossible.

28  
00:03:59.580 --> 00:03:59.910  
To

29  
00:04:07.980 --> 00:04:08.580  
Leslie Michele: Need

30  
00:04:50.970 --> 00:04:52.710  
Leslie Michele: Cause without it.

31  
00:04:54.090 --> 00:04:55.980  
Leslie Michele: It's impossible.

32  
00:05:03.930 --> 00:05:04.770  
Leslie Michele: Oh,

33  
00:05:07.980 --> 00:05:09.870  
Leslie Michele: It's impossible.

34

00:05:25.980 --> 00:05:31.050

Carrington Moore: Together for our God is moving our lives. We know that it might be on zoom. We might be

35

00:05:31.050 --> 00:05:32.700

Carrington Moore: At our home and our prayer closet. We could

36

00:05:32.700 --> 00:05:48.150

Carrington Moore: Still got give God praise, knowing that we need faith to please the Lord, thank you so much to Leslie, let's open up in prayer and let us pray in your own way, please, assume your own posture of prayer. God, we thank you Jesus. We thank you for all that you're doing in our lives. God, we

37

00:05:48.150 --> 00:05:48.600

Theodore Williams: Thank you.

38

00:05:48.810 --> 00:05:54.360

Carrington Moore: God that you've put the power of the holy spirit living inside of us like God that we might move towards liberation.

39

00:05:54.630 --> 00:06:04.230

Carrington Moore: We thank you for this wonderful panel today, got a pair that up with us and all that we do and say, help us to make meaning together this we pray in the name of Jesus Christ living savior, little one. Say amen.

40

00:06:04.650 --> 00:06:13.650

Carrington Moore: Man about a family. I'm so happy to be with you all on today I have a great panel. Some my friends who I definitely admire and

41

00:06:14.040 --> 00:06:18.960

Carrington Moore: Just I'm so grateful for them to be with us today. We've been talking about something called the abundant life.

42

00:06:19.380 --> 00:06:30.960

Carrington Moore: And Jesus. Jesus. He came down, he had the audacity to say to his disciples that I have come that you might have life and that life more abundantly. I was just trying to make a connection

between the intersection

43

00:06:31.710 --> 00:06:42.330

Carrington Moore: Of faith of justice and liberation in many ways we've talked about Jesus came and Jesus thesis statement was this, he says I in Luke chapter five says the spirit of Lord is upon me.

44

00:06:42.570 --> 00:06:52.380

Carrington Moore: He has anointed me to proclaim good news and the cactus recovery of sight to the blind to proclaim the acceptable year of ignored or the year of jubilee or the year of

45

00:06:52.740 --> 00:06:58.980

Carrington Moore: Liberation, and many ways, Jesus, he talks about the kingdom of God of this makes something that is full of love.

46

00:06:59.370 --> 00:07:09.330

Carrington Moore: And Justice liberation or the kingdom of God for Jesus was something that was full of love and justice, and this watch is praised this way by kingdom come, thy will be done on earth.

47

00:07:09.900 --> 00:07:18.450

Carrington Moore: as it is in heaven. And so in many ways for us the gospel at Bethel African Methodist Episcopal Church. The gospel is not just a inward transformation.

48

00:07:18.900 --> 00:07:30.630

Carrington Moore: Your mind and your heart, your soul is also an outward transformation of the material world around you. And so in many ways. We want to make sure that we have good news, not just about Jesus can save your life, your

49

00:07:31.050 --> 00:07:39.300

Carrington Moore: Good news, not just about individual salvation, but this is good news about how God is saving all of creation and that means that justice.

50

00:07:39.600 --> 00:07:49.860

Carrington Moore: And liberation must be made manifest and someone else we want to stay in that same line of thinking on today with this conversation with our wonderful panelists last week. Want to give God praise for

51

00:07:50.220 --> 00:07:59.700

Carrington Moore: Pastor Jamison and Minister Arla as we talked about Howard Thurman, I want to put in the chat. Real quick, I wonder for something that's centered us last week as we talked about how a Thurman, and

52

00:08:00.090 --> 00:08:12.030

Carrington Moore: Thurman not he wasn't just only a mentor. Dr. King. But he was a mystic, he was a prophet and theologian we meditated on the scripture with Minister or lay a pastor. James And last week, and it says there is something everyone that will

53

00:08:12.420 --> 00:08:23.730

Carrington Moore: Listen for the sound of the genuine and yourself and you cannot hear it will never find whatever it is, what you are searching for. And so I want to submit your brothers and sisters that that we have to listen.

54

00:08:24.330 --> 00:08:32.790

Carrington Moore: To the sound of the genuine actually Jesus says this way. Keep the disciples were asking where's the Kingdom of God is over there, over there and she says, The kingdom of God.

55

00:08:33.300 --> 00:08:40.650

Carrington Moore: Is needed. And so today we're talking about liberation liberation. I just not come through, through the love of the

56

00:08:41.160 --> 00:08:46.770

Carrington Moore: Or it doesn't come through the benevolence of political leaders, a liberation.

57

00:08:47.310 --> 00:08:54.990

Carrington Moore: That begins with you begins with us. And that's going to be the topic of today's conversation. So I want to introduce our wonderful panel who I love, very

58

00:08:55.710 --> 00:09:03.420

Carrington Moore: Deeply I want to start with my dear brother, Dr. Wilson. Hello. He is no stranger to the Bethel communities preach for us anytime you forward. So we're so grateful.

59

00:09:03.630 --> 00:09:14.070

Carrington Moore: To have them. Dr. Kelly want to receive this downtown State University. We got an undergraduate degree when he went on to get his master's degree in education from University of Rhode Island. He went on to get his PhD.

60

00:09:14.280 --> 00:09:26.820

Carrington Moore: FROM MIAMI of Ohio. He's currently a faculty member, a tenure track professor at the University of North North Carolina Wilmington. We teach us literature Africana Studies and education. So we're so grateful for him, we can put our hands together for Dr.

61

00:09:27.150 --> 00:09:35.370

Carrington Moore: Wilson. Oh, Kelly, he is from next town, Ohio. He's from the best graduating class of cheney high school attending class of 2005 so we're so grateful for that.

62

00:09:35.580 --> 00:09:47.760

Carrington Moore: On today, I want to introduce my dear sister Kayla Griffin. Mr. Kayla she's been with us before she wildest before. So we're so grateful for, for her today she went to Cal State University. She went on to get her master's in public administration, but also

63

00:09:48.480 --> 00:09:57.840

Carrington Moore: her law degree from I can stick in the first day or from. I'm sorry, from Cleveland State University where she has passed the bar. She's working with Sonia wonderful or

64

00:09:58.620 --> 00:10:11.190

Carrington Moore: Currently serving as director of wire vote matters I in Cleveland, Ohio, which is the campaign director for all of Ohio. So we're so grateful for her own today. She also can play some ball so he will have you ever went cold it's over.

65

00:10:11.430 --> 00:10:14.940

Carrington Moore: You want to place on Five on five, want to pick up Kayla, she got a smooth jumps.

66

00:10:15.690 --> 00:10:20.670

Carrington Moore: Are so ready for supper Minister killer Griffin. We also have our dear brother who's been with us before

67

00:10:20.970 --> 00:10:30.960

Carrington Moore: Pastor Ted Williams from Chicago, and he's a politician, he's a he's a political scientist. He's an instructor. He got his master's his bachelor's degree from University of Chicago.

68

00:10:31.140 --> 00:10:36.360

Carrington Moore: He's also been a professor at University of Chicago Moody currently pieces of Chicago State University.

69

00:10:36.780 --> 00:10:42.750

Carrington Moore: He is created as the director of the wonderful critically acclaimed 1619 project.

70

00:10:43.110 --> 00:10:54.690

Carrington Moore: Journey of people, which is still doing phenomenal, not just in Chicago, but before covert they were traveling all across the country. So we're so grateful for this dynamic brother being with us today for our put our hands together for pastor

71

00:10:54.990 --> 00:10:57.870

Carrington Moore: Williams. And last but not least, my dear sister.

72

00:10:58.170 --> 00:11:08.610

Carrington Moore: Sister Brittany brown almost car caster pretty badly. I'm not sure if that's prophetic or not. We're so grateful for bringing brown and be with us on today. She is a phenomenal attorney, she's she was ranked as one of the best

73

00:11:09.840 --> 00:11:22.380

Carrington Moore: Attorneys of color, not in Cleveland, not only not in Ohio, but in the United States of America. So she is phenomenal at what she does, she went to University of Cincinnati, where she got a degree in English literature, she went on to get her.

74

00:11:22.770 --> 00:11:31.200

Carrington Moore: Law degree from Notre Dame University sorts of grateful for her. She loves the Lord. She is dynamic or cultural commentary is phenomenal. And I'm not allowed.

75

00:11:31.500 --> 00:11:37.860



Carrington Moore: To put on her Twitter handle, but she's probably my favorite person to follow on Twitter. She's absolutely hilarious, but where's the repo.

76

00:11:38.250 --> 00:11:41.340

Carrington Moore: For Minister Bradley once a day if you have to put your hands together one time.

77

00:11:41.550 --> 00:11:49.770

Carrington Moore: One more time for our panel. So we're going to jump right into it. When I get our juices flowing when I got my mind going. And so I want you all to say that the panel. I love them.

78

00:11:49.920 --> 00:11:55.830

Carrington Moore: I say every day that I every time we come on on on our time together for Bethel Bible study. Our job is to think

79

00:11:56.700 --> 00:11:59.520

Carrington Moore: To learn and to grow, and we encourage

80

00:11:59.880 --> 00:12:10.710

Carrington Moore: difference of opinion in this space. Why, because we believe that liberation is predicated on innovation and innovation is predicated on dialogue. So today, as we're all talking. I want you all to put your thoughts.

81

00:12:11.070 --> 00:12:21.090

Carrington Moore: In the chat. Don't be scared publisher thinking in the chat. We'll do our best to deal with our panelists to to speak freely from the heart and freely from the Holy Spirit. So I'm going to jump into it with our first question.

82

00:12:21.810 --> 00:12:36.180

Carrington Moore: And our first question I want to start off with you Dr. Koh, I want you to answer this question. How would you describe where we are, how would you locate us collectively theologically and culturally in this moment. Dr color.

83

00:12:39.960 --> 00:12:41.310

Carrington Moore: What you just saw, my dear brother.

84

00:12:41.850 --> 00:12:42.720

Wilson Okello (he/him/his): I started going in.

85

00:12:46.140 --> 00:13:00.750

Carole Copeland Thomas: And actually, do you mind if I take a quick screenshot of all of you. I have all of you spotlighted. So if you just look at your cameras and give me a great big smile, then I won't interrupt you. Again, here we go. Thank you so much. Thank you.

86

00:13:03.180 --> 00:13:10.260

Wilson Okello (he/him/his): THANK YOU SO MUCH MORE FOR THE OPPORTUNITY invitation to to think with these brilliant minds continuously

87

00:13:11.070 --> 00:13:25.200

Wilson Okello (he/him/his): Honored to be in the presence of me just getting honored to reverence him in revenue white ham and I'm so grateful for your leadership and the anointing that is over this particular body. And so, thank you. Thank you for the opportunity.

88

00:13:26.310 --> 00:13:34.560

Wilson Okello (he/him/his): rather more your question I think is a really good one moment things i i really appreciate about poets and artists.

89

00:13:34.950 --> 00:13:49.080

Wilson Okello (he/him/his): Writers literary minds is their ability to really chronicle the times to present us with these sort of rich archives so that our past need not be out of touch with the patterns of our historical moment. And so I want to defer

90

00:13:49.440 --> 00:14:02.100

Wilson Okello (he/him/his): To one of our sage historians, if you will, with James Baldwin and one of his seminal texts and a chapter, it calls down at the cross letter from a region in my mind, he wrote, if we do not there, everything

91

00:14:02.910 --> 00:14:11.190

Wilson Okello (he/him/his): The fulfillment of that prophecy recreated from the Bible in a song bias lead is upon us. God gave no of the rainbow side.

