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- Okay, Mary. Nice to talk to you. Do you wanna give me some background?

- Sure. So, I am clergy. Mary Kuhns is the name.

- Yes.

- Presbyterian Church, USA. I was born in Pontiac, Michigan, in 1945.

- Okay.

- I went to Muskingum College, which is now Muskingum University, in Southeastern Ohio, and then to Louisville Presbyterian Seminary.

- Okay.

- And then got a Doctor of Ministry from Columbia Seminary in Atlanta.

- Wonderful. Great. And what work or ministry were you doing at the time of Re-Imagining, Mary?

- I was associate for Justice for Women, in the women's unit.

- Could you tell me a little bit more about what that involved?

- Well, if you think of any issue regarding women, that's pretty much what it involved. I think our main emphasis-- It was a national committee. We had about 30 on it, I believe.

- Oh.

- And we dealt with economic justice, language, theology, reproductive rights.

- Wow.

- Boy, you name it, we dealt with it.

- Yeah.

- We had justice for women groups in probably two-thirds of our presbyteries, of which we had maybe 180, more or less. And, so, we had those committees around the country. The folks on Justice for Women, on the

national committee, represented the synods, as well as some different organizations.

- Mhmm. And just so you could clarify me, what was your relationship in terms of job to Mary Ann Lundy?

- She was my boss.

- Okay.

- There was a women's unit committee, but underneath the women's unit there were four-- Four, as soon as I say that, I won't be able to think of them. There were four sub-- Not really sub-committees, but there were four national committees. There was Justice for Women, Women Employed by the Church, Third World Women, and I can't remember the fourth. Which may have been the Women's Unit Committee itself.

- Yes.

- And we all were national committees and each had a staff person.

- And Mary Ann Lundy sort of oversaw all of that.

- She oversaw all of it, exactly.

- Good, good.

- Yeah.

- And Mary, what work or ministry did you do after Re-Imagining? Which was from 1993 to 2003.

- Yeah, well, let's see. I left the Presbyterian center, which is where I was working, at the end of '93, and went in to private practice in Marriage and Family Therapy and Pastoral Counseling. Also, supervising students at Louisville Seminary, and teaching adjunct faculty there, and eventually did stated supply work in a local church and stuff like that.

- Wow, varied. Very interesting. So, do you recall how or when you first knew about Feminist Theology?

- Well, I'm going to guess, I don't-- There wasn't a time, as in "When was I saved?"

- Right. (laughter)

- Yeah, but I went on the council on Women in the Church, which was a national committee, like Justice for Women, back in the '70's. I was asked to go on that committee representing the synod of the South, where I lived in Atlanta doing ministry at that time, and that was really my first experience with any kind of women's advocacy group at all, and so that's when I learned about Feminist Theology and inclusive language and

reproductive rights and all of that.

- Do you recall how you--

- Before that, I really didn't-- Well, I learned a little bit about it at the synod level. I was on the city-- I was on the synod, oh, good question, I'm not sure what it was called, but I was on a synod committee that nominated me to the Council on Women in the Church, and there may have been some of this discussion on that committee. So, it was like 1975 or six.

- Do you recall what your initial reaction to all of this was?

- Yes, I loved it. I was expecting, when I went on this national committee, I was expecting way far-out, radical women, and I was expecting to not fit in, and I absolutely loved it, and all of the women and the men that were on the committee. I just loved it, so.

- That's great.

- And I was conned into becoming the chair of that committee. (laughter) That's how much I loved it.

- That's great.

- Yeah.

- I wonder if we could move to the Re-Imagining community, and if you could talk some about your relationship to the Re-Imagining community.

- Well, you say the community. My relationship really is to the Re-Imagining conference.

- Okay.

- Not to the community that continued after.

- Sure.

