

"Lightworkers are Nightworkers On Overtime."

Carlton Pearson - 12.3.18

Bodhi Spiritual Center

Bishop Pearson: You know, I'm a connoisseur of preachers and pastors and church folk. Been around it all my life. Fourth generation, classical Pentecostal preacher. Pew jumping, devil thumping, bible toting and quoting. The deepest of that, actually. The old wine and old wine skins. It was valuable when it was valuable. Jesus makes reference to old wine and old wine skins. And I got new wine and New Thought or awakening and I was pouring it into old wine skins and it burst as he said it would and I lost like 5,000 members and hundreds of thousands of friends. And I'm no longer ... And I spent many years repairing old wine skins as a churchman and a bishop in the lords church. Then I got to the place where I realized I couldn't repair it anymore I needed to replace it.

Bishop Pearson: And I got ... I lost my appetite for old wine, old wine skins, and old winos. Drunk on and intoxicated with the old wine and then they became old whiners. They're wining about everything and I was the one, so I've had this amazing change. Lola is one of the most creative idea focused visionaries. Her energy, her attention given to detail, her leadership qualities and skills, her fearlessness, and her stability. She's a very centered core person. One of the strongest I've known. Off the chain. When we talk, she's so full of ideas. Sometimes she calls me for a little counsel and I'm taking notes on the side.

Bishop Pearson: She'll ask me a question and I'll answer to say where she asked it and [inaudible 00:02:03] was my answer. She'll always ask questions with the answer hidden in there. I don't know if she does that on purpose. Which means, and that's a sign to me and to all of us, the answer ... Because what you want wants you. What you want really is you. Which is the highest experience and expression of yourself possible. You might leave today and say I enjoyed the service, I enjoyed the song, and I enjoyed the sermon. But the question would be, did you enjoy the self? Did you enjoy yourself? Because you have to take that joy when you leave. You live not with the sermon, the service of the song. We highlight it and we accentuate it, we enhance it for you. But, yourself is the most important reality in your being.

Bishop Pearson: The closest to God any of us will ever get is self actualization. To be actually, factually, functionally, punctually, unapologetically you. We spend our lives impersonating who we think people want us to be from childhood. And then in the process never get to know who we are and who we aren't. The greatest awakening I had was I was 50 years old and I realized that after everything left,

everybody left, all of the thousands of friends, and the courtesy that was afforded me was gone. Nobody wanted to court me, that's where the word courtesy comes from. Nobody wanted to hang out with me. Nobody wanted to marry me or date me. I was a bishop and now I'm a son of a bishop, to most of them.

Bishop Pearson: And so I've been hanging around with New Thought folks like y'all. Y'all crazy and I love that about you. And I believe that all of our septs are ordained by an ultimate reality that we call God and Lola, you really are right in step. This is the music, by the way, you. One of the blackest singing white girls I've ever seen in my life. I was getting you mixed up with the stuff behind you. I said, "Wow". Light would not be light without darkness. All you white folks are in trouble without us. So remember that. You don't know who you are.

Bishop Pearson: Off the chain band. You guys are obviously professionals. I couldn't see you but I heard you. The trumpet, you're special. This is the foreplay, always. If you really want to make love in the worship experience, you want to have a climatic, orgasmic experience, it's preceded by what I call, this is the intimate foreplay that brings moisture in the room, wetness, spirit, mist, mysteries and miss-stories. And then when we inject into the house a word, a consciousness. It finds an egg that is fertile in each of us and a germination takes place. Somebody gets what some people call a miracle, or healing, or deliverance, or an enlightenment, or illumination. Some kind of shift or change. And that's what we do every time.

Bishop Pearson: That's why there's so much attention given to detail. There's rehearsals, there's preparation, and because this is not the permanent home, there's a lot of shifting every week. All you folks that volunteer and have to put up these things, chairs and mics and your sound and do the stage and get the building ready. This is what it takes because Lola represents a new beginning in the Bodhi consciousness. A new awareness and the leadership. And respect it, please. I know her spirit. I recognize it has earned who she is and I just want to affirm that because I think it's very important that you loose the strong womb man.

Bishop Pearson: She's a man with a womb. A woman is a female, a woman is a female man. And a man is a male man. Even if you don't know what a mailbox is. And sometimes the female is the wounded man. It's a lot of pain associated with it and this whole "me too" movement, this whole feminine essence and goddess ness that is coming afresh, returning to its space and place, is an awakening to all of us. It's never going to be the way it used to be with this culture in America. I believe Bodhi is a key church. I have a lot of my New Dimensions folks here that I, I tried to do this up here for a little bit up y'all. All my New Dimensions friends and come Monday friends all over here. A lot of them come here now.