92

00:14:12.570 --> 00:14:18.960

Wilson Okello (he/him/his): Noble water. The five next time, see black black mattering as I consider

93

00:14:19.410 --> 00:14:30.330

Wilson Okello (he/him/his): baldwins prophecy is an elusive project this notion of black mattering is an elusive project one that literally grapples in definitely with this sort of anti black insistence on

94

00:14:30.540 --> 00:14:39.690

Wilson Okello (he/him/his): Life as social death. And so we need look no further than the incident of a couple of days ago with Brother Wallace in Philadelphia to remind us and

95

00:14:40.020 --> 00:14:55.350

Wilson Okello (he/him/his): That once again mental health wrapped in blackness is entitled to lethal force so anti blackness is that persists as an epidemic, right, the ways we know ontological ways we exist in a way we are spiritual and ideological

96

00:14:55.800 --> 00:15:06.000

Wilson Okello (he/him/his): In a logical way, I should say is literally assaulting black bodies. The irony of this particular moment that we're in is that we're in an heightened sense of awareness in this country.

97

00:15:06.240 --> 00:15:15.120

Wilson Okello (he/him/his): Right, we're in a heightened sense of awareness in this country. And so as I, as I think about the the assumptions around heightened awareness.

98

00:15:15.390 --> 00:15:21.240

Wilson Okello (he/him/his): Just like it was in Birmingham in 1963 the thought was that heightened awareness would

99

00:15:21.570 --> 00:15:27.630

Wilson Okello (he/him/his): would expose white supremacy for what it was able to expose his vitriol it would expose the literal meanness

100

00:15:27.840 --> 00:15:31.590

Wilson Okello (he/him/his): Right through sounds and images, these things would go on to move the heart.

101

00:15:31.800 --> 00:15:44.130

Wilson Okello (he/him/his): Of people and move the hearts of a nation, and to some degree, things have shifted are beginning to tilt in this moment, but the error of that logic. Then and Now was that white supremacy was a rational project.

102

00:15:44.730 --> 00:15:52.470

Wilson Okello (he/him/his): Right. See, I think folks thought that white supremacy responds, or would respond to the pain of people that it would recognize the error.

103

00:15:52.590 --> 00:16:02.430

Wilson Okello (he/him/his): Of his ways. We were wrong white supremacy is an irrational project. It's the monster. We have kept feeding and really can no longer control some of us are still startled.

104

00:16:02.550 --> 00:16:10.620

Wilson Okello (he/him/his): By his wrath. Right. So whiteness and, by extension, white supremacy is the uninterrupted power and in a capitalistic society.

105

00:16:10.740 --> 00:16:17.040

Wilson Okello (he/him/his): Been on neoliberalism. Right, so I get mine. You get yours. We don't have models for what it looks like to give up.

106

00:16:17.190 --> 00:16:26.040

Wilson Okello (he/him/his): That power. So we're asking white folks we're asking, even people of color to give up something that we want so desperately. And so I appreciate Baldwin.

107

00:16:26.160 --> 00:16:35.670

Wilson Okello (he/him/his): Even in talking to his nephew to remind them that there's really no need for you to be like those people talking about white people because he understood that just a fragment.

108

00:16:35.850 --> 00:16:48.270

Wilson Okello (he/him/his): Of their white power, the power that comes with whiteness when never mirror the uninterrupted power that white supremacy has. So I want to respond to your question, remember more that where we are is in the next time.

109

00:16:48.750 --> 00:16:57.990

Wilson Okello (he/him/his): Right, we are in the next time that James Baldwin warned about and we have a unique responsibility, I believe, to teach to preach and to serve in and from

110

00:16:58.140 --> 00:17:11.190

Wilson Okello (he/him/his): That particular place as Morrison reminds us in this place where black people are concerned, I'm wondering right now. And I think we'll get into it. But what is the sound. What does that look, what is the literal feel of doing a scholarship our plot our politics.

111

00:17:11.640 --> 00:17:26.820

Wilson Okello (he/him/his): Theology of consequence. Right. What does it mean to to sort of engage in a theology, a scholarship a politics of consequences. So that's sort of how I'm meditating on this moment and look forward to to really sort of pursuing that as we go forward.

112

00:17:27.960 --> 00:17:36.870

Carrington Moore: Was a word, sir. I appreciate you sharing that I love starting off with James Baldwin saying you can the fire. Next time you're saying we are in

113

00:17:37.380 --> 00:17:48.930

Carrington Moore: The next time I appreciate it. In many ways, how you can have that conversation in terms of wearing a heightened awareness in this country. And we have to really figure out as black people. How do we maneuver.

114

00:17:49.410 --> 00:17:58.800

Carrington Moore: Around this space of liberation. We know that that voting is important but but voting, going to the ballot box that's not that the gate, that's not the end of liberation. That's the beginning

115

00:17:59.040 --> 00:18:10.440

Carrington Moore: It's, I love the call that sense of urgency that was in your opening statement. I want to go to minister Bradley, real quick, Minister, Brittany Brownlee I wanna, I wanna, I want to ask you this question one.

116

00:18:11.580 --> 00:18:20.550

Carrington Moore: How would you describe where we are right, how, how would you look at us collectively the logic we are culturally or you can answer this question, Minister, Brittany,

117

00:18:21.990 --> 00:18:27.030

Carrington Moore: What does liberation look like to you so you can pick any of those questions that you might want to answer. Okay, so

118

00:18:27.690 --> 00:18:40.980

Brittany Brantley: First of all, I want to thank you, Reverend more for, for having me on. It's my first time, but hopefully won't be my last time, and I really appreciate what you're doing in this moment and having a space for those dialogue so

119

00:18:41.460 --> 00:18:54.750

Brittany Brantley: It's hard to follow my brother Wilson, you know, he really really really demonstrated that that that very well, but to speak to the moment where we are right now.

120

00:18:55.380 --> 00:19:03.420

Brittany Brantley: I think we're at a pivotal moment right if we, if we look at the current landscape, but the current temperature of this country.

121

00:19:03.810 --> 00:19:17.970

Brittany Brantley: You know, we've seen some some terrible things from from a pandemic to police brutality, but I think out of these terrible things have come an urgency and a resolve unlike anything that I've seen in my lifetime.

122

00:19:18.810 --> 00:19:30.450

Brittany Brantley: This pandemic has has given us an opportunity to be still and survey the landscape, and I'll take it from a theological standpoint. The church has been forced to innovate on the fly.

123

00:19:31.200 --> 00:19:40.470

Brittany Brantley: We're no longer doing ministry, the same way. We're using new tools to reach more people we have been provided with a reset button.

124

00:19:40.770 --> 00:19:49.500

Brittany Brantley: Where we can take a look at our mission. Our

mission our visions, how we can make sure that we're still relevant what vehicles, we're using to deliver our messages.

125

00:19:49.890 --> 00:20:01.560

Brittany Brantley: Figuring out ways to reach those who are called to heroes. And again, I want to applaud Bethel. A me for being one of those churches was using his platform to have conversations like this.

126

00:20:02.070 --> 00:20:13.170

Brittany Brantley: My Church in Youngstown has also been active and having these types of conversations and dialogue and so I think we're seeing a reversion back to the early church in Acts

127

00:20:13.710 --> 00:20:25.560

Brittany Brantley: Where they went from house to house and I think that this has given us an opportunity to consecrate our homes and so many of us have been brought up to and condition really to believe

128

00:20:26.160 --> 00:20:36.210

Brittany Brantley: In only the temple or our church buildings and don't get me wrong, I fully believe in the power of the temple and in the power of collective worship. But I think that

129

00:20:36.510 --> 00:20:46.590

Brittany Brantley: In teaching. Some of us have neglected viewing our homes as places where God resides. And I truly believe that this crisis has provided us with

130

00:20:46.830 --> 00:20:59.820

Brittany Brantley: Another opportunity to know God for ourselves in an intimate ways. And we've also been provided opportunities to directly impact our communities. Those that were suffering because of the pandemic, those who are

131

00:21:00.420 --> 00:21:12.720

Brittany Brantley: You know, in need of our advocacy for social justice and I'm just going to go to your other question about liberation and you know that the name of Jesus.

132

00:21:13.320 --> 00:21:24.390

Brittany Brantley: Speaks of his purpose, it speaks liberation. So Yeshua. It means to deliver to save to rescue and so you said at the

beginning, Carrington.

133

00:21:24.690 --> 00:21:28.830

Brittany Brantley: That in the gospel. St. Louis, Jesus speaks about his anointing to preach

134

00:21:29.160 --> 00:21:37.350

Brittany Brantley: And bring deliverance to the people he directly speaks of his assignment to preach the gospel to the poor to heal those who are brokenhearted.

135

00:21:37.680 --> 00:21:48.120

Brittany Brantley: To preach deliverance to those who are captive to set them free and to liberate those who have been harmed is Jesus's explicit assignment on earth. He was sent.

136

00:21:48.720 --> 00:21:59.400

Brittany Brantley: To Earth for liberation and we see him doing that all throughout the Scriptures, we see him advocating for centers for the poor for those who were outcasts of the Roman Empire.

137

00:21:59.760 --> 00:22:11.460

Brittany Brantley: We see a revolutionary Jesus who accepts women into his ministry and who values, their voices. We see Jesus who demonstrates his love toward outsiders with a parable of the Good Samaritan.

138

00:22:11.910 --> 00:22:18.540

Brittany Brantley: The breeze passed on by the Levi passed him by. It was a Samaritan who showed compassion.

139

00:22:18.900 --> 00:22:28.080

Brittany Brantley: So that tells me that we don't have to have certain titles or certain positions in a church or even in government to make an impact, where it's a free others.

140

00:22:28.560 --> 00:22:39.600

Brittany Brantley: What we need is compassion and that's our mandate from Jesus, go and do likewise. And as a church. We often lots of focus on the divinity of Jesus.

141



00:22:40.170 --> 00:22:49.740

Brittany Brantley: Well, that guy was a radical and he surrounded himself with other radicals and they hated him because he didn't care about their politics or their ideologies.

142

00:22:50.040 --> 00:23:02.040

Brittany Brantley: And he was willing to pull out his whip and flip tables for justice, he wasn't afraid to stand up to white supremacy and he was willing and he actually did give up his life.

143

00:23:02.400 --> 00:23:21.510

Brittany Brantley: So that we could not just have a life. But as you said character. So we could have abundance. And so if we are to live like Jesus, and Jesus is our prototype and he is and it is our duty to free the masses to sacrifice our comfort our time and to continue Jesus's work on Earth.

144

00:23:23.100 --> 00:23:31.830

Carrington Moore: That's good. Brothers and sisters, we've already got two sermons one from doctoral fellow he called it the fire. Next time, and then another one from Dr Brantley

145

00:23:32.460 --> 00:23:42.210

Carrington Moore: Rules for radicals. I'm a little that her sermon. Anyway, I love what you said I Minister Bradley, in many ways, you talked about Jesus being a radical and I think a lot of times in our theology, we focus on the

146

00:23:42.540 --> 00:23:45.270

Carrington Moore: Personal piety, where we focus on how Jesus

147

00:23:46.020 --> 00:23:55.980

Carrington Moore: saved our individual souls, but we haven't talked about the calling that we have in terms of sharing the gospel with people around us. The key word that you use there. That was brilliant was compassion.

148

00:23:56.250 --> 00:24:01.680

Carrington Moore: When Jesus had passion and put passionate others around them. But he also had compassion on people around us.

149

00:24:01.860 --> 00:24:08.970

Carrington Moore: I love the parallel that you may immediately as we know that Jesus was a poor Palestinian how the melon native Jewish man wrestling against Roman supremacy.

150

00:24:09.120 --> 00:24:23.640

Carrington Moore: And we are beautiful black people wrestling against white supremacy. So I love the parallel and terms of the divinity of Jesus in terms of obeying God, but also the divinity of his work, right. So she is our prototype and I love lifting it up, who want to go to pastor, Ted.

151

00:24:24.780 --> 00:24:34.230

Carrington Moore: I want. I want you to jump right into a Pastor Tim matches question pastor. What is what is liberation and how would you locate us in this moment, you know, logically, and culturally

152

00:24:34.920 --> 00:24:35.820

Theodore Williams: So, thank you.

153

00:24:36.780 --> 00:24:38.190

Theodore Williams: again for having me on.

154

00:24:38.580 --> 00:24:47.100

Theodore Williams: You know we just keep going back and forth. I had him at my service on Sunday. I'm here with him on Wednesday up I bring you back Sunday we will keep rotating through this thing because

155

00:24:47.820 --> 00:24:56.700

Theodore Williams: I believe that God has really helped us to come together for such a time as this. And so I want to thank you and thank everyone who is here today. It is an honor to be before you

156

00:24:57.270 --> 00:25:03.870

Theodore Williams: I do want to talk about this within the context of our story and our journey. I think it's very important as we look at the Old Testament.