- And that was by virtue of job, as much as anything, and it was being more supportive of Mary Ann, 'cause we didn't-- I don't remember Justice for Women having specific responsibilities for it, except to attend, and to help Mary Ann as she needed help. 'Cause there was a committee that was doing it. Kind of a local committee, and so we knew about it, I was in on the initial, when it was going to be-- When the project was being written up to be funded, I was in on that conversation and what Mary Ann envisioned it would be and all of that, and so I remembered just kind of being in on that, as part of helping to write it up and get it into where there was going to be funds proposed. But then, it was basically, like I say, attending, and being supportive.

- Mhmm.

- There wasn't much organizing that I did or anything else in that regard.

- Mhmm.

- Encouraged, of course, as many of our committee members to go as could.

- Mhmm. Do you remember, and I know it's been a long time, but do you remember what, kind of, the initial vision was? As, that you were helping Mary Ann to apply, or to--

- Well, what, yeah, what I remember was, it was going to be an international conference of Feminists and Womanists and Mujeristas, primarily a theological conference. And it wasn't going to be, as I recall, it was not going to be as large as it ended up being. But it was more that kind of Ecumenical, let's get folks together and talk about this in a way that had not been talked about before.

- Mhmm.

- So, that's sort of what I remember.

- Yeah, that's good. So you were at the '93 conference. Was that the only conference that you ever attended? For Re-Imagining?

- Yeah, as far as, I don't think I went to the follow-ups, so yes, that's the only conference. I'll tell you about more follow-up after that--

- Good.

- That's sort of a, I don't know what I would call it, a sub-conference of Re-Imagining, perhaps.

- Oh, I wanna hear about this, but first I wanna hear about, what do you remember about your experience at the '93 conference, what was that like?

- Well, it was wonderful for me, it really was. It was-- Some of the worship, even for me, was a little far-out. I'm not into a lot of drum and dancing. I wasn't, at the time, as being part of worship, so some of that I had to, just kind of, say "This is okay, I can deal with this," and let myself enjoy. But, it was stretching. I liked most, I don't remember being at odds with anything that was said or done, really. I thought it was really, very creative, and really wonderful, and the music was great, and enjoyed all of it, plus, you may not have heard of David Lahm, who is a Jazz pianist, whom, I have a lot of his CD's. He was staying in the same hotel I was staying at.

- Oh really!?

- During the conference. And, so I got to see him live and in person. (laughter) So, that's another thing I remember from Re-Imagining is David LaHm stayed at my hotel.

- That would be pretty spectacular, that's great. (laughter) Are there kind of--

- But the conference itself was really wonderful.

- Are there any moments, and once again, I know it's been a long time, but are there any moments in particular that stand out for you? Any aspects that were particularly great?

- Well, the-- What I remember is the worship around round tables, which was very different for me, and then how the speakers rotated. You know, 45 degrees, every so often, so that they were speaking to each segment of the audience at some point. And then the-- I, of course, remember the blessing. The sung blessing that we did. So, those things stand out to me. Some of the workshops, not so much. I was in Dolores Williams' workshop, and I do remember just thoroughly enjoying her talk, very much, the one that got her in trouble.

- Right.

- I don't really remember many of the others, but I just remember, what I remember is that they were dynamic. They were all dynamic.

- Yes.

- I couldn't tell you much what any of them said, but I just know it was inspiring, it was dynamic, it was kind of, "Come on, women, get it together and get going," and that inclusive language was wonderful.

- Yes.

- 'Cause that was not being experienced by any of us, I don't think, universally.

- Mhmm.

- So that was pretty wonderful.

- Exactly. Well, I know you know about the backlash. First, did any of it affect you directly?

- Not really. I mean, it affected me directly because it affected Mary Ann.

- Yes.

- And she and I are still best friends, so we were best friends there, so it affected me in that way.

- Yeah.

- My presbytery, I belonged to Louisville Presbytery, and they were pretty liberal, so I don't remember any problems with my presbytery at all, and they already knew I was-- Anyway, so this was no surprise for them. So, no, it really didn't affect me, uh-uh.