Bishop Pearson: And so I wish I could be here more. I love Chicago. I love this place. I love the space. I love you all. And I love, love.

Crowd: We miss you.

Bishop Pearson: Thank you. I miss you more. I was with Clay Evans yesterday. He's 93 years old. I just went to kiss him and hug on him and love on him. Stayed there about an hour. Michelle and I ... Gerald didn't go, but he, Gerald's been driving me since I got here. Pick me up at the airport. Stand, raise your hand Gerald. He takes me around in his BMW and all, that's beside the point. No it ain't. It is the point. I'm supposed to ... Michelle's been with me since I came to CUT years ago. I'm not going to talk long. You never get to talk long at New Thought churches. That's one of the things I like about it. The sermon at this church is as long as the prayer before the introduction where I came from. You got to get up, speak up, and shut up. And I like that. I've gotten used to it.

Bishop Pearson: I love the quote by Anne Frank. And she was a Jewish teenager who went into hiding during the Holocaust. And she journaled her experiences in "The Diary of Anne Frank". But she said, "Look at how a single candle can both defy and define dark. Dark has been given a bad rap for years. Night has been given a bad rap." The name of the movie that they just did on Netflix is called, "Come Sunday" and I have a new program out called, "Called Monday". "Come Sunday" is the movie, "Come Monday" is the movement away from traditional modules and modalities and paradigms into a new way of thinking and a new way of being, bridging humanity to divinity, science to spirituality.

Bishop Pearson: Science means knowledge. Con-science or conscience means with cum scientia, Latin, with knowledge. Awareness. Knowledge in the next 30, 50, at the most 100 years, will superimpose itself over faith. Faith is about religion. Knowledge is about relationship with yourself and your soul with your essence, your permanent rather than your accidental self. The real you. The immortal, immeasurable, immediate self. The immutable self. You evolve but you don't really change, you just expand who you are. That's the new kind of religion that's coming. The millennials look right through us, usually with their cellphones, into the cloud. They ain't paying no attention, as my grandmother, "They ain't paying us no attention." You knew that. Looking right through us into the iCloud.

Bishop Pearson: There's the iPhone and the iPad and the iCloud and the IM and the amen. And that's amazing sound. And the Greek word for sound is ichos, English word is echo. And an echo is a sound out of the past. When the past catches up with you, usually initiated by your spiritual deja vu's. You have these flashbacks. Dang, wait, I signed, seems like, wait a minute. I remember that energy. Where? I remember I, I think I made a ... I'm not an accident. I'm here on purpose. I decided to come, I just forgot it. I had a pre-incarnate decision to come here. Then the night becomes clarity. Winter has longer nights, colder nights, lonelier nights, supposedly.

Bishop Pearson: Everybody likes Sunday, but nobody likes moon-day. We even like Saturn-day, and all the days of the week are named after Greek gods or goddesses. Saturn-day, Sunday, bright, light, interaction, fun, fellowship, but then moon-day, when the light is not quite as clear. Not as bright. And you have to pay more careful attention. You don't always see the details. Don't get frustrated at night when you don't see all the details. You're not supposed to see the details because the nightlight is not as bright as the morning light. So don't freak out when you don't

see it all, when it's not so expertly or excellently articulated or enunciated. You hear a little slur in the language. You hear a little static in the vibrations and the sounds. What you hear, the acoustical vibrations of your soul sometimes are not quite as clear.

Bishop Pearson: Don't panic. Scripture says weeping endures for night, joy comes in the morning. Scripture also says that the evening and the morning were the first day. Some of the greatest revelations you'll ever have are at night. Abraham was having a conversation according to the Hebrew scriptures with God and he was 75 years old and God, his wife was barren, and God was telling him that he would have a child. That he would have a whole generation. That he would have a namesake. And he would create a nation. And Abraham didn't believe it initially because it didn't make sense. But his wife, Abraham was interested in it. He wanted to see his seed carried out but his wife Sarah heard the conversation and said, "You've got to be kidding me."