157

00:25:04.170 --> 00:25:13.710

Theodore Williams: God was constantly reminding the Israelites to remember right, remember where I brought you from to create a marker creative celebration creative moment where you remember where we've come from.

158

00:25:13.920 --> 00:25:24.840

Theodore Williams: So that you can remember where you're going. Unfortunately, in America, we have a very short memory and a poor understanding of history, but we are in the 400 and first year if you will officially

159

00:25:25.530 --> 00:25:36.330

Theodore Williams: That we recognize people of color of African descent being I in this country august 20 16 1920 enslaved Africans arrived on the shores of point comfort, Virginia.

160

00:25:36.630 --> 00:25:45.150

Theodore Williams: And here we are 400 years later, ladies and gentlemen, and we still are struggling with many of the challenges and problems that we have dealt with over

161

00:25:45.570 --> 00:25:54.600

Theodore Williams: The last few generations of our journey journey. So we look at this question of where we are today, right, we look at the question of, of where we are and where we're going. And I, you know, and

162

00:25:55.020 --> 00:26:00.540

Theodore Williams: Sometimes encouraged and sometimes discouraged. As I as I look back, right over the idea that

163

00:26:01.050 --> 00:26:07.230

Theodore Williams: That we are still fighting for voting rights and we're still fighting for housing right so we're still fighting for equality, the average African American

164

00:26:07.500 --> 00:26:16.830

Theodore Williams: Is worth one 10th what the average white American is we're looking at 2013 COURT CASE THAT GOT IT. THE CIVIL the Voting Rights Act of 1965

165

00:26:17.100 --> 00:26:29.160

Theodore Williams: And so that state after state is still now trying to suppress the right to vote between 2000 and 16,018 17 million Americans were purged from the voter rolls. We have the highest incarceration rate in the entire world.

166

00:26:29.640 --> 00:26:38.190

Theodore Williams: And now we have about 6 MILLION PEOPLE ACROSS THE COUNTRY WITH FELONIES WHO HAVE LOST THE RIGHT TO VOTE. And so we look at this, this question you ask a question of liberation.

167

00:26:39.090 --> 00:26:48.000

Theodore Williams: Our liberation. We understand is primarily spiritual and we have the ability through our Lord and savior to be liberated spiritually.

168

00:26:48.630 --> 00:26:57.660

Theodore Williams: But as you understand. And as we all understand Jesus came to set the captives free. And so the liberation that we're talking about is partially a spiritual liberation.

169

00:26:58.290 --> 00:27:03.090

Theodore Williams: But my Bible teaches me that God wants justice on this earth as well. If you look at Matthew chapter 22

170

00:27:03.480 --> 00:27:07.890

Theodore Williams: Jesus talked about how he said to his disciples give to Caesar what is Caesar's

171

00:27:08.190 --> 00:27:14.190

Theodore Williams: And give to God. What is God's laying out the concept of dual citizenship. Right. He could have said very simply.

172

00:27:14.370 --> 00:27:21.480

Theodore Williams: You don't have to listen to CDs or you just have to listen to me. Or you could have said very simply give to Caesar what is Caesar's and don't worry about this. We're obligations in the kingdom of heaven.

173

00:27:21.660 --> 00:27:32.550

Theodore Williams: But what he said was it that you have dual citizenship, you have obligations here on this earth and you have obligations in heaven. And so as a citizen. Today I recognize that my obligation.

174

00:27:32.850 --> 00:27:38.520

Theodore Williams: Is to engage in these communities to try to fight for justice to try to fight for

175

00:27:39.000 --> 00:27:50.280

Theodore Williams: Freedom for the marginalized who tried to press forward on this journey of equality and that does not negate my relationship to the kingdom of God. In fact, the kingdom of God empowers me

176

00:27:50.640 --> 00:28:02.310

Theodore Williams: To fight for justice here on this earth. And so we have a long way to go. Reverend Carrington, but we've come a long way and we must understand the African American community represents the

177

00:28:03.150 --> 00:28:09.630

Theodore Williams: The wealth of the African American community falls, the top 10 wealthiest nations in the entire world if we were a separate nation.

178

00:28:09.900 --> 00:28:18.150

Theodore Williams: We have a \$1 trillion economy. And so sometimes we look at the glass half empty. We've got to recognize the glasses also have for as we've talked about our liberation.

179

00:28:18.480 --> 00:28:27.300

Theodore Williams: We recognize that, yes, we are still fighting for many things, but we are a powerful group. We are a powerful minority group in this country.

180

00:28:27.660 --> 00:28:33.960

Theodore Williams: And I don't know about you, but I recognize that this is my country, and I'm not going anywhere. And so we continue to fight.

181

00:28:34.260 --> 00:28:42.750

Theodore Williams: And we continue to build on the victories of many, many generations of people who've come before us and we stand on their shoulders and even in this perilous moment.

182

00:28:43.290 --> 00:28:57.300

Theodore Williams: I still have hope because our Lord and Savior gives us hope and he's brought us a long way and shown us where we can go

and I believe that we are closer now than we were before. And so I choose to have hope. Even in this challenging challenging moment.

183

00:28:57.810 --> 00:29:03.030

Carrington Moore: That's good pastor to watch almost the keep going because you know as a word while I connect with

184

00:29:03.630 --> 00:29:07.980

Carrington Moore: Minister, a brand new set of what you said around the power to remember. I think why

185

00:29:08.220 --> 00:29:16.950

Carrington Moore: religious ritual is so important. And I think Minister Brantley talked about that in this moment of how we define religious ritual because a ritual reminds us to remember

186

00:29:17.220 --> 00:29:26.220

Carrington Moore: Right and to remember where God has brought us from it so many ways I love which is China right it's important for us to remember. I love the emphasis that you placed on

187

00:29:26.700 --> 00:29:36.540

Carrington Moore: One of the tools of liberation, which we're talking about this group economics. And so it is true that black people in Boston or \$8 \$200 in LA \$22 that Atlanta. But despite

188

00:29:36.870 --> 00:29:48.180

Carrington Moore: The lack of wealth that we might have but collectively I'll you said we're all \$1 trillion dollar economy. And so you were talking about some of the tools of liberation, you were alluding to, that is group economics. So thank you for

189

00:29:48.450 --> 00:29:58.230

Carrington Moore: bringing that up. And then also the power to hope that we feel to the Holy Spirit and saying that, number one, we helped build this country and then do to we're not going anywhere. So we have to hold on.

190

00:29:58.680 --> 00:30:07.950

Carrington Moore: To hope and believing through our efforts that things will get better. Let's go to pastor Kayla, I'm just being prophetic all day today. I just called you pastor Kayla Minister Kayla

list. I'll bring it to you.

191

00:30:08.070 --> 00:30:10.650

Carrington Moore: Real quick, how would you describe

192

00:30:10.980 --> 00:30:16.860

Carrington Moore: Liberation. And how would you describe this moment. Now, as you look at us culturally theologically collective and how would you do that.

193

00:30:18.210 --> 00:30:27.480

Kayla Griffin: Yeah, first giving honor to all those who are really spoken behind before me. I think that where you guys have grounded us this right where

194

00:30:29.100 --> 00:30:49.560

Kayla Griffin: Right where I want to, you know, take, take hold of liberation for for the last couple years I've been in this battle of what freedom and liberation looks like been saved a mighty long time as the saints would say, but have wrestled with this notion, or this concept of needing

195

00:30:50.850 --> 00:30:59.310

Kayla Griffin: Needing to see liberation for myself and for my people and understanding that where we are in this country.

196

00:31:00.000 --> 00:31:16.260

Kayla Griffin: Our country has sold us a bill of goods that will tell us that individual liberation is enough, but it is the collective liberation that my brother just spoke about that we have to see in order for us to really be free.

197

00:31:18.690 --> 00:31:27.090

Kayla Griffin: James Baldwin said to be relatively conscious in this in this country is to be in a constant state of rage and so I felt like

198

00:31:27.810 --> 00:31:37.290

Kayla Griffin: For the last few years, I've been wrestling with this like rage that is building up because we continue to see injustice and we continue to see

199

00:31:38.070 --> 00:31:50.070

Kayla Griffin: denigration of our people and the pandemic has really caused us to sit down and take note and take stock of everything that is happening and not just as I feel like we are.

200

00:31:50.790 --> 00:31:56.670

Kayla Griffin: We are really in a deja vu moment because we remember I'm in the civil rights movement, it was

201

00:31:57.630 --> 00:32:08.460

Kayla Griffin: It was when the cameras were put on the struggles of the people in the South, that the that the world really took hold, and woke up to see what's going on.

202

00:32:08.790 --> 00:32:21.600

Kayla Griffin: Now we are at an we are in a time, not just not just even in this country, but like we're brothers and sisters in Nigeria where we are, we are seeing the images of black and brown bodies being denigrated

203

00:32:22.050 --> 00:32:33.750

Kayla Griffin: Killed in the streets and whether it's in Philadelphia, or if it's Nigeria, it looks too much the same. And, and we as a people as a collective

204

00:32:34.260 --> 00:32:48.060

Kayla Griffin: Throughout the diaspora. We are really taking hold to say enough is enough. And the promises that were rendered to us some 400 years ago we are coming to receive it like we are taking it now.

205

00:32:48.780 --> 00:32:55.140

Kayla Griffin: I think that where we are in this in this time with this election cycle in this election season.

206

00:32:55.710 --> 00:33:05.490

Kayla Griffin: As you mentioned, we talked about voting a lot and we have preached voting and i that is my job. I tell people all the time to go out and exercise their vote, but

207

00:33:06.150 --> 00:33:12.120

Kayla Griffin: We have to be understand it has to be conscious that



voting is just the front door to the mansion of democracy.

208

00:33:12.570 --> 00:33:21.900

Kayla Griffin: And there is so many other ways that we can engage in this process and see liberation for our people, but we cannot

209

00:33:22.410 --> 00:33:34.290

Kayla Griffin: We cannot do it on an individual basis. We have to come together, we have to have a collective mind a collective agenda and program that we want to see pushed through and right

210

00:33:34.890 --> 00:33:44.250

Kayla Griffin: And so until we can say that while the black family and Cleveland or the black family and in New Orleans. They may not make enough

211

00:33:44.790 --> 00:33:53.160

Kayla Griffin: You know individually on their own. But when we put our money together and we have a collective economic power. We can have a we have a say.

212

00:33:53.400 --> 00:34:00.510

Kayla Griffin: Organize when they when I went through organizing course. They said it is organizing a bodies and organizing wealth.

213

00:34:00.750 --> 00:34:12.570

Kayla Griffin: That really make a change and really make a difference. And I think for so long. We have been trying to reach liberation and freedom on our own individually. And we see that even when we have a black man in the White House. It does not cause

214

00:34:13.140 --> 00:34:21.030

Kayla Griffin: The world of good for us in this country and we are seeing that people are still being killed. I'm in Cleveland. So Tamir Rice can still be slain.

215

00:34:22.800 --> 00:34:29.970

Kayla Griffin: Black boys are still adult defy and we have a black man in the white house until, until we as a collective

216

00:34:30.480 --> 00:34:38.850

Kayla Griffin: Really say okay this is what we are going to do. This is our agenda. And I think that's where we are now, where we are saying this is our agenda. This is what we want to see. We want to see.

217

00:34:39.480 --> 00:34:49.980

Kayla Griffin: Dignity black brought to the black lives. We want to see dignity to our working experience when we are living in the midst of a global pandemic and black and brown folks are the ones who are

218

00:34:50.670 --> 00:34:56.790

Kayla Griffin: Essential workers. So it's not that we're catching Colbert at a higher at a higher rate, but we are dying.

219

00:34:57.000 --> 00:35:08.250

Kayla Griffin: At higher rates. It shows us the disparities that we have in this country and we are saying ENOUGH IS ENOUGH PEOPLE ARE enraged and violently. We are at a time where folks are saying we don't care.

220

00:35:08.580 --> 00:35:18.330

Kayla Griffin: Any longer about what is going or respectability, we are putting respectability aside and saying, by any means necessary we will be free.

221

00:35:19.800 --> 00:35:20.760

Carrington Moore: That's good. You

222

00:35:21.060 --> 00:35:31.410

Carrington Moore: You took us in a great direction Minister Griffin with that around as how it's important to cast aside respectability politics. One of the things that we talked about.

