

Cheyenne Boon:
(silence).

Cheyenne Boon:
Good morning.

Congregation:
Good morning.

Cheyenne Boon:
Welcome to Morning Prayers. Today's service will begin with a responsive reading from the Black Appleton Psalter Book, Psalm number 143, found on page 72. Please rise, in body or spirit to read responsively by whole verse.

Cheyenne Boon:
O Lord. Hear my prayer. Give ear to my plea, as you are faithful. Answer me as you are beneficent.

Cheyenne Boon:
Do not enter into judgment with your servant. For before you, no preacher is in the right.

Congregation:
Do not enter into judgment with your servant. For before you, no preacher is in the right.

Cheyenne Boon:
My foe hounded me. He crushed me to the ground. He made me dwell in darkness like those long dead.

Cheyenne Boon:
My spirit failed within me. My mind was numbed with horror.

Congregation:
My spirit failed within me. My mind was numbed with horror.

Cheyenne Boon:
Then I thought of the days of old. I rehearsed all your deeds, recounted the work of your hands.

Cheyenne Boon:
I stretched out my hands to you, longing for you like thirsty earth.

Congregation:

I stretched out my hands to you, longing for you like thirsty earth.

Cheyenne Boon:

Save me from my foes, O Lord. To you I look for cover.

Cheyenne Boon:

Teach me to do your will, for you are my God. Let your gracious Spirit lead me on level ground.

Congregation:

Teach me to do your will, for you are my God. Let your gracious Spirit lead me on level ground.

Cheyenne Boon:

For the sake of your name, O Lord preserve me, as you are beneficent. Free me from distress. As you are faithful, put an end to my foes, destroy all my mortal enemies for I am your servant.

Congregation:

As you are faithful, put an end to my foes, destroy all my mortal enemies for I am your servant.

Congregation:

(singing)

Ellie Corbus:

Good morning.

Congregation:

Good morning.

Ellie Corbus:

I want to start off by acknowledging that we are on stolen land. Harvard is located on the traditional and ancestral land of the Massachusetts, the original inhabitants of what is now known as Boston and Cambridge. I think it's important for us to recognize and remind ourselves that this institution exists on the site of genocide and forced removal of native people from this territory. I pay respect to the people of the Massachusetts Tribe, past and present and honor the land itself, which remains sacred to the Massachusetts people.

Ellie Corbus:

The text I've chosen for today is a short quote from Disability and Transformative Justice Activist Mia Mingus. "As we work to change the world, we must also work to

change ourselves." I want to thank MEM Church for the opportunity to speak today. This community has been dear to my heart, since I arrived at Harvard in the Fall of 2016 and joined Uchoir. I've had the privilege of listening to hundreds of morning prayer services from the choir stalls, and it's an honor to be up at the podium today.

Ellie Corbus:

I recently started identifying as disabled. It still feels weird to say that to people, because I look able-bodied. Since my first year of high school, I've had chronic pain and mobility limitations that have profoundly shaped how I move through the world and interact with others. It's part of why it's taken me six years to get through college. A big part of the challenge is that my pain is invisible. It has at many times felt isolating to navigate the disconnect between how I actually feel and the way I present myself outwardly. There's a lot of stigma surrounding disability, but I have found embracing this label to be liberating. Learning about disability justice has given me language and tools to talk about the challenges I face.

Ellie Corbus:

One of my favorite concepts I've learned about in the disability justice world is the phenomenon of access intimacy. The term access intimacy was coined by Mia Mingus in 2011, and it refers to the feeling that emerges when another person understands and supports your access needs. I function differently, because of my pain and I have needs that arise because of it. Access intimacy is the safety and comfort I feel around people in my life who know about my pain and understand and anticipate my access needs. It's a powerful feeling, one of being seen, understood and loved. It's a feeling of solidarity.

Ellie Corbus:

Access intimacy can apply to non-disabled people. We all have needs, and those needs might be different from the needs of others in ways that are hard to communicate. Harvard is a normative place. I've gone through this school feeling like there is an assumption on an institutional and interpersonal level, that people generally have the same needs. The disability justice framework calls for a shift to expecting differences in needs, instead of assuming everyone needs the same thing.

Ellie Corbus:

This idea of access is so important to creating real inclusion. I have not experienced Harvard as a place that values access beyond my own personal degrading experiences with the Accessible Education Office, Harvard's culture is in many ways, predicated on upholding lack of access or removal of access. Many spaces on this campus hold social capital, because they obstruct or impede access through exclusion.

Ellie Corbus:

Building a community of care, rooted in love and inclusion must begin with access. I encourage you all to question how your own needs might cause you to make assumptions about the needs of those around you. We can all build a more loving and inclusive community and world, by centering access and fostering access intimacy, in

our relationships and in the environments where we live, work and learn. We should take joy in creating access that allows everyone to live and participate as themselves. Changing the world starts with the work of changing ourselves and our relationships. Thank you.

Cheyenne Boon:

If you would please rise in body or spirit, and let's join in prayer. O God, whose kingdom comes nearer to us in each moment, let thy light shine on every corner of our hearts and touch with hope each secret sorrow of the earth by the cleansing spirit of thy Son. Make this world a fitting forecourt to that sanctuary not made with hands, where our life is hid with Christ in God. Amen.

Congregation:

Amen.

Cheyenne Boon:

Now please join in the Lord's Prayer.

Cheyenne Boon:

Our Father who art in heaven, hallowed be thy Name. Thy Kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil, for thine the kingdom, the power and the glory, forever and ever. Amen.

Congregation:

Our Father who art in heaven, hallowed be thy Name. Thy Kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil, for thine the kingdom, the power and the glory, forever and ever. Amen.

Cheyenne Boon:

Now we'll join in singing the hymn, There's A Wideness In God's Mercy, Hymn number 232.

Cheyenne Boon:

(singing).

Cheyenne Boon:

As we go into this day, let us bless and keep one another. Let us make peace. Let us be at peace. May it be so and may the church say amen.

Congregation:

This transcript was exported on Apr 29, 2022 - view latest version [here](#).

Amen.

Congregation:

(silence)