Bishop Pearson: She was a little younger than him. I don't want no kids. I don't even want to talk about kids. I can't hardly walk and you in here talking about kids, children. When he was 100 and she was 90, she got pregnant. And when she had the baby she named him Isaac, Yishaq, which means laughter. This is like a joke she was thinking. When Abraham struggled believing it, and I'm skipping, we're actually reading the passage, he heard God say, "Go outside your tent and count the stars if you can." The stars in the sky. Which means, that he was getting that conversation and revelation at night. The greatest revelation of Abraham's purpose, [inaudible 00:13:19], came at night because you can't count stars in the daytime. So he had to go outside his tent so his vision would not stop at the ceiling.

Bishop Pearson: Sometimes you've got to get out of the tent or the comfort zone or the place where you have security to a less familiar place at night. But at night, you can see light better. It's hard to even notice light in the daytime. Light and darkness attract one another and are attracted to each other and their friends, talk to me somebody. My night seemed horrible for me and horrendous and I had all these crazy ideologies about who I was and who I wasn't and all these friends and people left me and I didn't really leave. They didn't kick me out. They left and left me with a church I couldn't afford, a building and a property. We just about paid it off only to owe maybe 2.9 million more at a 645 acre ranch with a 27 acre lake on it for inner city trouble teens. Is this for music and is this a credit union? I had a whole entity there that I'd spent 40 years of my life, really 50, building and then it ended up in plastic crates. In storage.

Bishop Pearson: All my writings, all my books, my several years of video. You go from hero to zero overnight. It's stunning. And in that dark period is when I said, "Nobody loves me. Nobody likes me. I'm done." And I heard a voice say, "What if you decided to come here? Made a decision to come here? A commitment to come here? And then forgot about it?" What if we in some pre-incarnate reality actually said, "I want to come to Earth to experience my divinity. To express my divinity. To expose my divinity." What if creation wanted to experience itself as human? What if divinity wanted to express itself and experience itself as humanity and

we are that expression and sometimes that experiment to see how spirit and humanity can work together. I believe that's who we are.

Bishop Pearson: We're sitting next to Gods and Goddesses. We're involved in that and in the early Hebrew scripture it says, "In beginning Gods", not God. Ain't no him. Gods. A consortium or counsel of deities created the heavens, multiple high places and spaces. Jesus once said, "My fathers house." There are many mansions meaning many dimensions. Many levels and spaces and places and floors and spheres where the experiences and many expressions. When a loved one transitions you think they're dead, they're in the same house, just on another floor and in another form.

Bishop Pearson: And we're not only multi dimensional people, beings, we are inter-dimensional. We can go from one floor to another, sometimes in seconds. You're doing it now. You're going in and out. We all walk along, but none of us walks alone. There are passengers that we pick up along the way. Hitchhikers. Sometimes nameless and faceless, but they have opinion. And you're listening to their conversation and the one I'm trying to have with you. They're actually making commentary on what I'm saying. And there's so many voices, so many choices. They're all out there by the worries of Babylon. The writing says, "We say and wept". Babel means confusion. By the rivers, not just a lake or a pond, but a flow of confusion. We sat and wept when we remembered Zion. When is the last time you had a memory that made you cry? When we remembered Zion. It's the Hebrew word, [inaudible 00:17:05], the English word sign or marker, way marker.

Bishop Pearson: Significance. When we remembered our significance, we wept about the confusion because we heard all these voices, all these choices, but I remembered by essence, my significance, my signal, my sign, and my assignment. I never forgot my assignment through all that cloudy, dark, foggy, smoggy time. There on the rivers we hung our harps, our captors ask us to sing the songs of Zion. How can I sing the lord's song in a strange, foreign land? The country's been going through a strange, foreign land lately.

Bishop Pearson: It shifted into some kind of country that we don't even identify anymore because we felt we're making such progress and now everybody's upset. This big coming out party for all the haters on the down low. The last two years. Folks I thought really loved me didn't. So you're worried about, this is all just a part of the clearing out and the cleaning out and the cleansing out of an obscurity that we didn't need anymore. Sometimes Make American Great Again means Make America Hate Again legally. Be abusive, mistreat people, say stuff about it too ... I don't want to get too far in that.

Bishop Pearson: Anyway, Viktor Frankl, the late Viktor Frankl said, and I like this quote, I use it all the time, "To live is to suffer. To survive is to find meaning or significance. To find a sign or assignment in the suffering, darkness has its role." Life is a sexually transmitted disease, or disease. It's a tension. It's incurable and it's terminal because we go through the transition we call death. But it's not untreatable. My people have heard me say that many times. That's ... We're in treatment, that's why y'all came today. You need some treatment to deal with the disease, the tension, the stress, the anxiety.