223

00:35:32.070 --> 00:35:39.150

Carrington Moore: Balto is the ways in which white supremacy manifest itself in the lived experiences of black people. It's important to say to give even

224

00:35:39.630 --> 00:35:44.250

Carrington Moore: Certain level of criticality to our own culture, meaning that the way

225

00:35:44.820 --> 00:35:51.300

Carrington Moore: That white supremacy manifest itself in terms of the plundering of black bodies, but also the economic plunder and how that

226

00:35:51.630 --> 00:36:00.810

Carrington Moore: impacts us differently. So we think about respectability. I think in this election has been really important to say that we think about the compounded oppression of

227

00:36:01.530 --> 00:36:05.550

Carrington Moore: Tamir Rice or the compound oppression of a model. I'll bury the compound of

228

00:36:05.790 --> 00:36:14.670

Carrington Moore: oppression of a George Ford, who was a former fellow who was trying to get his life together who moved from Houston and Minneapolis who couldn't could barely find a job. And so we see not only was it

229

00:36:15.090 --> 00:36:26.460

Carrington Moore: The fear of his beautiful black body that got him killed, but literally the economic of oppression that place them in this position at the same time. And so I think in many ways that you're calling us to remove respectability.

230

00:36:26.940 --> 00:36:35.910

Carrington Moore: In some ways, we have seen if we're being very honest beautiful black melon native highly of fluid upwardly mobile black people benefiting in this moment right we

231

00:36:36.270 --> 00:36:42.300

Carrington Moore: Might be saying I was given consulting gigs as getting speaking gigs, but in the same way we don't see that same benefit.

232

00:36:42.480 --> 00:36:55.530

Carrington Moore: From poor black beautiful bodies as well. And so I love the way you find out about, we need to put aside respectability, and order for us to get justice, not just for a few black people not to do big black people, but for everybody to come to you, Dr. Kim.

233

00:36:55.890 --> 00:36:57.960

Carrington Moore: Welcome you Dr. Cohen, I want to ask you this question.

234

00:36:59.040 --> 00:37:07.410

Carrington Moore: What do I ancestors teach us about this moment he share a little bit about how this black history inform us about this moment. And what we can do.

235

00:37:09.930 --> 00:37:10.440

Yeah.

236

00:37:14.040 --> 00:37:19.500

Wilson Okello (he/him/his): Yeah, so I yeah so ball with James Baldwin. Well, first of all, thank you all.

237

00:37:20.580 --> 00:37:32.190

Wilson Okello (he/him/his): Our guests are taking me to a place I appreciate your grounding. I think James Baldwin. Again, I'm really sort of meditating on a lot of his work and I reminds us that the people

238

00:37:32.670 --> 00:37:40.200

Wilson Okello (he/him/his): In writing in this particular time in the 60s, the people who settled in this country. They had a fatal flaw. He says that

239

00:37:41.130 --> 00:37:46.050

Wilson Okello (he/him/his): That they were selling a lie. Right. And in many ways, right, and

240

00:37:46.530 --> 00:38:03.750

Wilson Okello (he/him/his): The lie is is is a set of lies with a single purpose, right, a broad in a powerful architecture that has false assumptions, particularly about black and brown folks. And so as I think about the tradition of black literacy in the tradition of black letters.

241

00:38:04.800 --> 00:38:15.720

Wilson Okello (he/him/his): In in history really they have sort of function on three levels. Right. And I think in informed this particular moment. First, they've been descriptive. Secondly,

242

00:38:16.800 --> 00:38:29.190

Wilson Okello (he/him/his): Black history like literacy has been corrected in third. It's black history black letters can form us by being prescriptive right so as descriptive corrective and prescriptive and descriptive.

243

00:38:29.760 --> 00:38:37.530

Wilson Okello (he/him/his): Our letters, our history, our literacy literally presents the realities of black life and experiences from the point of view.

244

00:38:37.770 --> 00:38:43.230

Wilson Okello (he/him/his): Of black people themselves, right. So instead of a different starting places that have starting outside

245

00:38:43.440 --> 00:38:51.750

Wilson Okello (he/him/his): Of our live experiences black letters at their best I've always sort of presumed the sensuality of black life therefore grounding the work right.

246

00:38:51.990 --> 00:39:03.090

Wilson Okello (he/him/his): In our own subjective truth and our collective experience. And so when I think about the sort of the contours of consciousness, our identity, all these things right were centered

247

00:39:03.570 --> 00:39:09.930

Wilson Okello (he/him/his): In black letters I think about the powerful work of Zora Neale Hurston, for example, and where would we be without her sort of chronicling

248

00:39:10.290 --> 00:39:24.450

Wilson Okello (he/him/his): The last known survivor of the transatlantic slave trade customer, right. So they at their best black letters have always been descriptive. Secondly, they've been corrective right they teach us in many ways how to challenge and to critique.

249

00:39:24.870 --> 00:39:31.230

Wilson Okello (he/him/his): Racism white supremacy, the stereotypes, the pervasive nature of this sort of mainstream discourse.

250

00:39:31.440 --> 00:39:34.980

Wilson Okello (he/him/his): And white academic institutions broadly right so black letters.

251

00:39:35.160 --> 00:39:46.920

Wilson Okello (he/him/his): Have vigorously condemned and disputed theories of black people's genetic biological their cultural inferiority right so in being corrected it is attacked, some of these distorted images.

252

00:39:47.070 --> 00:39:58.200

Wilson Okello (he/him/his): That exists. Some of the Eurocentric notions that are positioned us as evil as less than as not good enough. Right. James Baldwin again and his letter to his nephew. He reminds us that

253

00:39:58.440 --> 00:40:10.800

Wilson Okello (he/him/his): You can make America become what it must be calm, it will be hard, but you come from a steady peasant stuck. I appreciate how we named where he came from in that moment, because he was reminding him again.

254

00:40:11.130 --> 00:40:14.640

Wilson Okello (he/him/his): That he comes from a particular type of tradition. So again,

255

00:40:14.820 --> 00:40:22.830

Wilson Okello (he/him/his): Like literacy and black letters can be descriptive. It has been corrected and at its best. Again, it has been prescriptive. And when I say prescriptive.

256

00:40:22.980 --> 00:40:31.380

Wilson Okello (he/him/his): Black scholars black people black thinkers black artists black musicians at their best have always sort of theorized but they messed that theorizing

257

00:40:31.470 --> 00:40:37.080

Wilson Okello (he/him/his): With practice, right. They offer proposals practical steps for how we are going to empower

258

00:40:37.230 --> 00:40:42.000

Wilson Okello (he/him/his): Our people we're going to empower our communities. In other words, right, the practical connection.

259

00:40:42.120 --> 00:40:51.120

Wilson Okello (he/him/his): Was always connected to struggle, right, the social analysis was not divorced from social transformation. And so as I think about what it means, again, to be descriptive.

260

00:40:51.240 --> 00:40:58.740

Wilson Okello (he/him/his): To be corrupted to be prescriptive. I think black literacy black letters back history broadly offers us these fundamental truths.

261

00:41:00.720 --> 00:41:02.610

Carrington Moore: And then, brother. That was good.

262

00:41:02.820 --> 00:41:04.170

Carrington Moore: That was that want to go straight to

263

00:41:05.190 --> 00:41:17.670

Carrington Moore: Go straight to minister Brantley down when I asked you kind of something similar. You can build off with Dr. Keller share or you can add your own flavor to it, Minister Brantley what what do our ancestors.

264

00:41:18.090 --> 00:41:23.910

Carrington Moore: Well, they kind of teach us about this moment. And how do you inform us about what we can do, and this moment.

265

00:41:25.620 --> 00:41:28.770

Brittany Brantley: Again, Wilson awesome snap my fingers over here.

266

00:41:28.860 --> 00:41:30.780

Brittany Brantley: Um, so as

267

00:41:30.870 --> 00:41:36.570

Brittany Brantley: I'm a bit of a black historian I minor in black history when I was an undergrad and so

268

00:41:37.830 --> 00:41:48.390

Brittany Brantley: I think our ancestors teach us a whole lot about this moment. And I just want to say that I really do not love the phrase, I'm not my ancestors.

269

00:41:48.720 --> 00:41:56.130

Brittany Brantley: I think it's offensive in the way that it's used, and it really shows a collective ignorance that we have regarding history.

270

00:41:56.850 --> 00:42:09.900

Brittany Brantley: And so on are on his face. We aren't our ancestors, you know, that's absolutely true. And I don't know that we could have indoor what they adored to ensure our very existence today. I know for a fact that I cannot

271

00:42:10.500 --> 00:42:17.040

Brittany Brantley: Well that statement implies that that we aren't going to seem, we shall overcome that we're going to fight you.

272

00:42:17.640 --> 00:42:22.770

Brittany Brantley: So I think it really displays the ignorance of our generation in some regard

273

00:42:23.040 --> 00:42:34.440

Brittany Brantley: And every time I hear it, I say to myself, have these folks heard of Bombay or Stokely Carmichael as he's formerly known as they heard of the Black Panther Party have they heard of

274

00:42:34.710 --> 00:42:40.980

Brittany Brantley: Quite frankly, Dr. Martin Luther King Jr, who was contrary to popular belief, absolutely radical

275

00:42:41.340 --> 00:42:50.550

Brittany Brantley: And he became progressively more radical toward the end of his life, especially with the Vietnam War. So to answer your question, I think that we need to study.

276

00:42:50.820 --> 00:43:04.650

Brittany Brantley: Our ancestors, a little bit more. We have to educate ourselves and inform ourselves about the impact that they had on not just the culture and society, back then, but the impact that



they have on what we're going through today.

277

00:43:05.250 --> 00:43:16.530

Brittany Brantley: And there's a wealth of knowledge in direction that they can provide to us in this moment they show us that there are various ways to impact the movement, whether it's by marching, whether it's voting jobs.

278

00:43:16.950 --> 00:43:23.640

Brittany Brantley: Whether it's in the pulpit and literature and art as Wilson spoke to whether it's in the courtroom.

279

00:43:24.000 --> 00:43:29.190

Brittany Brantley: Whether it's with a checkbook because they also pull their financial resources.

280

00:43:29.520 --> 00:43:39.690

Brittany Brantley: And and brother TED talks about the collective power and the collective wealth that we have as black people. And so I think that there's a multitude of ways and opportunities to get involved.

281

00:43:39.900 --> 00:43:56.940

Brittany Brantley: And really make not only individual impacts but collective marks right now if we bring our collective power our collective energy together. We were at such a pivotal moment right now that we can really enact an impact society and make change.

282

00:44:02.520 --> 00:44:06.660

Carrington Moore: There's a brightly. That was good. I appreciate what you shared around. I know that quote

283

00:44:07.290 --> 00:44:09.810

Ted Williams: By your sister. One thing we are never answers.

284

00:44:10.530 --> 00:44:26.610

Carrington Moore: Well, so I do remember that particular quote. And I want to say I'm in many ways, black weaponized against us. Right. I would say a lot of black history is revisionist history right it's told in a way that will pacify and make it palatable.

285

00:44:26.640 --> 00:44:27.900  
Ted Williams: For the majority culture.

286  
00:44:28.050 --> 00:44:28.530  
Carrington Moore: And so

287  
00:44:28.650 --> 00:44:33.360  
Carrington Moore: I believe that many of our young people are receiving a history that is not

288  
00:44:33.990 --> 00:44:48.750  
Carrington Moore: Empowering to them and we see almost a rejection and some ways of that history. So I appreciate you pushing us to dig deeper to know the true history of our answers will be Dr. King or Stokely Carmichael Zora Neale Hurston, whatever it might be. I want to take that same

289  
00:44:49.800 --> 00:44:54.780  
Carrington Moore: Thought that you shared Mr Brown. I'm gonna ask Kelly to ask you this question real quick.

290  
00:44:56.220 --> 00:44:58.770  
Carrington Moore: I believe that every generation has to find his voice.

291  
00:44:59.340 --> 00:45:13.140  
Carrington Moore: Right. Every generation has to find this void. So we kind of see this generation, trying to figure out, you know, what do we do kind of in this moment that can lead to some type of sustaining power. Somebody asked us questions we go straight to the about the election.

292  
00:45:14.700 --> 00:45:15.900  
Carrington Moore: What do we do after the election.

293  
00:45:17.400 --> 00:45:23.550  
Carrington Moore: What do we do what's what's next, we put all of this power into the election, you can answer from the standpoint of what happens

294  
00:45:24.000 --> 00:45:30.930

Carrington Moore: Job. Let's start there. What happens if we believe that the polls say that Joe Biden has a chance of 65 to 70% chance of winning.