- Yeah. Well, what do you recall about how it affected other people?

- Well, it's primarily as it affected Mary Ann that I remember, because I was so intimately involved with that and was with her right after she got fired and kind of blew up at Jim Brown, who fired her. So, that's really what I remember. I don't remember other people getting in trouble. I remember hearing from people who were kinda having some fallout from it but I guess I probably didn't pay a whole lot of attention to that, since it was happening right in my backyard.

- Yeah. You mentioned that you left there in '93, did your leaving have anything to do with this? Or it was unrelated?

- No, no, they gave-- They were downsizing, they did a major downsizing and offered a nice umbrella, and I was-- I was worn out by then.

- Mhmm.

- I'm a high introvert, so traveling around the country and making speeches constantly just wore me out, so I was ready to be gone.

- Yeah, yeah. Sure. Looking back on it, how do you account for the backlash? What do you think caused that?

- Well, a lot of it, I think was our own press not being there to cover it. So there was a void in our own press coverage, so the only press coverage it got was from the Layman.

- Mhmm.

- And, even though most people didn't take the Layman seriously, since nothing else was being said, and since the backlash was so great from what the Layman said, that it caused all this effect, which, I just think it was gross overreaction on the part of 100 Witherspoon Street, really. That folks didn't know what to do with all the stuff they were getting from the Layman.

- Mhmm.

- And since they didn't know any other, and since we were all women, and since we were all in advocacy, you know, it must be true.

- Mhmm. Yeah.

- And, of course, what they said, in a sense was true. We did have milk and honey. I wouldn't call it communion, but, of course, even if it was, who cares? But, you know, it was all so misinterpreted, so--

- Yeah.

- Yeah.

- I'm curious, were you at general assembly, that kind of dealt with the Re-Imagining issue?

- Yeah, I'm sure I was. I don't remember a whole lot about it, actually.

- Sure.

- I tend to repress all that stuff and not remember it well. I'm sure I was there, I was there for-- Well, you know, I say that, was I still-- I think I was, yeah, I think, I'm pretty sure I was, but obviously I don't remember well. (laughter) I think I was there and hanging out with Mary Ann a good chunk of the time.

- Yeah.

- When was that general assembly? Do you know, do you?

- It was in '94. I'm trying to remember, I don't remember the exact month, though.

- I would not have been on staff,

- Okay.

- So the only way I would have been there is if I were a resource person on reproductive rights, which I was for years--

- Mhmm.

- After I went off staff, and I don't remember whether I was or not, so.

- Yeah.

- I guess I don't remember if I was there or not.

- Yeah. Yeah, well that's fine, it's been a while. I wanna hear what you were saying about the other group, the Re-Imagining group, that-- What were you talking about?

- Yeah, so. A friend and I, and probably a couple others, had been talking for years, ever since we were on council, on Women in the Church together, about starting an organization that would be really really far-out, so that we would get the heat, and organizations within the structure would look good.

- Oh.

- And we sort of joked about it and talked about it, and every now and then we'd say, "Is it time yet? "Is it time to start that group yet?" And so after all the flak from Re-Imagining, we decided it was time. And so, in '90-- I guess it was in '94, I believe it was in fall of '94. Pretty sure. We started Voices of Sophia.

- Mhmm.

- And that was kind of a-- It was a national organization. My friend and I envisioned it being more ecumenical than it was.

- Mhmm.

- But we started Voices of Sophia and it went pretty strong for about 10 years, and we had annual conferences around the country. We had about five to 600 members at its height.

- Wow.

- And we called it Voices of Sophia. There was a lot of discussion about the name. Folks not wanting to be too out there, and we kept saying, "No, that's part of why we're starting this organization, "is to be out there." We followed in the tradition of Re-Imagining, by, that the themes of our annual meetings would be theology, We would have one or two special speakers come to work with us. We'd have workshops, do creative worship, that kind of thing.