Bishop Pearson: We don't always realize when somebody asks you, "How are you doing?" They're basically saying, "How you dying?" Because from the time you take the first inhalation of breath ... You swam in water for nine months because you didn't need any oxygen, so you didn't have to breathe the same way. The Earth is 70%, surface of the Earth is water. When you come out of your mother's womb, you are 80% water. And as an adult you're about 50 or 60%. Your brain remains 80% water. You have 100,000 arteries, miles or arteries in your body all filled with saltwater. [inaudible 00:19:52] coursing and vamping through there. That's why vibrations and sounds are so important because you get responses.

Bishop Pearson: That's why not only what you're named but what you're called, what you hear, does cause a chemical, a cellular, and soul-ular response in your being. Be careful what you listen to. Be careful what you focus on. So you are sound and energy and electromagnetic energy and you're always vibrating, even in darkness, the light. And on a cloudy day like today, the sun is still shining, it's just not quite as bright. The sun rays are coming through. You can get one of the worst sunburns you've ever had on an overcast day because the sun really never stops shining. And the light in the moon is there because it is reflecting the sun in the other hemisphere. Reflecting on that planet. And it sends a nightlight. Say thank God for the nightlight.

Crowd: Thank God for the nightlight.

Bishop Pearson: Great revelation can come at night. It has come to me many, many, many, many times. And I'm learning. So somebody say, "How you dying?" Look at someone and say, "How you doing?" Say it. Tell your neighbor. Say, "How you doing?"

Crowd: How you doing?

Bishop Pearson: You're basically saying, "How you dying?" And you might say, "Oh, I'm dying pretty good today." Your money is right, your body is right, everything is good. Then a week or so later things get a little different and they say, "How you doing?" I ain't dying so good today. How you dying? Because you're doing and moving ... We're human beings not human doings. No, nobody says, "How you being?", they just said, "How you doing?" Which means, "How you dying?" You're on your way to that transition. I don't even see death anymore as negative. It's just a transition to the next form, the next formation, the next formula. Darkness is okay. Night has its place. Moon is the nightlight. In beginning, God created the heavens and the Earth and the Earth was without form and void and darkness spread across the deep or the abyss. Then light came. Light begins in darkness.

Bishop Pearson: So when you're going through a dark time, remember there's an invitation, there's an invocation, you're inviting and invoking light. I saw light in my darkness. I saw power in my pain. One songwriter said, "When I lost it all I found everything." I died a pauper but I to be born a king. For when I learned how to lose, I found out how to win. I lost it all, but I found everything. So I'm a new man. I'm a new man. I'm happier than I've ever been in my life. I'm freer than I've ever been in my life. I'm less religious. I'm less judgemental. I'm not angry as I used to be.

Bishop Pearson: Church folk can be some of the meanest folks you'll meet. And they're mean because they're mad. And they're mad because their God has anger management issues. The God I was raised around needs some therapy. He was always angry, throwing tantrums and hurricanes and tornadoes and tsunamis and cancer and aids and fiery darts and always angry and you were tipping around scared. It's not really faith based as much as fear based and faith biased. I'm ready to know like I've never known before. I'm ready to be aware like I've never been aware before.

Bishop Pearson: This really is an awakening place. It's an awakening because religious people are hypnotized. Hypnosis, the Greek word for sleep. They're lull to sleep sometime in church. One preacher was preaching and he saw the ladies husband had fallen asleep and she said, "Lady, wake your husband up while I'm preaching." She said, "You wake him up, you put him to sleep." Sometimes we do that every once in a while. So when that energy is there and that power is there and what we call the anointing, your messianic purpose.

Bishop Pearson: You're anointed and appointed. You're marked, you have significance, you have a sign, you send a signal when you walk in the room. Everything, all things literally work together for an ultimate good. You're supposed to be here right now. Everything is exactly the way it's supposed to be for now. It may change in a couple of seconds or minutes or weeks, but you're right on time. You're right on target. Don't complain just say yes. And I'm thankful. And I'm on my way to that wealthy place. The clarity will come ultimately, I found that I've wasted a lot of time protesting and contesting who I am and what was going on. Now I realize that all of it worked together so beautifully. There would have never been a movie. There's no testimony without a test.