295

00:45:31.260 --> 00:45:42.870

Carrington Moore: What do we do after we put all the beautiful energy but have record turnouts get record voter turnout in terms of early voting in and West a constant in California, what what Max. How many cast vision for the future.

296

00:45:44.160 --> 00:45:45.720

Kayla Griffin: Yeah, so let me just

297

00:45:45.930 --> 00:45:48.660

Kayla Griffin: help folks and dispel the notion that even if

298

00:45:49.440 --> 00:45:52.710

Kayla Griffin: Regardless of who wins. We still must continue to resist.

299

00:45:54.630 --> 00:46:08.280

Kayla Griffin: That was our probably that was our problem when we had President Obama in office, we voted him in office and we sat back on our laurels and, you know, allow

300

00:46:08.970 --> 00:46:20.700

Kayla Griffin: Allow the Congress to take over and to continue to make a mockery of this country. And so, first and foremost, regardless of who was an office. God is still on the throne.

301

00:46:21.540 --> 00:46:33.390

Kayla Griffin: That's the first and foremost, but we have to engage in the system. I love Reverend Ted said Render unto Caesar what is Caesar's and to God. What is God's

302

00:46:33.900 --> 00:46:45.090

Kayla Griffin: The resistance does not stop just because we vote someone in or out of office, we have to continue to apply pressure and continue to take up space.

303

00:46:45.510 --> 00:47:04.860

Kayla Griffin: And this representative democracy that we live in. And so it is never ever enough for us to simply cast a valid and sit back and think that that is ok but we also have to have people in office who look like us and represent our morals and represent our values.

304

00:47:06.060 --> 00:47:14.880

Kayla Griffin: When this election is over, when we have our account or recounts when we have litigation because there will be litigation.

305

00:47:16.410 --> 00:47:17.940

Kayla Griffin: One party is not going to be happy.

306

00:47:19.710 --> 00:47:29.430

Kayla Griffin: One party is not going to be happy over the other. And so we have to continue to fight we within my job right now. This is a new season for me that I'm in

307

00:47:29.820 --> 00:47:40.740

Kayla Griffin: And we are doing what is called scenario planning literally planning out every scenario that can happen. And unfortunately in the black community. We don't do that.

308

00:47:41.100 --> 00:47:50.970

Kayla Griffin: We don't sit down and think about what, what if this happened, how will we react, how will we respond. That's what the organizers of old used to do. And we've moved away from that.

309

00:47:51.630 --> 00:47:59.550

Kayla Griffin: And so we must continue to resist. But we also have to understand. And this is something that I caught hold of a few weeks ago.

310

00:48:00.780 --> 00:48:07.410

Kayla Griffin: From a counselor that actually came in she talked to our staff and it was brilliant for me because she was like

311

00:48:07.980 --> 00:48:20.700

Kayla Griffin: White Supremacy moves off of speed white supremacy needs us to continue to move and continue to be in motion so that we cannot step back and think about

312

00:48:21.300 --> 00:48:29.640

Kayla Griffin: innovative ideas and come up with things that will break the status quo, so what what the election looks like for me at least, after

313

00:48:30.090 --> 00:48:43.980

Kayla Griffin: The election looks like rest because if I'm not rested, if I am not whole then I cannot continue to do this work. So for African Americans, we need to have a reprieve we need to have a Ceylon moment we need to catch our breath, we need to

314

00:48:44.490 --> 00:48:56.520

Kayla Griffin: experience joy because for black folks, we know that joy is rejuvenating for us and it allows us to go back on the battlefield and continue to work. So I don't want to get caught up in like

315

00:48:56.580 --> 00:49:02.610

Kayla Griffin: The strategy and the tactic before we can say let's take care of ourselves and less rejuvenate ourselves.

316

00:49:03.390 --> 00:49:11.910

Kayla Griffin: We need to understand and practice resistance and radical resistance means that I will be healthy and I will be home in order to keep fighting.

317

00:49:12.120 --> 00:49:27.210

Kayla Griffin: And then we will reconnect and figure out who needs to do what I love that my sister, say, you know, some people might write a check. Some people might be in the courtroom, but there is always a battlefield for someone to step step into, but we need to be healthy and whole to do so.

318

00:49:28.080 --> 00:49:36.540

Carrington Moore: Amen. Everybody clap it up from it as a killer right there. That's the whole war. I want to come back to that point, I know pastor taken literally at another church about to preach somewhere. But I want to bring you in.

319

00:49:36.930 --> 00:49:42.330

Carrington Moore: For this last question, Pastor, Ted. So question where we go from here what next

320

00:49:43.740 --> 00:49:51.840

Ted Williams: That's a great question. So in politics. There's an old phrase, it says there are no permanent friends, nor permanent enemies only permanent interest.

321

00:49:52.440 --> 00:49:59.310

Ted Williams: And so every group of people has to be strategic. Not about personality, but about policy.

322

00:49:59.880 --> 00:50:09.180

Ted Williams: And we have to have an agenda and we have to push as everyone has said here, we have to push our agenda forward. Regardless, BY THE WAY OF WHO WINS THIS RACE. So I love what the sister said about

323

00:50:09.900 --> 00:50:19.860

Ted Williams: Voting is the, you know, just the door to the mansion of democracy. We have a great deal of work to do. I teach political science by day. And one of the things that I am consistently.

324

00:50:20.370 --> 00:50:26.190

Ted Williams: baffled by is the lack of voter turnout and engagement in local politics.

325

00:50:26.580 --> 00:50:33.390

Ted Williams: We get about 55% of people to come out for the presidential race, but we only get about 33% of people to come out for local races, so

326

00:50:33.660 --> 00:50:46.170

Ted Williams: Your state senators your state representatives your mayor your councilman all of those folks probably have much more to do with the quality of your life and your community, then even the President and we have to be

327

00:50:46.590 --> 00:50:50.700

Ted Williams: Strategic and sophisticated in this and not just give our votes away.

328

00:50:51.420 --> 00:51:01.680

Ted Williams: In a way that shows that we have not really engaged in

this process. I've talked a lot about how we spend a lot of time around voter registration. We don't spend as much time around voter education.

329

00:51:02.040 --> 00:51:09.120

Ted Williams: And so I am excited, like I already got things scheduled for after the election because that's when the work begins. Ladies and gentlemen.

330

00:51:09.450 --> 00:51:15.900

Ted Williams: We have to hold Joe Biden's feet to the fire. We have to hold Donald Trump's feet to the fire. We have to hold whoever is in that position or in that office.

331

00:51:16.140 --> 00:51:27.000

Ted Williams: We have to hold their feet to the fire and make sure that they represent our agenda and our purposes, and so the church ought to be at the forefront. You and I have talked about this a lot, right, the idea that the church.

332

00:51:27.570 --> 00:51:33.600

Ted Williams: Is not just a place historically of inspiration, but a place where we can really produce legislation and we can pump out

333

00:51:34.050 --> 00:51:40.410

Ted Williams: victories that will counter what has happened around the Voting Rights Act, but it will counter the damage that has been done.

334

00:51:40.860 --> 00:51:49.830

Ted Williams: Around corporate regulation by this President book counter what has been done around environmental regulation student loan debt, you name it. And so I am excited I'm energized.

335

00:51:50.310 --> 00:51:57.630

Ted Williams: As assistant said, I'm excited that people are on fire right now and they are engaged. Let's keep this going. And let's continue.

336

00:51:57.960 --> 00:52:07.530

Ted Williams: No matter who wins in this election and I'm praying, like most of you all that the election will go a certain way. Okay. But I know for a fact, it does not matter. We cannot rest on our

laurels. We have much work.

337

00:52:08.910 --> 00:52:09.600

Carrington Moore: Thank you so much.

338

00:52:10.050 --> 00:52:18.480

Carole Copeland Thomas: for having us. I know you're leaving and I'm so apologetic Reverend more, but you were so compelling. The last time you gave that message.

339

00:52:18.750 --> 00:52:33.540

Carole Copeland Thomas: I wanted to know if there was something specific that we, let's say here at Bethel and friends of Bethel need to be aware of. After the election in terms of accountability, since you you really are on to the importance of that.

340

00:52:34.170 --> 00:52:36.150

Ted Williams: Yes, I'm sorry. The question is what are things

341

00:52:36.450 --> 00:52:49.260

Carole Copeland Thomas: Is there anything specific that we should be mindful of so that we can build up our accountability agenda with politicians and elected officials after the election.

342

00:52:49.920 --> 00:52:55.740

Ted Williams: Will be so for instance we have in the state of Illinois, a referendum question coming up around the sphere tax situation.

343

00:52:56.280 --> 00:53:06.060

Ted Williams: What is progressive tax will have a flat tax referendum questions across the country are really the only foreign direct democracy left, and most people have no idea what's going on.

344

00:53:06.510 --> 00:53:11.670

Ted Williams: What we have to do number ones we have to pay attention to the opportunity that we have in that space. Number one,

345

00:53:12.210 --> 00:53:17.520

Ted Williams: And number two, you got to support an agenda around economic development around school



346

00:53:17.790 --> 00:53:31.860

Ted Williams: Around housing and I, you know, if I have more time. I probably go into more with you on this, but I'd love to share with you a written a lot about these things I'll share with Reverend carrots and a few articles and that sort of thing. But I'm telling you, it is so it is so important.

347

00:53:33.210 --> 00:53:46.410

Ted Williams: That as a people that we begin to dig deeper into these spaces. I tell people all the time when we go. There are a number of websites that you can use ballot ready or vote smart.org

348

00:53:46.950 --> 00:53:58.200

Ted Williams: You can research your politicians legislative records prior to voting for them and that we don't give their our vote away. And so I can tell you, when I look at all costs. The

349

00:53:59.070 --> 00:54:03.720

Ted Williams: United States, particularly in the African American community, there are three issues and I close out here. Number one,

350

00:54:04.110 --> 00:54:11.370

Ted Williams: Economic development right I told you about the numbers around our economy, our economy is critical in America we're capitalist system, no one respects you

351

00:54:11.580 --> 00:54:18.690

Ted Williams: If you don't have economic powers. So we have got to use our dollars wisely and recognize that power. Number two, our schools.

352

00:54:19.170 --> 00:54:28.110

Ted Williams: You know I'm convinced that some spaces and places the public school system, maybe try to do right by us but it may space in place. It's not. And we got to do whatever we have to do to get our schools.

353

00:54:28.380 --> 00:54:31.530

Ted Williams: And number three, we have to continue to empower our churches and our local

354

00:54:31.920 --> 00:54:39.930

Ted Williams: Communities and even our families, because the church and the families. The core of our community. It has gotten us this far and it will continue us going.

355

00:54:40.380 --> 00:54:54.840

Ted Williams: It is all that we have is our foundation and so I am an advocate a firm believer. I work in a secular institution and yet I am a firm believer in the power of the church because the church is has always been our salvation and it will continue to be so.

356

00:54:56.640 --> 00:54:58.320

Carole Copeland Thomas: Thank you. Absolutely.

357

00:54:58.590 --> 00:55:01.290

Carrington Moore: Amen. Thank you so much. Pastor Ted will be in touch. So

358

00:55:01.650 --> 00:55:02.940

Carrington Moore: I have a family can give

359

00:55:03.390 --> 00:55:09.690

Carrington Moore: A warm blessing of pastor. Ted, as he goes to preach at this next phase I want, I want to highlight two things after Ted said

360

00:55:10.110 --> 00:55:12.570

Carrington Moore: The church has been not just a place of inspiration.

361

00:55:12.900 --> 00:55:25.920

Carrington Moore: But a place of legislation. They share with us is a proper is not to be caught up and political personalities, to be more columns in the policy of those personalities and so I want us to leave. I want us to think about that from also I lift up the

362

00:55:27.240 --> 00:55:38.190

Carrington Moore: One of the great reminders and the great colleagues that Minister Keeler told us about and that we're called to rest and literally God our Creator rescue a part of God's

363

00:55:38.760 --> 00:55:46.500

Carrington Moore: Little internal makeup is to rest and many of us if we want to stay rejuvenated. If we want to move the mission for

364

00:55:46.740 --> 00:55:53.010

Carrington Moore: That we are called movie to rest in so many ways that we talked about this before and our Bible studies that you have a divine

365

00:55:53.370 --> 00:56:01.920

Carrington Moore: Calling to rescue. So some of us need to engage in that ministry and take a nap here and there and making sure that our bodies are rejuvenated to do the work.