- Mhmm.

- We met outside of Washington, we met in Louisville. We met in, at Ghost-- Yeah, Ghost Ranch, I think, once. We met in Tucson once. We met in St. Louis, outside of St. Louis. So we met in different places along the way, over those 10 years.

- Mhmm.

- So that's what I got personally involved with, and not the Re-Imagining community.

- Yes. But the name Sophia was chosen because of Re-Imagining? Is that right?
- No.
- No?
- That's just what we decided, Sophia, we would-- Well, you know, yes, probably, at least partially.
- Yes.
- Because of Re-Imagining. Yes. Just saying, it's a good name, we're gonna claim it.
- Yeah.
- My name for it was Feminists United for Church Upheaval. Otherwise known as FUCU. I think the group decided that was little too far out there.
- Mary, I'm starting to lose you a little bit. You're breaking up.
- Uh oh.
- Let's see if we can get'cha back here.
- Okay.
- Let's see. Your picture's still a little funny.
- Okay, I'm not having any trouble with you, so--
- Okay, you're starting to come back into picture. Can we pick up where you talked about your name, was it? For Feminists for Church Upheaval, or something? And then what'd you say after that?
- Yeah, that was my name for it, Feminists for Church Upheaval, with the acronym of F-U-C-U. (laughter) Yeah. But folks decided that was a little too far out there.
- Really!?
- So we stuck with Voices of Sophia. (laughter) Yeah, uh-huh.
- I just interviewed Sylvia Thorson-Smith.

- Oh, yeah. Well Sylvia and I were the two that started Voices of Sophia, yeah.

- Okay, yes, yes. I love it. Yeah, yeah. And it sounds like an amazing organization, and I'm just learning about it. Do you have particular memories from that organization that are really powerful?

- Well, all I remember is it was so great to get together once a year with people we didn't have to worry about what we said.

- And who all used inclusive language, 'cause even to this day, it is not universal, so, I mean, in my local church, it is not, what I would like it to be, with a female pastor, so. It's just kind of the way it is, so that was a good chunk of it. And the group, the group itself was just phenomenal. We would have anywhere from, I would say, 40 to 70, 80 people attend one of our annual conferences, and it was just wonderful. The difficulty was, since I was on the planning committee, for a good chunk of the time, I was always so busy with the details, that I didn't get to enjoy it as I might have wanted to.

- Yes.

- But it was very special. It was good to be a part of that group. You know, I'm sure Sylvia told you, it has folded into another group now, so it still exists, to some degree.

- Yes. I'm curious, did your group experience backlash, as well?

- No, not really, no. Because these, you know, the folks who attended this were already out there so much that no one was surprised at any of this, from us. (laughter) No, we were as we were.

- Yes. And it was pretty much all Presbyterian women and men?

- Yeah, it was. It started out, we had-- When we started out we had a Baptist and a Methodist, and, I'm not even remembering, we had five or six ecumenical participants at our first big conference, but five or six isn't gonna continue, so--

- Yeah.

- It ended up being primarily Presbyterian.

- And I think, it's from looking at her archives, was Jeanne Audrey Powers the Methodist woman who was involved?

- Yes.

- Yeah, okay.

- Yeah, she was.

- 'Cause she, yeah.

- She came a year or two, she did not come all the time, but she did come a year or two.

- Yeah, yeah.

- Yeah.

- Good. So, Mary, how would you define Re-Imagining?

- Well, I would, again, define it as a conference that made Feminist theology the highlight and Feminist language, Feminist theology and inclusive language the highlight, and really demonstrated how the church could be about doing that quite legitimately. And well.

- Yes.

- That's what I would say. Nothing very spectacular about it, to my way of thinking, you know, very simply done, and very legitimately done.

- Yeah, yeah.

- Yeah.

- So, what aspects of Re-Imagining were most significant to you, would you say?