Bishop Pearson: Tests become testimonies. Sometimes become testi-monies. You can make a little change on that test, talk to me somebody. So on moon-day, I'm looking for the nightlight in [inaudible 00:25:21]. Wrap your arms around yourself and just give yourself a quick little squeeze there. Say, "I got this."

Crowd: I got this.

Bishop Pearson: Say it again, "I am this."

Crowd: I am this.

Bishop Pearson: Say, "It's all good."

Crowd: It's all good.

Bishop Pearson: Because it's all God.

Crowd: It's all God.

Bishop Pearson: Now, science, knowledge, and nature, wrote this is, all of whom which work cooperatively together in a magical, mysterious manifestation of light, counter produce, is counter produced by perceived darkness. Light dances with

darkness. Light cooperates and co-allies itself, co-creates and procreates with darkness. They need each other for definition. You don't confine them but you can define each other when they come. When you embrace the dark moment, it becomes courteous to you. And the invitation of light comes through that darkness. Some of the greatest songs that were ever written were written at night, usually was the Bible's eye in between seasons. It's one thing I say about musicians, y'all don't usually live on the note, you live between the notes. Y'all spaced out, [inaudible 00:26:28] you, aliens.

Bishop Pearson: The word music comes from the word muse, which means to think. Amuse is the opposite. You are musicians, singers. You hear something that we don't hear. We hear the best we can but you folk in general, you live in that mysterious in between place and a lot of the rest of you here don't live on those notes, it's the space between the words that is most spiritual. It's the space between the notes that is most mysterious, the mystery and miss-story of who you are. That's why silence can be noisy and people don't like it. As soon as you walk in the room, you turn radio on, television. You get in the car you got to hear music. Silence scares you sometime but there's a powerful enunciation in the silence that you won't hear in the noise.

Bishop Pearson: Noise is where we get the word nausea. On the other side of the noise, the nausea is a sound and a sound I told you is ichos echo, something out of the past. It's why you came here. It comes to you. Bam. Oh wait a minute, I got this. I'm supposed to be here. I'm assigned here. This is my placement. Say it with me please, "I'm supposed to be here."

Crowd: I'm supposed to be here.

Bishop Pearson: And who I am.

Crowd: And who I am.

Bishop Pearson: In my evolving self.

Crowd: In my evolving self.

Bishop Pearson: Right now.

Crowd: Right now.

Bishop Pearson: Everything is working.

Crowd: Everything is working.

Bishop Pearson: In concert.

Crowd: In concert.

Bishop Pearson: For the higher purpose.

Crowd: For the higher purpose.

Bishop Pearson: The bitter and the sweet.

Crowd: The bitter and the sweet.

Bishop Pearson: Say, "I'm not a melting pot."

Crowd: I'm not a melting pot.

Bishop Pearson: I'm a stew.

Crowd: I'm a stew.

Bishop Pearson: The tomatoes the tomato, the corn is the corn, the garlic is the garlic, the greens are the greens. Everything has its place. But if you just eat pure garlic, usually you don't like it and nobody likes you. But if the garlic is stewing with the pea and the carrot and the potato. And if you're a vegetarian you just have vegetables. I'm a meat eating vegetarian. I usually have meat with my vegetables. A little bit carnivorous. But I found out the bitter and the ... All of this is making together I've met friends, I found people and relationships are profound that are more depth, have more depth to them, more meaning to them. I'm finding like spirits when the soup is ready the teacher appears and we're eating, I'm learning. I'm 65 years old and it's like I'm 45 all over or 35 all over. I'm experiencing myself at a level I would not have and I'm not bored and I'm not angry. I don't have self pity. So sometimes I am pitiful but I got this. Turn to someone and say, "I got this." I've got it.

Crowd: I got this.

Bishop Pearson: Say, "It's all over me." Come on.

Crowd: It's all over me.

Bishop Pearson: Now shift your, move your hands up and shift the energy around. Say, "Wow, this is powerful." This is glorious. This is wonderful. I'm on my way up higher, higher, higher. The light is getting brighter and brighter. I'm an enlightened, I'm awaking up. Now the reason some people don't like bright light is because they've been asleep a lot. I didn't pay attention to what time I got up here. Tell me when I'm-

Crowd 4: We're good.