366

00:56:02.370 --> 00:56:13.020

Carrington Moore: Because it's so in so many ways. Jesus uses reminds I'm not getting back and we'll start preaching all down to come back. But thank you so much Mr. Kayla we're called to rest. I want to jump into something. There's a little touchy, y'all.

367

00:56:13.770 --> 00:56:20.670

Carrington Moore: So I don't know how to get started, I want to talk about it. This is something that's really interesting as we're talking about liberation. One of my things, I believe.

368

00:56:20.910 --> 00:56:30.630

Carrington Moore: There can be no liberation from the black man without the black woman, and vice versa. I believe this is me that can be no reverberation from the black woman without the black man. And so how do we come together.

369

00:56:30.960 --> 00:56:37.440

Carrington Moore: As a people when it seems like there might seem like there's some divisiveness that's going on. We know what our dear brother is cute.

370

00:56:38.070 --> 00:56:50.970

Carrington Moore: He shares something a lot of plan. I think our Donald Trump called it the plan to play as long, Lord Jesus, help us out. And it seemed like it was an opportune moment and I agree with that. I agree with a lot of the critiques of what he shared but also

371

00:56:51.690 --> 00:57:07.020

Carrington Moore: Here, there was calling for reparations for black people who is also calling for Agenda and me anyways. He saw our dear brother, although he was wrong in many ways vilified for not creating a space that was appropriate for the moment. So I'm gonna ask this question.

372

00:57:08.310 --> 00:57:17.310

Carrington Moore: When I asked this question, it's a hard question. I'm trying to figure, I'ma let whoever wants to answer it out of your three y'all can cook who wants to answer it, because it's a tough one. But I asked a simple question.

373

00:57:18.960 --> 00:57:25.590

Carrington Moore: Intersection approach to leadership is essential to celebration. We have witness social commentary that suggests

374

00:57:25.980 --> 00:57:36.780

Carrington Moore: That continued social division of black women and black men. How do we move towards gender equity within our community dismantle patriarchy without demonizing

375

00:57:37.140 --> 00:57:48.210

Carrington Moore: Each other, or furthering pathologies about black men and women. I believe in this moment. I think it's so critical that we talked about liberation. How can we pull. The question is how we dismantle patriarchy.

376

00:57:48.690 --> 00:58:01.710

Carrington Moore: How do you move towards a greater form of gender equity, but also how do we do in a way that we're not pathology sizing each other, the way in which white supremacy death. We're wants to take that question. I'm not gonna answer it. That's why I asked you to do it. So, uh,

377

00:58:03.060 --> 00:58:03.450

Carrington Moore: Go ahead.

378

00:58:05.340 --> 00:58:08.250

Kayla Griffin: Once I feel like you got to bring heat. So I need to go before you

379

00:58:09.240 --> 00:58:11.550

Wilson Okello (he/him/his): Go to my sisters and a friend of my sisters. If we're top of

380

00:58:11.550 --> 00:58:12.420

Brittany Brantley: The line before well

381

00:58:16.650 --> 00:58:35.970

Kayla Griffin: So when we talk about wine when we talk about intersection ality one intersection ality is rooted and grounded in this notion that we as black women show up to a space as one African American, and then to a woman and so intersection. The, the concept of intersection ality really

382

00:58:37.200 --> 00:58:53.190

Kayla Griffin: Grounds us in who we are, how we show up and we know that as black women when we come. We come bringing our ancestors. We come with babies on our hips. We come thinking about our black men and this concept of like

383

00:58:54.750 --> 00:59:01.620

Kayla Griffin: Dismantling patriarchy within our black communities we in

384

00:59:02.640 --> 00:59:08.670

Kayla Griffin: book series jumping in. We historically black women and black men.

385

00:59:10.050 --> 00:59:27.180

Kayla Griffin: historically have operated side by side, we have operated well as a team, and it was white supremacy that broke us apart and broke the family apart. So when Reverend Reverend Ted said, you know, one of the three things that he focuses on his family.

386

00:59:28.080 --> 00:59:33.030

Kayla Griffin: It's so critical because wow the white woman was fighting for.

387

00:59:33.780 --> 00:59:52.140

Kayla Griffin: Her freedom from her husband's and the legislators and the people that were making the laws here in the country. We as a collective as black and brown people were fighting for liberation's to liberation together. And so when we can get back to understanding that

there is value in duality.

388

00:59:53.250 --> 01:00:02.520

Kayla Griffin: And honoring one another. I think we will be at a good place. I think that we are getting there, though, because while we talk about in these spaces of liberation.

389

01:00:03.480 --> 01:00:08.490

Kayla Griffin: And we when we're crying Black Lives Matter. I've seen I saw for the first time.

390

01:00:09.330 --> 01:00:27.300

Kayla Griffin: In a very long time black men stand up and cry black lives matter when we saw this, the killing and the murder of our sister Brianna Taylor that for me to see so many black men going hard for a woman that looked like me.

391

01:00:28.410 --> 01:00:37.980

Kayla Griffin: Told me that we're we're moving in the right direction that told me that there is value and respect and honor that is being placed back on the black woman.

392

01:00:38.730 --> 01:00:53.040

Kayla Griffin: And so we cannot we can't fight the master with his own tools and and within our own community. We have always known that it is a collective. It is the woman and the man.

393

01:00:53.490 --> 01:01:01.770

Kayla Griffin: Standing and fighting side by side. That brings liberation and when we can get back in the right thing. And when we can center.

394

01:01:02.670 --> 01:01:15.420

Kayla Griffin: Center our brothers and our brother center or sisters, then we will be heads a head of white supremacy and able to really bring about liberation, that the generations.

395

01:01:15.990 --> 01:01:31.650

Kayla Griffin: Behind us will be able to maintain and resist. I'll say this, I will leave this with you one of my colleagues in the fight here. He said one of the most beautiful things that he experienced growing up with parents who were

396

01:01:32.730 --> 01:01:42.330

Kayla Griffin: Parents who were entrepreneurial was that they taught him the ability to dream and not be tied to a system they they

397

01:01:42.630 --> 01:01:55.410

Kayla Griffin: Placed in him the understanding of doing and creating your own wealth and so when we're talking about economic power, but we're also talking about family structure, we have to

398

01:01:57.180 --> 01:02:06.960

Kayla Griffin: We have to help our next generation understand because I truly believe that if we are going to see any type of freedom or liberation in our lifetime. It is going to be on the

399

01:02:07.260 --> 01:02:11.880

Kayla Griffin: Is gonna be these young people that's bringing up the rear is going to be them who will

400

01:02:12.720 --> 01:02:23.250

Kayla Griffin: Grow up with a renewed sense of what liberation looks like it will be the young people that grows up with a renewed sense of what integration and and and and

401

01:02:23.790 --> 01:02:37.080

Kayla Griffin: Diversity, it looks like. And it begins now with teaching them that you can dream radically you can believe emphatically that this world.

402

01:02:37.680 --> 01:02:47.790

Kayla Griffin: This country this nation is placed. This is a place for you and that there is space that you have to take up. So with that, I'll pass it over to my sister Brittany.

403

01:02:48.900 --> 01:02:53.190

Kayla Griffin: To talk about what intersection looks like in this liberation feel

404

01:02:54.060 --> 01:03:00.210

Brittany Brantley: Okay, well, you went where I was going to go and I'm still, I want to piggyback off of what you said and Carrington.

405

01:03:01.020 --> 01:03:11.130

Brittany Brantley: You and I had a bit of this conversation. A few months ago about the needs for intersectionality in the movement and like Kayla said this country has intentionally

406

01:03:11.460 --> 01:03:21.090

Brittany Brantley: And systematically destroyed our homes, dating back to slavery. They have consistently executed this plan to divide and conquer.

407

01:03:21.690 --> 01:03:34.500

Brittany Brantley: And they've created untold pervasive lies about us that oftentimes we have believed in you know we have internalized about ourselves, and as if slavery wasn't enough.

408

01:03:34.860 --> 01:03:39.510

Brittany Brantley: The crime bill took black men from our homes at a disproportionate rate.

409

01:03:39.840 --> 01:03:53.760

Brittany Brantley: So we aren't only fighting amongst ourselves. It's a system that was created to drive us apart and quite frankly those systems won't help us and they won't support us and rectifying what they broke

410

01:03:54.180 --> 01:04:02.160

Brittany Brantley: But I think it starts with some real conversations and dialogues and platforms like this. This is a balanced platform with balanced voices.

411

01:04:02.490 --> 01:04:11.760

Brittany Brantley: And you know, we haven't until I think probably this year been privileged to be in spaces where healthy dialogue can take place.

412

01:04:12.090 --> 01:04:25.800

Brittany Brantley: And so I believe that most things should start with a church, and particularly with this issue in the black church and galleons Apostle Paul speaks about how there will no longer be male or female.



413

01:04:26.280 --> 01:04:33.480

Brittany Brantley: Which speaks to equity inequality. Right. But while equity is important. I believe that black women and black men.

414

01:04:33.930 --> 01:04:40.290

Brittany Brantley: Have this diversity of thought and experience that when brought together create something powerful create something beautiful.

415

01:04:40.800 --> 01:04:52.170

Brittany Brantley: And so black churches can start with giving spaces for reconciliation and I think that these balanced conversations are necessary Carrington, you also spoke about

416

01:04:53.340 --> 01:05:04.230

Brittany Brantley: Black men leaders and preachers oftentimes giving that charisma and speaking preaching charismatic messages. Wow. The black women are usually

417

01:05:04.770 --> 01:05:15.960

Brittany Brantley: Silent and relegated to were historically relegated to the dirty work of the hard work. And so I think that we bring different skill sets that are that are both necessary.

418

01:05:16.200 --> 01:05:28.350

Brittany Brantley: And, you know, Kayla talked about Brianna Taylor. So I see hold. I've seen hold this year where I've seen our brothers on the streets, crying out her name, crying out for justice.

419

01:05:28.710 --> 01:05:39.390

Brittany Brantley: And I think there's been real progress. And I don't think that it's going to happen overnight. Because again, it's taken centuries to dismantle us and

420

01:05:39.810 --> 01:05:48.690

Brittany Brantley: I think there's there's so much to unpack and it's such a difficult question, but I do believe that we are on the right track the right path to reconciliation.

421

01:05:49.410 --> 01:05:59.130

Brittany Brantley: To movement and momentum, and I believe that if we

continue on this track if we continue with dialogue, then you know there's nothing that can stop us.

422

01:06:04.290 --> 01:06:23.940

Wilson Okello (he/him/his): So, so my sisters are brilliant. Don't put me out and I don't say this very often, but I want to, I want to build on and perhaps critique a little bit what my sisters are offering in terms of this notion of intersection ality and what it means for this particular moment.

423

01:06:25.110 --> 01:06:26.460

Wilson Okello (he/him/his): Not that I disagree, but

424

01:06:28.200 --> 01:06:29.940

Wilson Okello (he/him/his): You're not gonna. So here, so

425

01:06:31.650 --> 01:06:32.340

Carrington Moore: Square now.

426

01:06:33.030 --> 01:06:34.740

Wilson Okello (he/him/his): I mean I can invite me back. Amen.

427

01:06:35.760 --> 01:06:37.080

Wilson Okello (he/him/his): So I don't believe

428

01:06:38.220 --> 01:06:50.340

Wilson Okello (he/him/his): That we understand a time in this country where black love as ever operate it outside of white supremacy. Right. And so when sister when when Minister Griffin mentioned this notion of

429

01:06:51.810 --> 01:07:03.540

Wilson Okello (he/him/his): You know, a sort of collectively walking side by side. I think that's always been an aspiration. I think that's always been the ideal, but I don't think it's ever sort of fully been fleshed out. I don't think it's ever fully been sort of purposed

430

01:07:03.900 --> 01:07:10.110

Wilson Okello (he/him/his): Because of the ways in which white supremacy is always operated as connected to

431

01:07:10.530 --> 01:07:27.840

Wilson Okello (he/him/his): White male patriarchy. Right. And so when we're talking about white male patriarchy. I think that seeps into black communities as well and black men in some ways, assume a patriarchal role that in some some ways imitates that of white

432

01:07:28.320 --> 01:07:38.970

Wilson Okello (he/him/his): Males in their own communities. Right. And so what happens is, I think, for for our families, we've sort of operated in ways that have tried to mimic

433

01:07:39.720 --> 01:07:46.230

Wilson Okello (he/him/his): White patriarchal families and I have never sort of gotten to the place where we understand what

434

01:07:47.040 --> 01:07:56.970

Wilson Okello (he/him/his): With equity can look like and, dare I say what it might mean for us to center black women in our work and right and so going back to this notion of intersection ality yes

435

01:07:57.420 --> 01:08:11.310

Wilson Okello (he/him/his): It's thinking about black what it means to be black in woman, but it's Kimberly Crenshaw talks about what it means to the compounding oppressions of racism and sexism in particular, right, so where she talks about

436

01:08:12.480 --> 01:08:24.810

Wilson Okello (he/him/his): Sort of two roads. Right. So one is racism and this road of sexism if an accident happens on on racism Avenue. Right. The course were able to identify that if an accident happened on

437

01:08:25.410 --> 01:08:32.430

Wilson Okello (he/him/his): Sexism Avenue, the courts were able to identify that. But there was no framing for understanding what happened at the intersection

438

01:08:32.610 --> 01:08:42.240

Wilson Okello (he/him/his): Of racism and sexism and so we have, I want to sort of submit to you all that we have never sort of thought about what it means to center black women's pain Adele oppression.