- I think the worship parts were most significant to me.

- Yeah.

- Because I was, at the time that, let me see, that was in Louisville. At the time that was happening, I was in a pretty good church, actually. Well, I should say that I was in a decent church. And it was a pretty safe Presbyterian denominational church, and so the worship was exciting--

- Okay, good.

- And, like I say, and creative, in ways that I have never experienced. So that was the most remarkable part to me.

- Good. You're breaking up just a little bit again, I'm sorry! (laughter)

- Okay.

- You were saying it was creative and, there, you're back again, okay, good.

- Okay, good.

- Could you just repeat, maybe the last sentence, to make sure, the last part--

- Well, yeah, it was creative and exciting, and that was what was the most memorable for me.

- Yes, yeah, exactly. Did your involvement in Re-Imagining change your perspective on Feminist theology or the church? And if so--

- No, no.

- Yes.

- No, not really, at all. I just felt, there was no excuse for us not all to be doing this.

- Yes.

- That was where I got more entrenched, probably, in my advocacy, was, "There's no reason we can't be doing this, "and why the heck do men feel so threatened?"

- Yeah, so were you surprised by the backlash, and the reaction to it?

- Oh yes. Yeah. I think we all were. It was like, "What is the big deal here?" There was nothing heretical about it, and it was, to me, so meaningful and worshipful that what are they reacting to?

- Yes.

- We were becoming more faithful than less faithful, so, I mean, the whole thing just made no sense to me.

- Yeah. Do you have any idea, what were they reacting to, Do you think?

- Well, again, as in present-day politics, they were reacting to the innuendo, I think, that was put out there, primarily by the Layman.

- Mhmm.

- And the outright lies that this was not Christian, you know, that we were worshipping a Goddess. Sophia language certainly was not universal in the church, so, unless you were somewhat of a biblical scholar, you

didn't know much about Sophia, and no one really wanted to know about Sophia. I think-- Feminism was, in the church, was still new enough, even in the early 90's, that folks were really threatened by thinking, you know, we were still hearing, at that point, that the more women who become pastors, it will become a female church. You know, men won't stay around, so to talk about Feminist theology and Feminist worship felt like we were gonna just, you know, we didn't want men. It was anti-men. Just as reproductive rights is, you know, anti-life. So that kind of innuendo and casting aspersion catches on if you're fearful.

- Mhmm. Now, almost 25 years later, how would you assess where we are now, in terms of Feminist theology, inclusive language, justice for women?

- Well, needless to say, we still have a long way to go. I think we got comfortable, as I think most movements do. We became comfortable. We've made a lot of progress, but we still have so much further to go. Including-- Are you still there?

- Yes, it went call on hold for a minute. There you are! I don't know what happened!

- Yes.

- Oh, good, I'm glad you're back.

- Well, I was getting a call!

- Oh, is that what it was? Okay.

- Yeah.

- Okay. Oh, now I just see your picture, there you are.

- There you are, okay. (laughter)

- Good.

- I only have a still shot of you, but--

- Oh, really?

- Yeah. That's really weird, that's all I'm getting of you.

- Oh, my goodness.

- Anyway. I forget where we were.

- You were talking about how far-- We still have a ways to go. That we got complacent.

- Oh, yeah, yeah. Yeah, and I think inclusive language, we came so far, and then folks said, "Okay," you know, "This is enough." I think there's been somewhat of a slide back. And that may be backlash from the whole Feminist movement in the church, but I do think there's been a slide backwards.

- Yeah.

- And, I don't--

- Oh, Mary?

- Yeah, that's me.

- Okay.

- It's hard to know, from my perspective, how much of this is-- Do you know, the Presbyterian church has now what's called--

- The what is it called?

- NEXT, N-E-X-T? The NEXT Movement, which are younger pastors coming along, wanting to be about the church and theology and all of that without a lot of controversy.

- Oh.