Bishop Pearson: All right. The reason some people resent or resist the bright light is because they've been sleeping a long time. If somebody comes into your room in the middle of the night and flips the light on, first thing you want to do is, "You got to shut that, turn that light out." The lights not bad but your eyes have not adjusted to it. It's shocking, it's stunning. It's really offensive. So sometimes you have to start it slow. And when people react to the enlightenment that I consider myself enjoying, I don't freak out. I have thousands of friends now, hundreds of ministers who are coming back say, "Doc, Doc, Doc, I'm listening to you man. Don't stop. I can't come out yet because I ain't got no theological

problem with you, it's a business decision. I've got to eat. I've got a pension and a parsonage".

Bishop Pearson: But there's a great awakening taking place all over this land. 2019 there'll probably be a little bit of an intense experience of natural disasters, some drama in media from the White House on, it's a tense time. Leaders may get sick, physically because they don't know how to respond to the tension of change. You're going to see some pretty unusual things occur. Hold steady. All that's going to do is make this ministry and this kind of thinking more relevant.

Bishop Pearson: Religion as we know it will dissipate and disappear over the next 30 to 50 to 100 years at the most and we won't even recognize it as it is today. We will actually go into a post Christian era. I didn't say post Christ. Because Christ is just consciousness. It's anointed person and purpose that will never go away. You'll become more directly connected and awaringly connected to your own Christ person and presence and purpose. Why you came here. Every day at this age you get a call from somebody saying somebody transitioned. You lost somebody. Somebody died, they're saying. One preacher got up and said, "People just dying that have never died before." Come on. Some of y'all get it in a minute. There's changing. The pillars and the pillows are gone, are going.

Bishop Pearson: My mom is 89, she lives with me now since my dad made his transition. She's the sweetest nuisance I've ever had in my life. She burns on me every other day, if not every day. But I just hug her and kiss her and say, "Thank you mom." One time we had to call the fire department because the fire alarms went off. But I'm never mean to her, I just hug her, kiss her, why don't you lay down sweetheart? I've got this. We'll take care of it. She loves neck bones and burns them constantly. But that's my mom. I'm gonna take care of ... And nobody will take care of her like I will take care of her.

Bishop Pearson: But they're fine, six of her children, but she lives in my town. I'm going to take care of my mom. She took care of me. You know, some people carry on forgiveness 60 years. Mad at your momma because you weren't her favorite. And everybody thinks that. All children think that the other one was the favorite. I was the fourth of seven children my mom had. She lost the first one. All her pregnancies were very difficult. By the time she got to me, she didn't want any children. The one, my sister preceded me, was born one year exactly to the date. My momma was an only child. So she didn't like daddy, she didn't like the kids, and she sure didn't like me when I got her. She didn't want me here. There are no baby pictures of me. I'm the only, all my friends got some cute little baby pictures. Ain't none of me.

Bishop Pearson: Wasn't nobody glad when I got here. I didn't know it. I'm just me. But sometimes that one, sometimes that middle child is the more assertive, the one is the high achiever because you've got to make folks know you're in this ... Oh yeah, I'm here. I got this. I don't need anybody to affirm me, I'll affirm myself. If you're single and wondering, want somebody to take you out, take yourself out. Just go out yourself. Buy yourself a card, send yourself some flowers. I love me some me. Wrap your arms around yourself once again.

Bishop Pearson: Darkness is your friend. Nighttime has its place and its space. Quiet yourself and your soul and listen to the sound of silence. There's a conversation going on there. Every once in a while it needs to be monologue and you just listen. You're so powerful and so enlightened. You have a body, you have a mind, but you are spirit. And spirit is profoundly naturally intelligent. You are science. You are that powerful vibration in the Earth.

Bishop Pearson: You are an amazing sound and you are an amazing expression. You, yourself, as you are. And everything that you've gone through has made you who you are and projects who you are becoming. You are little Gods. Little powerful, divine entities. I commission you to be that. Unapologetically, the unedited, authentic or authorized you. The original you. Enjoy that over these next several weeks and months as you go into 2019. And whatever shakings or shiftings occur, you've got this. We pronounce on you and send you away with awareness.

Bishop Pearson: Self awareness first that the Bodhi spirit will manifest itself into, through, and as you in ways you've never known so far. Your best is yet to come and be realized and recognized and identified. Now lift those arms up one more time as a way of surrendering to the essence that you are and to the beauty that you're sending out into the universe. Your darkness is your light and your light walks hand in hand with your darkness. You've got this. You're beautiful. You love you, God bless you, God be. We're all done.