439

01:08:42.420 --> 01:08:50.100

Wilson Okello (he/him/his): Of black women as the foundation of our society. And so thinking back to the coma HIGH RIVER collective they remind us that

440

01:08:50.370 --> 01:08:53.700

Wilson Okello (he/him/his): Because black women have always sort of been positioned at the bottom.

441

01:08:53.880 --> 01:09:06.690

Wilson Okello (he/him/his): Of society in when black women are centered and if and when black women become free than everybody else will become free because if we're considering those at the bottom is already going to impact those who are

442

01:09:07.230 --> 01:09:16.200

Wilson Okello (he/him/his): Everyone else right and so I want us to sort of when we think about intersection ality i don't know that men of color, let's say, be specific. I don't know that black men.

443

01:09:17.940 --> 01:09:33.690

Wilson Okello (he/him/his): Have ever understood what it might mean to center black women in sort of these these sort of progressive movements. That's always sort of been advancing the race right in many ways to Sister Bradley's point that

444

01:09:36.300 --> 01:09:50.520

Wilson Okello (he/him/his): That minimizes the role and has met arise minimize the role of black women. And so again, so I'm saying that we don't, I don't think we understand what it means to move forward in a in an intersection away.

445

01:09:51.570 --> 01:09:52.110

Wilson Okello (he/him/his): just yet.

446

01:09:54.690 --> 01:10:07.320

Brittany Brantley: I want to jump in here after after Wilson's Great point. I completely agree with what you said. And I think as a black woman and as black women. We are often forth are always forced

447

01:10:07.620 --> 01:10:24.060

Brittany Brantley: To choose race or gender and oftentimes we choose

race. I can speak for myself. You know, I rarely, um, you know, it's hard to even tell if it's racism or sexism, but I generally assume that it's racism.

448

01:10:24.480 --> 01:10:30.000

Brittany Brantley: And I can identify with racism, even a little bit more than sexism because

449

01:10:30.510 --> 01:10:41.100

Brittany Brantley: As women as black women were conditioned and, you know, internally, we always consider our male counterparts. So, my father is black. My brothers are black.

450

01:10:41.610 --> 01:10:58.920

Brittany Brantley: my nephews are black. My friends are black, black men. And so usually I find myself in this choose aside and it's oftentimes the race. So I do agree with you that it's difficult to even

451

01:11:00.120 --> 01:11:14.850

Brittany Brantley: Really think about or center, you know, being black and woman or the intersection ality of those two things. And it's really almost impossible to identify what's going on.

452

01:11:15.240 --> 01:11:18.960

Brittany Brantley: And Kayla, I see you unmuted. So I'll let you jump in. Yeah.

453

01:11:19.080 --> 01:11:34.380

Kayla Griffin: Yeah, I mean, we as black women. We often and always tend to consider the others. Right. And so, and you're you're spot on when black women are free and liberated. Everyone will be free and liberated.

454

01:11:35.280 --> 01:11:46.860

Kayla Griffin: But it I think about the ancestors. Those who the black women who I admire and have done this work, right. Like, I think about Fannie Lou Hamer and

455

01:11:47.610 --> 01:12:02.700

Kayla Griffin: The, the strides that she has made that she made for black women and black men and minorities in this country right and

said, you know, you don't have to. You don't have to invite me to the table. I'll bring my own chair.

456

01:12:03.870 --> 01:12:13.590

Kayla Griffin: I think about the Prophet Harriet Tubman who literally was the Moses of our country and lead and so

457

01:12:14.760 --> 01:12:17.100

Kayla Griffin: While we may not have

458

01:12:18.750 --> 01:12:25.770

Kayla Griffin: We may not Kimberly Kershaw gave us the language. Right. She gave us the vocabulary for it, but like black women have been doing this work.

459

01:12:26.070 --> 01:12:37.080

Kayla Griffin: For centuries, right, we have been pulling we have been pulling our families out of the military clay for centuries. We've literally been trying to bring

460

01:12:37.770 --> 01:12:57.810

Kayla Griffin: Our people into a place of liberty liberation for centuries and in Harriet Tubman said I would have free more if they would have even known and so like there is this consciousness that we have and we do understand that the black female body does tend to be

461

01:12:59.220 --> 01:13:04.770

Kayla Griffin: The, the, the board that tends to take all of the pressure. If we I mean we can talk about

462

01:13:05.100 --> 01:13:19.680

Kayla Griffin: We can talk about infant mortality and maternal mortality, we are seeing that literally the stress of being a black woman in the United States causes death when we are when we are carrying children. So, yes.

463

01:13:20.250 --> 01:13:23.970

Kayla Griffin: When we are free, everyone becomes free, but we as black women.

464

01:13:24.300 --> 01:13:30.810

Kayla Griffin: We oftentimes don't think of just ourselves in the individual, we are thinking of the collective we are thinking

465

01:13:31.020 --> 01:13:39.030

Kayla Griffin: And understanding that when when I when I make it, that means my whole team makes it when I make it my whole family makes it. My husband makes it my children.

466

01:13:39.270 --> 01:13:49.470

Kayla Griffin: Will make it my siblings will make it. And so while we show up at this intersection, we do not show up just as ourselves, we show up as everyone else that is connected to us.

467

01:13:51.240 --> 01:14:02.760

Wilson Okello (he/him/his): No no no disagreements. You know, I completely agree. And I'm you know, it's a reverend more as point if and when if Joe Biden wins. I think bulk

468

01:14:04.380 --> 01:14:15.300

Wilson Okello (he/him/his): To Mr. Griffin's point. Absolutely. I need to rest. But I think you need to find the closest black woman to you. Give her a hug and say thank you for saving democracy for one more day right

469

01:14:16.050 --> 01:14:24.030

Wilson Okello (he/him/his): And then you can start to think about what the work is going to look like moving forward. But to your point, right. I think it's impossible for us to

470

01:14:24.660 --> 01:14:30.570

Wilson Okello (he/him/his): Or in this moment, you talked about what it means to sort of chant Briana Taylor and to advance black lives matter.

471

01:14:30.840 --> 01:14:45.660

Wilson Okello (he/him/his): I don't think that's sort of black men, so take it up an intersection approach so much as black women are commanding right that that be the case now right so they purposely created a movement where

472

01:14:46.740 --> 01:14:47.400

Wilson Okello (he/him/his): That is

473

01:14:49.170 --> 01:14:56.310

Wilson Okello (he/him/his): Sort of. It offers a different model for what the charismatic leadership that Mr. Brown, you talked about right and so

474

01:14:56.940 --> 01:15:04.470

Wilson Okello (he/him/his): You know, these sort of black queer women right are advancing what it might mean to think about centering

475

01:15:05.070 --> 01:15:07.050

Wilson Okello (he/him/his): Their lives and their experiences.

476

01:15:07.440 --> 01:15:19.380

Wilson Okello (he/him/his): Sit on my notes as labs and experiences. And so we do they're offering a different sort of framing for what that could look like. But I don't know that we necessarily arrived, because I think many folks are still uncertain, including black men in particular.

477

01:15:19.920 --> 01:15:22.440

Wilson Okello (he/him/his): Are I'm nervous about giving up.

478

01:15:23.700 --> 01:15:30.960

Wilson Okello (he/him/his): Whatever power that is right that toxic sort of masculinity starts to seep in. And we're, we're, we're scared of what it might mean to let go of some of that power.

479

01:15:33.600 --> 01:15:37.650

Carrington Moore: That, oh that was, that was good. I would love to have your honesty on that subject.

480

01:15:38.160 --> 01:15:48.600

Carrington Moore: For another 30 minutes because there was so much. I just want to highlight some really powerful points. One, Dr. Kelly you reminded us that every time we see a black woman. We got to give them a standing ovation.

481

01:15:49.140 --> 01:15:56.310

Carrington Moore: We got to give them a hug and just say thank you. You see black with just this. Thank you. Thank you, baby. Thank you



for making it. Thank you for saving democracy.

482

01:15:57.120 --> 01:16:08.250

Carrington Moore: To Minister Bradley you share with us the ways in which black women have had to control their bodies in two different ways. One, the contortionist their bodies to fit into white supremacy.

483

01:16:08.460 --> 01:16:13.200

Carrington Moore: But also the contortion of your bodies to finish the patriarchy. And so you suggesting to us.

484

01:16:13.590 --> 01:16:22.920

Carrington Moore: These moments I thought about it this way. How can I church create spaces of reconciliation for the harm done and the exploitation of

485

01:16:23.430 --> 01:16:32.760

Carrington Moore: Black women for their labor and their them, helping but the church survive. So I really appreciate that. And then also, Mr. Griffin you helping us to see that we need to set a black woman.

486

01:16:33.480 --> 01:16:45.390

Carrington Moore: That we have to have a radical reimagine ation of not just what democracy looks like, but the centering of black women and that democracy. And so I appreciate your, your offering in this moment, again, that was good. That was going. I'm all

487

01:16:45.720 --> 01:16:55.020

Carrington Moore: Everything else said, I'm still it I'm gonna give you a credit the first time and the second time is mine. So great job on that, I would ask this last question, and I will be done will

488

01:16:55.470 --> 01:16:57.180

Brittany Brantley: Invite pastor Gloria into the space for

489

01:16:57.180 --> 01:16:58.290

Carrington Moore: final words.

490

01:16:59.400 --> 01:17:04.140

Carrington Moore: What's the question is that kind of the closing remarks. Where would you like to see the church change.

491

01:17:04.980 --> 01:17:20.940

Carrington Moore: Adjust what continue on and in this moment, what would you want to see change or just meant or what do we keep on what do we keep me to keep going. I will start with Dr. Carl and it will go to Mr. Griffin, Griffin and we'll get Minister Brantley the last word.

492

01:17:22.590 --> 01:17:40.890

Wilson Okello (he/him/his): I think has been, I think, has been sort of discussed and reiterated several points on this evening. But I'm thinking about the church as a as a fugitive space right and as if you did have spaces. One way individuals have always could could always go could find rest could find.

493

01:17:43.020 --> 01:17:47.790

Wilson Okello (he/him/his): Reconciliation, but could also find sort of strategy and could also find

494

01:17:49.260 --> 01:18:00.330

Wilson Okello (he/him/his): Creativity and could begin to sort of do the freedom dreaming that Robin Kelly talks about, and I believe that Mr. Griffin talked about, right. So I'm thinking about this notion of the green book that Victor green

495

01:18:01.080 --> 01:18:08.430

Wilson Okello (he/him/his): Sort of orchestrate I've been watching a lot of Lovecraft country. But this notion of the Green Book and what it means to create maps.

496

01:18:08.730 --> 01:18:19.290

Wilson Okello (he/him/his): For black folks. And so I'm wondering how the how the church might be able to offer a map of sorts, right, to create different sorts of maps for us as we begin to chart.

497

01:18:20.340 --> 01:18:24.450

Wilson Okello (he/him/his): You know, whatever. After this looks like thinking about next week right and so

498

01:18:25.470 --> 01:18:34.020

Wilson Okello (he/him/his): I think there is right again to think about it as a fugitive space. Think about what collective freezing dreaming can look like in to, again, Minister Kayla's point earlier.

