

Woven in a Single Garment of Destiny

Spring 2022

order of service

Gathering Francisco Ruiz, instrumentalist and arranger

Opening Words radical gratitude spell written (and adapted for this service) by adrienne maree brown

Darrick Jackson, Rayla & Sage Mattson, Elizabeth Mount, Angeline Jackson, Francisco Ruiz, Sarah Lenzi, Frances Koziar, Erika Hewitt, Natalie Briscoe, Wendy Luella Perkins

Greeting Erika Hewitt

“you are enough”

“you are needed”

“you are here and I am grateful”

Chalice Lighting Angeline Jackson

Singing “We’re All Connected,” written by Wendy Luella Perkins, sung by Wendy Luella Perkins and Lea Morris

*We’re all connected, bird, cloud and tree
We’re all connected, earth, wind and sea
Woven in a single garment of destiny
We’re all connected, breath, you and me*

Learning through Conversation Rayla & Sage Mattson; Rayla & Bradshaw Mattson



Homily, Part 1 Rev. Susan Frederick-Gray

Learning through Conversation Rayla & Sage Mattson; Rayla &
Bradshaw Mattson

Homily, Part 2 Rev. Susan Frederick-Gray

Singing “We’re All Connected,” written by Wendy Luella Perkins,
sung by Wendy Luella Perkins and Lea Morris

Reading [“When Covenant Breaks”](#) by Frances Koziar

Holding Silence Erika Hewitt

Prayer of Connection Erika Hewitt

Hymn “Just As Long As I Have Breath.” Lyrics by Alicia S. Carpenter, ©
1981; third verse translated by Francisco Ruiz. Used with
permission of the Estate of Alicia Carpenter.

*Just as long as I have breath, I must answer, “Yes,” to life;
though with pain I made my way, still with hope I meet each day.
If they ask what I did well, tell them I said, “Yes,” to life.*

*Just as long as vision lasts, I must answer, “Yes,” to truth;
in my dream and in my dark, always that elusive spark.
If they ask what I did well, tell them I said, “Yes,” to truth.*

*Mientras lata el corazón, debo decir “Sí” al amor;
me dolió la decepción, y aún así te dí el perdón.
Si preguntan qué hice bien, diles: Dijo “Sí” al amor.*



*Just as long as my heart beats, I must answer, "Yes," to love;
disappointment pierced me through, still I kept on loving you.
If they ask what I did best, tell them I said, "Yes," to love.*

Chalice Extinguishing Elizabeth Mount

Going Forth Sarah Lenzi

Sarah Lenzi, Angeline Jackson, Frances Koziar, Darrick Jackson, Erika Hewitt, Rayla & Sage Mattson, Franciso Ruiz, Wendy Luella Perkins, Natalie Briscoe

Postlude

"Love Is the Thread" written and performed by Kaleidoscope: Natalie Fleury, Kurt Gaetano, Joel Harris, Linda Meurer, Deb Ruesch, Andy Vrakas, and Daniel

Wiebe: members of Unitarian Universalist Church West (UUCW) in Brookfield, WI.

VERSE 1

Seeking, searching, wanting to belong
So they opened up the door
Watched the spark bring the flame to light
Then they knew at last that they were home

CHORUS

Love is the thread / The warp and the weft
That weaves all the world / Together
Love is the thread / In the tapestry of life
Woven through time / Together / Together...

VERSE 2

Life force, spirit, shimmering with light
A connected web of all
One alone a barely visible thread
Interwoven we all shine so bright

CHORUS

BRIDGE

Bring your gifts (bring your gifts)
Bring your strife (bring your strife)
With nothing to fear or hide

Bring your joys (all your joys)
Bring your light (shine your light)
All the parts of our lives / Together



GUITAR SOLO

We sing together to lift us all
And weave a world of harmony

VERSE 3

Meaning, justice, truth, diversity
They found a true community

CHORUS

Closing Credits



Participants

We offer thanks to our worship team:

- **Rev. Dr. Susan Frederick-Gray** (she/her) began her six-year term as president of the Unitarian Universalist Association (UUA) in June 2017. As president of the Association, she is responsible for administering staff and programs that serve its more than 1,000 member congregations
- **Natalie Briscoe** (she/her) is Lead of the UUA's Southern Region.
- **Rev. Erika Hewitt** (she/her) is the Minister of Worship Arts for the Unitarian Universalist Association. She served as liturgist and coordinator of this worship service.
- **Angeline C. Jackson** (she/her) is an LGBTQ human rights activist and expert witness for LGBTQ asylum seekers. She is pursuing an M.Div. from Meadville Lombard Theological School and serves Neighborhood Unitarian Universalist Church in Pasadena, CA, as their Ministerial Intern. Her forthcoming book for young adults, *Funny Gyal: My Fight Against Homophobia in Jamaica*, will be published in June 2022.
- **Rev. Darrick Jackson** (he/him) is the Director of Ministries for Lifelong Learning of UU Ministers Association, and an Affiliated Community Minister with Second Unitarian Church of Chicago.
- **Kaleidoscope** is the worship band for Unitarian Universalist Church West in Brookfield, WI. Its members are Natalie Fleury, Kurt Gaetano, Joel Harris, Linda Meurer, Deb Ruesch, Andy Vrakas, and Daniel Wiebe.
- **Frances Koziar** (she/her) is a retired (disabled) Canadian UU and social justice advocate living in Kingston, Ontario. She is also an [author](#) with over 100 publications of prose and poetry.