- So, I'm wondering if that's not part of it, too. My pastor is part of that movement and it's not that she is scared away from preaching about tough issues but taking any of them to the extreme, I think she's not gonna do, so. I think she would probably say she's doing well with inclusive language. Other people, for whom inclusive language really matters, think it's awful, and I've already told her what I think, so I'm not gonna beat the drum. I'm retired. And I don't, if I'm the only one beating the drum, then there's no point. Because I'm employed by that church for now, and when I'm no longer employed by that church, then it may be time to find one that fits my language better.

- Yes. I'm curious, can you see me at all, Mary? Did I come back at all?

- No, I have a still picture of you in the middle.

- I'm sorry. I'll just click on this again, it says Turn Off Video, I don't wanna do that. Well, I'm not sure how to fix it, I'm sorry.

- Okay, that's fine.

- Could you say a little bit more, if you don't mind, about the NEXT movement? I guess I don't know about this.

- I don't know much about it. It's-- Let me see what I could even compare it to. I'm not even sure what to compare it to. It's like a... It's kind of taken hold and, since I'm not a part of it, I haven't made getting to know it a priority.

- Sure.

- But I know younger, younger, which means just about everybody, (laughter) younger folks who are in their 40's and 50's, and maybe 30's--

- Yeah?

- Are going to annual meetings of NEXT, and it's kind of about the next church and what will it, what will the next iteration of the Presbyterian church look like?

- Mmm.

- And, I'm not even sure. I think ours is only Presbyterian, but I think other denominations also have what they call the NEXT church.

- Is it anything like the emerging? Does emerging sound right? Emerging church?

- No, emerging is, I think, different--

- Different from this, okay. Alright, well I'll have to look into it, then, 'cause I hadn't heard about this. That's helpful.

- I just know my pastor and the associate, both of them were on the board--

- Oh. Okay.

- Of NEXT. And were kind of planning the meetings. I know they get press coverage, our own denominational press coverage when they meet, and I pay attention to it, but nothing startling has happened, so, I can't even tell you what comes out of their meetings, 'cause--

- Yes.

- Like I say, none of it's all that startling.

- Mhm.

- So, I guess, I think, where we are, is that we've improved a great deal since Re-Imagining. Re-Imagining certainly, I think, made a lasting effect, in that it's kept-- We are still talking about it. But I think we still have a long way to go, before, at least, inclusive language, Feminist theology being equal to male theology. Mujerista theology is kind of, still fighting to get in amongst all of this.

- Right, yeah. Yeah. Well, it sounds like that's what you're saying, in terms of what needs to be re-imagined today. Would you say that's what needs to be re-imagined?

- Yes. You bet. You bet.

- Yes.

- Yeah, I think we still are, well, I think we also need to re-imagine the whole church, the whole denomination, and most mainline denominations. We all need to re-imagine those. We're still operating out of, to a great deal, I think, a '50's church culture, still. And, you know, we haven't been very creative, I don't think. I think that's what NEXT is trying to be, is be more creative, and maybe they'll succeed, but I think we have not been very creative in, what does the church need to look like, into the future, to attract anybody, to what's going on?

- That's interesting, Mary. I think I might know what you mean, but just to be sure, what do you mean by a '50's church model?

- Well, you know, the, sanctuary filled on Sundays, Sunday school followed by worship. Youth groups. The same ol' same ol'. Rather than doing more with technology, both with kids and with adults. Figuring out how the church needs to change. Certainly part of it is music. I am the least-- I am not one to talk about how much I love praise music, I absolutely do not. But there's a whole lot of music. For instance, I'm involved with our young adult volunteers each year.

- Yeah.

- And the music that they get going with is wonderful! It's good theology, wonderful songs. I hear very few of those songs sung in our churches.

- Mmm.

- They're not in our hymn books. So, different music, different instruments. Yes, we have guitars on occasion, but the organ is still the centerpiece. I love the organ, but how many 20-year-olds care about hearing the organ every Sunday?