499

01:18:34.590 --> 01:18:44.730

Wilson Okello (he/him/his): I think we need to ask the question of dreaming right and so we know what for example our, our young people are fighting for. But what are they, dreaming about right what

500

01:18:45.630 --> 01:18:57.330

Wilson Okello (he/him/his): Are What Are we dreaming about what are our elders dreaming about right. I think those are those are worthy things where the idea is to continue to pursue in this moment. And so I'll leave it there.

501

01:18:58.350 --> 01:18:59.550

Carrington Moore: A man. Thank you, Dr. Color

502

01:19:00.000 --> 01:19:00.570

Carrington Moore: Mr. Griffin.

503

01:19:01.500 --> 01:19:02.580

Kayla Griffin: That's phenomenal.

504

01:19:03.870 --> 01:19:17.040

Kayla Griffin: I think the church needs to be an incubation for dreams, and I think that I would love to see the church return to a place of radical freedom truly

505

01:19:17.820 --> 01:19:33.240

Kayla Griffin: Jesus was the greatest revolutionary that we've ever seen. And we are still talking writing and worshiping this this Jesus this man. The Christ that walked the earth because of his radical contribution that shook up the world.

506

01:19:34.260 --> 01:19:42.690

Kayla Griffin: I would love to see our church. Take a space take up space where we radically love and radically support justice.

507

01:19:43.680 --> 01:19:56.700

Kayla Griffin: Where we are not beholden to the latest politicians that come through our doors, but we are we are a place of Sanctuary arrest but rejuvenation.

508

01:19:57.150 --> 01:20:04.920

Kayla Griffin: I would love to see. And while we were talking about the intersectionality I thought about a couple years ago I dove in and tried to

509

01:20:05.910 --> 01:20:24.870

Kayla Griffin: Write a little bit but I push push out a book called God sex and hair. The Gospel According to a woman and thinking about allowing the women who have walked with Jesus, allowing their voices to be heard in the space that is so sacred to us.

510

01:20:26.070 --> 01:20:45.690

Kayla Griffin: I would love to see a church that is fully embracing of all that we are and all that we all that we bring to this to this walk to this life and so radical imagination radical revitalization justice and have space for women's voices.

511

01:20:46.470 --> 01:21:00.390

Carrington Moore: Amen. Amen. Before we go to Mr. Brown me. I encourage everybody to go pick that up. Now, Minister cat think sister Salter put that in the chat. So you all can see the link for that wonderful phenomenal book but y'all. Check that out on Minister Brantley

512

01:21:02.190 --> 01:21:06.090

Brittany Brantley: So I love the word sanctuary, because it has

513

01:21:07.170 --> 01:21:11.790

Brittany Brantley: Such a deep and complex meaning. So we think of sanctuary and in church.

514

01:21:12.240 --> 01:21:23.790

Brittany Brantley: As you know, somewhere that the saints calm and we give God worship. It's a sacred place right but when we think of the term sanctuary. It literally provide safety.

515

01:21:24.510 --> 01:21:36.930

Brittany Brantley: It provides refuge for those who are seeking in. And so I think that we can turn our churches into more of a sanctuary for those for seeking refuge.

516

01:21:37.560 --> 01:21:45.990

Brittany Brantley: Those who are on the street in our communities who are in need of it. And when we look back at the civil rights movement, we find

517

01:21:46.260 --> 01:21:55.470

Brittany Brantley: Our churches were providing sanctuary for those who were a part of the movement. It was a place for strategy sessions. It was a place

518

01:21:55.770 --> 01:22:01.830

Brittany Brantley: Or planning sessions. It was a place for worship. Obviously, and respect spiritual rejuvenation.

519

01:22:02.190 --> 01:22:15.480

Brittany Brantley: And so I think that our churches can get back to that place where we open our doors, not just, you know, to lay on the altar, and to give God praise, as we should do.

520

01:22:15.750 --> 01:22:25.020

Brittany Brantley: But to literally open our doors to our community to those who are hurting to those who are sick. We talk about our church being a hospital.

521

01:22:26.100 --> 01:22:40.350

Brittany Brantley: Those patients like we're all patients right and oftentimes we revert to our sicknesses. And so being that place that provides love and constant healing to to others and a creator of

522

01:22:40.680 --> 01:22:57.720

Brittany Brantley: Physicians, right. So those of us who are more senior more seasoned saints becoming those physicians and healers to to those who are coming into our doors. And so I really like to see our church move toward that name.

523

01:22:58.650 --> 01:23:04.350

Brittany Brantley: Where we're just open a church for for young people were young people feel safe.

524

01:23:04.980 --> 01:23:11.760

Brittany Brantley: Where Kayla and Wilson spoke to where they can

dream. I love dream incubator that that concept.

525

01:23:12.090 --> 01:23:24.690

Brittany Brantley: Is you know what we need, where they feel just the safety in this refuge and they don't you know, and I think like as a church, and particularly I keep going to the black church because that's my experience.

526

01:23:25.620 --> 01:23:36.810

Brittany Brantley: We often love but we may not always know how to display our love. And oftentimes, we've been caught up in doctrine and theology to where we've neglected.

527

01:23:37.530 --> 01:23:46.170

Brittany Brantley: Real illnesses and the real needs of people who are looking for healing. And so I just would love to see us get back to that. I think we're at a moment.

528

01:23:46.950 --> 01:24:04.200

Brittany Brantley: In our time in our culture where it's right there, like we're so close. And I think that if we just step into that, if we just embrace that. Then it will bring so much progress progress and we'll be doing what what God. What would Jesus intended us to do.

529

01:24:05.760 --> 01:24:08.040

Carrington Moore: That's good family that is beautiful.

530

01:24:08.100 --> 01:24:20.160

Carrington Moore: I am my hardest field. I pray that I've done for coming to your hearts of feel that you've gotten some wisdom, some insights and regulatory knowledge, I want to say I've got 30 sermons from what you've all said, so thank you for

531

01:24:20.610 --> 01:24:31.230

Carrington Moore: Increasing my knowledge capacity want I want to end on a couple points departure over to pastor Gloria Minister Brantley she's she left something in our spirit around the importance of listening.

532

01:24:31.740 --> 01:24:37.080

Carrington Moore: One of things I love about Jesus. Jesus, the creator of the world. Jesus the one who is divine and 100% person.

533

01:24:37.770 --> 01:24:42.960

Carrington Moore: Before every miracle, even though he knew what was going on with people's bodies and minds. He listened

534

01:24:43.650 --> 01:24:48.150

Carrington Moore: To what they had to say, I want to say that the beginning of our miracles in our community and began

535

01:24:48.420 --> 01:24:57.870

Carrington Moore: Listening to each other. So thank you, Mr. Bradley, for reminding us of that out. Dr. Keller, he just kept cotton James Baldwin over and over again. You just let us know. It's the fire. The fire is here.

536

01:24:58.560 --> 01:25:06.210

Carrington Moore: lets us know that the brilliance of black joy, the brilliance of black liberation cannot even be contained within a political party right

537

01:25:06.690 --> 01:25:15.720

Carrington Moore: No matter how progressive that party is in many ways that we have to create radical new and beautiful spaces for ourselves and they cannot be contingent

538

01:25:16.050 --> 01:25:26.730

Carrington Moore: Upon what white supremacy or white patriarchy suggest, but it has to be the creation for all mine that mind your own body's own experiences of a radical new space and then in a similar way.

539

01:25:27.090 --> 01:25:34.440

Carrington Moore: Pastor kale. I'm being prophetic again, I'm not sure what church you go past or the future you want to pass from people now. So it's all good pastor Kayla suggest to us.

540

01:25:34.680 --> 01:25:43.950

Carrington Moore: That the church has to be a place of incubation for young people right into a place where we can place an incubation for new ideas, but also a sanctuary. Right.

541

01:25:44.430 --> 01:25:50.670

Carrington Moore: About what we know about sanctuary. What about a sanctuary, a place where people can go be safe.

542

01:25:51.090 --> 01:26:01.410

Carrington Moore: Right, a place they can go and share their concerns a place they can go and share their fears, what a place that they can go and be acquit by the power of the Holy Ghost. I feel like preaching right now that they can go

543

01:26:02.220 --> 01:26:10.800

Carrington Moore: And they can be reached do rejuvenated by the power of God. So thank you all so much, and I will leave it out. It's my phone now, but he always says that the church.

544

01:26:11.940 --> 01:26:20.550

Carrington Moore: As always say 10 center but as I always say the church. I can't just be a place of inspiration and a place of legislation. So thank you all so much.

545

01:26:21.540 --> 01:26:32.040

Carrington Moore: Please put your hands together for beautiful panel. There's just so much with us on today are so grateful for a senior pastors pastor Ray a pastor Gloria why Hammond pastor. Glad you can have the last word and close out in prayer.

546

01:26:32.820 --> 01:26:41.580

Gloria White-Hammond: Lord, we thank you all so much. This was so powerful. I have so many notes that the churches the churches and as an incubator.

547

01:26:42.360 --> 01:26:54.180

Gloria White-Hammond: And for radical dreams radical compassion, including radical compassion to ourselves and radical hope and and a place that

548

01:26:54.750 --> 01:27:07.800

Gloria White-Hammond: That models, what we aspire to be. I think one of the things we didn't, we didn't get to tonight is the extent to which the text which inform how we think about doing life are themselves inherently patriarchal

549



01:27:09.120 --> 01:27:23.340

Gloria White-Hammond: So that we are asking people to model themselves after that, which is in our texts which is inherently problematic. That's a wrestling that we have to have. But I do believe that the Lord calls the church to be that model and

550

01:27:24.090 --> 01:27:41.670

Gloria White-Hammond: And I've recognized that that is as difficult as it is the hardest part of fun as difficult as pregnancy labor and delivery are in terms of giving birth sort of nurturing dreams. The hardest part of raising a child is actually

551

01:27:43.740 --> 01:27:57.720

Gloria White-Hammond: Toddler school age college age. And that's where we often lose sight as we can, we can empower people to give birth to dreams, but we have to figure out how to stay with them and

552

01:27:58.230 --> 01:28:04.350

Gloria White-Hammond: And over the long haul over the times when they fall in scraped themselves loves calm and love slots.

553

01:28:04.650 --> 01:28:12.540

Gloria White-Hammond: How to be with people so that it's a it is a health and wellness center and we want to prevent you from getting ill, but if you get ill.

554

01:28:12.900 --> 01:28:21.090

Gloria White-Hammond: There's still plenty of space for you here. And we will nurture you can to wellness and in to maintain a sense of one. So you are have shared so much

555

01:28:21.420 --> 01:28:36.510

Gloria White-Hammond: Thank you so much for taking your time to pour into this congregation that I i love some deeply. This is an amazing collection of people and you only sell 41 of them we multiply. I mean that's exponentially. We got

556

01:28:37.890 --> 01:28:47.520

Gloria White-Hammond: Amazing people who are doing absolutely phenomenal work. So I hope you come back again and again and again and again. Thank you so much. Carrington, for convenience group and

557

01:28:48.690 --> 01:28:58.920

Gloria White-Hammond: Yeah, radical Jesus was radical. So that's being radical for Jesus and all the ways that Jesus was God, we thank you so much for the words that we've heard tonight.

558

01:28:59.280 --> 01:29:07.770

Gloria White-Hammond: For the inspiration for the encouragement for the challenge for the for the things that just that also leaving us kind of worried and anxious, maybe

559

01:29:08.010 --> 01:29:14.070

Gloria White-Hammond: Trying to figure some things out all of those that we just received his words from you. I pray God that you would

560

01:29:14.700 --> 01:29:25.290

Gloria White-Hammond: Even as you've anointed each of the speakers and pastor Ted in his absence god it's, it's, they, they have no idea what you call them to do.

561

01:29:25.920 --> 01:29:39.570

Gloria White-Hammond: Would you call them to be if they knew God, they would be scared. Everyone knows. Nobody would have come here tonight, but we are confident lawyer that even as you've called them you will reveal to them in time in the fullness of time, who they are.

562

01:29:40.740 --> 01:29:52.860

Gloria White-Hammond: The way that their mission, the hope and the promise that they hold for all of us. And we thank you God for giving us just an opportunity to experience a snippet of it tonight in Jesus name Amen

563

01:29:54.240 --> 01:29:55.710

Gloria White-Hammond: Thank you all so much. God bless.

564

01:29:55.710 --> 01:29:55.830

Carole Copeland Thomas: You

565

01:29:56.370 --> 01:29:58.830

Carrington Moore: Bless our families will see you next week, I bless you.

566

01:30:05.760 --> 01:30:06.900  
Gloria White-Hammond: Thanks Carrington.