- **Rev. Dr. Sarah Lenzi** (she/her) serves the Unitarian Society of Ridgewood NJ, co-hosts the podcast [Hope & Heresy](#), and teaches UU courses at Union Theological Seminary.
- **Rayla D. Mattson** (name, not pronouns) is a single parent who lives in Hartford, CT with their three children, two of whom contributed to this service. Rayla is a religious professional and an avid writer. In Rayla's free time, Rayla enjoys cooking, baking, board and card games and anything that makes them laugh.
- **Lea Morris** (name, not pronouns): Having shared the stage with luminaries including Odetta, Mavis Staples, Dar Williams and Anthony Hamilton, Lea's sound seamlessly blends gospel, jazz, country and R&B into an original style SoulFolk. Lea's [musical ministry](#) is dedicated to fostering more peace, love and joy in the world.
- **Rev. Elizabeth Mount** (they/them) is the minister at the First UU Church of Indiana, PA.
- **Rev. Wendy Luella Perkins** (she/her) founded [Soulful Singing](#)—singing meditation for all—twenty years ago. A UU community minister in Kingston Ontario, Wendy Luella has offered a daily online singing gathering since March 2020 and loves to experience and share the power of communal singing.
- **Francisco Ruiz** (he/him) is a vocalist, multi-instrumentalist, arranger, and music director for a variety of choirs and music groups in Los Angeles. He serves as Director of Music for the UU Church of Long Beach, as well as Program Director of Spiritual Practice and Worship for the Association for Unitarian Universalist Music Ministries (AUUMM).

Additional Thanks

- adrienne maree brown
- Brenda Hernandez, Allied Media Projects
- Brent Lewis, UUA
- Ted Resnikoff, UUA editing

- The copyright-free image of fabric was taken by Melbourne-based photographer Mitchell Luo, available on Unsplash

Continuing the Conversation

We welcome you to use these questions in your coffee hour, small group/covenant group meetings, and other forums of community sharing:

- What does it mean to be in covenant with one another?
- What holds you in covenant with your UU community?¹
- List some relationships in your life – beyond your UU community – that are covenantal: based on trust and willingness to keep upholding agreements, even when someone drops their own end.
 - How are those relationships different from the transactional, *quid pro quo* relationships in your life?
 - Which of these relationships call forth the best in you?
 - What motivates you to show up in each kind of relationship?
 - How do you respond to disappointment differently in each type of relationship?
- In the first part of her homily, Rev. Susan Frederick-Gray traces our current understanding of interdependence, in part, to our Universalist ancestors, and their rejection of “ideologies of supremacy rooted in notions of the saved and the damned.” Were you surprised by how far

¹ This question and the one preceding it are part of the [survey](#) created by the Article 2 Commission, which welcomes input from all Unitarian Universalists to inform the reimagining of Article 2 of the UUA Bylaws. That survey will remain open until April 30, 2022.

back we can trace our understanding of being interconnected? How else did our religious ancestors plant seeds for our current values?

- Have you ever been asked “What do UUs believe?” If so, were you able to articulate a version of what Rev. Susan offers? (What binds us is not an unchanging set of beliefs, but rather the promises that we make.) How would you explain that in your own words?
- Rev. Susan also referred to covenant, and the work of practicing covenant, as “deeply spiritual work” that is “not a burden, but an incomparable gift.” Can you describe a time when you struggled to uphold or return to covenant, but that work ending up feeling like a gift rather than a burden?

In their conversation together, Rayla and Bradshaw Mattson note that sometimes people choose not to be in a covenantal relationship: they choose not to repair rifts, or do the work that their community asks of them. Have you experienced this? What was your response?

- In the second part of her homily, Rev. Susan Frederick-Gray invokes *lamentation*: from Rev. Dr. Martin Luther King, Jr.’s disappointment in moderate white liberals to today’s rise in the U.S. of propaganda, vigilante violence, and an “authoritarian, anti-democratic white supremacist movement.” How are those connected?
- Rev. Susan condemns a “distorted notion of individual freedom” in the context of the pandemic and the refusal to wear masks. Have you ever

witnessed “individual freedom” get distorted in other ways that rupture our responsibility to care for one another?

- If you’ve been hurt by the breaking of covenant, how have you created or found ways to lament?
- In her reading, “When Covenant Breaks,” Frances Koziar writes:

Covenant / is a promise
between the people / of this faith,
but it is also / a promise / between our *self*
and our faith, and sometimes, *nothing*
takes more faith / than staying.

Have you experienced this? Is there a time that you struggled to stay in covenant rather than leaving?

Frances’s reading implies that in our UU communities, covenant regularly breaks in ways that hurt or harm people with marginalized identities. What does that mean for those of us who are white, able-bodied, straight, cisgender, or otherwise privileged in our identities?

- Alicia Carpenter’s hymn text invites us to sing:

*Just as long as my heart beats, I must answer, “Yes,” to love;
disappointment pierced me through, still I kept on loving you. If
they ask what I did best, tell them I said, “Yes,” to love.*

In Francisco Ruiz’s translation....

*Mientras lata el corazón, debo decir “Sí” al amor;
me dolió la decepción, y aún así te dí el perdón.*

Si preguntan qué hice bien, diles: Dijo “Sí” al amor.

one translation of the second line is “...even so, I forgave you.” If *forgiving* someone who hurt you feels different than *continuing to love them*, which one is harder for you?

If you have questions about this worship service and/or the discussion questions above, please [contact WorshipWeb](#).