- Mhmm.

- How much we're really moving along and evolving, I'm not so sure.

- Yeah, yeah.

- And I'm gonna go kicking and screaming, like everybody else. (laughter) I just know that something has to happen. You know, I want my church to stay just as the way it was, but that's not gonna work, I know that.

- Do you think there's anything from Re-Imagining that could go into the future? Or do you think it just needs to be re-defined?

- Sure!

- What kind of things do you think Re-Imagining could contribute?

- Well, even the way we worshiped, again, creative worship. Do we have to sit in pews every Sunday morning, straight across pews?

- Mhmm?

- Now, I know other churches are experimenting with that, but, primarily, we're all sittin' in pews.

- Yes.

- You know, different ways to worship, and loosen us up, and share a little together. I know there are a lot more small-group stuff going on, but, more house church stuff.

- Yeah.

- Really confronting us with different theologies and getting us to respond, you know, that's, again, primarily done in Sunday school. What would happen if some of that stuff was done in worship itself, by way of dialogue sermons, or moving us into groups in the middle of worship, Heaven forbid! That kinda stuff.

- Mhmm. Right!

- We just don't do that because we're scared. I understand that.

- Yeah. What do we think we're scared of?

- Change! Of course. (laughter) We're always scared of change.

- Yes.

- Yes, so. I mean, that really is primarily it, I think, is change.

- Yes.

- We all want things to be familiar.

- Right. Yep, yep. I have one final, specific question for you. We're working on a Re-Imagining website, and I wondered if you had any thoughts about what would be good to include in it, how people would find out about it or benefit from it. Any thoughts?

- Well, worship resources, I think, continues to be really needed. All kinds of worship resources.

- Yes.

- I think that's the primary stuff. If I wanna read theology, I'll grab a book or do something like that.

- Right.

- But I think good worship resources are harder to come by.

- Yes.

- And I guess to use networks that we know about to get the word out about it, like our-- I should be able to tell you, Voices of Sophia, Prophetic? Prophetic Voices? No. Prophetic, whatever we're called now! (laughter) Voices of Sophia and the Witherspoon Society is now Voices for Justice, or something like that. Presbyterian Voices for Justice. PV4J, that's it. Presbyterian Voices for Justice. They use our own networks to get the word out about the website as best we can.

- Yes. Are you okay with me e-mailing you when we get it up and running, and-- So you'll know it's--

- Absolutely. Yep.

- It's out there? Great. Good. Mary, is there anything that we haven't discussed, that you would like to talk about, or think needs to be added?

- I don't think so, I'm looking at the questions, now.

- Mhmm.

- Yeah, I don't think so. I guess I would just say the fact that we're still talking about it. That women who went to the conference still talk about it.

- Yes.

- I live in a retirement community in California. A very ecumenical retirement community, of which a lot of women went, of different denominations went, and we're still talking about it.

- Oh!

- I have kept my worship book. I lived in an RV and had to get rid of as many things as I could, but one thing I hung on to was my Re-Imagining worship book.

- Wow.

- And song book. So, I think the fact that we're all very conscious of what, the effect it had on us, 'cause it felt so good. It was like we were finally included in ways we had not been included anywhere else.

- Mhmm.

- So, it was profoundly meaningful, I, I would bet if there were 1300 people there, there might have been 10 for whom it wasn't meaningful.

- Yes. Yes!

- So.

- Mhmm.

- Yeah.

- Well, Mary, I really appreciate it. I'm sorry, with the SNAFU with the computer, but I think we got through it okay.

- I'm sorry I can't see you anymore!

- I know! I'm sorry about that! It was delightful, I'm so glad that Mary Ann Lundy recommended I call you. This was just delightful.

- Good. Thank you, thank you.

- I so appreciate it.

- Good to meet you via Skype!

- Yes, you too. And I'm just gonna turn things off.