If I can't make a difference, then what do I do? Veronice Mi...

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SPEAKERS

Nicole Diroff, Ben Yosua-Davis, Aram Mitchell, Veronice Miles, Peterson Toscano

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B **Ben Yosua-Davis** 00:00

You are listening to Climate Changed, a podcast about pursuing faith, life and love in a climate changed world.

N **Nicole Diroff** 00:08

Hosted by me, Nicole Diroff.

B **Ben Yosua-Davis** 00:10

And me then Ben Yosua-Davis. Climate Changed features guests who deepen the conversation while also stirring the waters.

N **Nicole Diroff** 00:17

The Climate Changed podcast is a project of The BTS Center.

B **Ben Yosua-Davis** 00:22

Nicole in the conversation we're going to hear in a little bit, there's going to be a lot of talk about hope, which may be curious, what have you done to practice hope recently?

N Nicole Diroff 00:32

Hmm. So I'm going to tell you about something that my family is practicing around the dinner table. This idea actually came from a family meeting that I called, where we actually loosely followed a workshop that Peterson, our producer of this podcast, offered. We identified the things we really cared about as a family, thought about how climate change might affect those things, and decided to choose something to work on. We came to the fact that we really love sharing food and hosting other people in our home. So one of the things we decided to do out of that passion was get some reusable napkins. When we set the table for our guests, we have these kind of funky bamboo napkins that people engage with. And it's been this amazing opportunity to have a conversation about what's going on related to climate. So it feels simple, but it's ritual every time we sit down at the table, every time we set the table, and it helps us talk about it, which is this message that feels really important these days just to find ways to start the conversation. How about you?

B Ben Yosua-Davis 01:50

So for me, when I find myself, starting to lose contact with hope, I start thinking local. And so I do a lot of work on housing on the island where I live, that is a very literal thing we live we bought what was literally the most disgusting house on the island, it smelled so bad, you could smell it from 15 feet away. It took us six months in gas masks and bunny suits before we could begin normal demolition. And I have so many stories that I am not going to share with you in this space about what I discovered in that place. But I find the act of you know, spending my weekdays thinking about the very deep difficulties faced in western civilization. And then on the weekends, hanging sheetrock, or running cable is just really wonderful. This is also true in the volunteer work that I do where I spend time working on the sustainable housing crisis on our island and helping empower people to say yes, there's something we can do about this communities can take control of the houses and the people who live there. They don't just have to be enslaved to market forces. And that has been tremendously helpful work, as you begin to see kind of the energy from the community begin to emerge in response to this very deep need and this incredible opportunity.

N Nicole Diroff 03:07

I love that. Sometime, Ben, I'll come to the island to visit this house and bring my reusable napkins for a dinner that we can share there.

B Ben Yosua-Davis 03:16

That's what I wouldn't recommend doing that right now. Right now I would recommend bringing your reusable work boots.

N Nicole Diroff 03:24

Ben, what else can you tell us as we get started here about what's coming up in today's

episode?

B Ben Yosua-Davis 03:30

So in a moment, you will hear my conversation with Rev. Dr. Veronice Miles. Dr. Miles is a preacher's preacher as well as a tremendous thinker. She is an associate professor of preaching at Wesley Theological Seminary in Washington, DC. She has an incredible understanding of hope, both born out of her work as a theologian and her experience as an African American woman. I think more than just about anyone I've talked to she gets hope and she gets despair. And she gets what both of them mean in this climate changed moment.



N Nicole Diroff 04:05

Wow. In these times when we can feel so overwhelmed, it sounds like Dr. Miles fits right in with the conversations we have been having here on Climate Changed.

B Ben Yosua-Davis 04:17

Oh yes. Oh yes.

N Nicole Diroff 04:19

I can't wait to hear more. Before we listen to your conversation, though, let's take a moment to center as we always do on this podcast. And to help us with this centering. I'd like to introduce Aram Mitchell, a colleague of ours, and here is Aram with Flood on the Horizon.

A Aram Mitchell 04:44

Wherever you might be looking, or whatever you might be thinking about, take your focus and plop it out on the horizon. Right now if you're scrolling through the headlines or washing dishes or making breakfast, or folding laundry or checking emails, if you're able to shift your focus from the immediate thing, and place it elsewhere, if there's a window nearby, or perhaps you're

already outdoors, as you're able cast your gaze out, as far as it'll go, and imagine yourself on a path, you've labored long to arrive where you are in this precise spot, and behind you lies the residue of your previous labor, the remaining ache of having struggled to adapt and change the swirling dust of uncertainty and end of new discoveries. And in front of you, in the direction you're heading, the path stretches long, and it climbs a hill and then takes a turn beyond where you can possibly see or know. Now, bring your attention back to the way that you are looking, whether with your eyes or in your imagination. And again, shift your focus from the immediate thing. And lift your focus from that precise place where the path disappears into a point on the horizon. Relax the muscles in your face. The strain behind your eyes, and soften your gaze so that you can take in the full spread of the world around you. So that you can sense the things in your periphery, let those peripheral things take shape. Let all of your senses tune in, and see and hear and know that you're not alone. That there where you stand or sit right now is a place where many paths connect and flow together. At this confluence of many people's paths, no matter how much you've ached getting here, your aches are no longer yours alone, to bear. And at this confluence, no matter what you've discovered on your way. Your discoveries are no longer yours alone to celebrate. At this confluence, all of our efforts and all of our hopes flow together and with them, we will flood the horizon.

B Ben Yosua-Davis 07:53

Thank you, Aram.

N Nicole Diroff 07:55

Ben, before we hear what you and Dr. Miles spoke about, is there anything else you'd like to say about her or the conversation?

B Ben Yosua-Davis 08:03

Yeah, first off, I just like to let you know that she said to refer to her as Veronice for our conversation. And I thought this might be a really heady conversation, since she's written an entire book on hope. But instead, we have this deeply textured conversation about her experience of this moment we're in, and how the dynamics of despair and hope play out for everyday people. I could have sat at her feet all day, but instead, I'll be giving you our best 20 or so minutes.

N Nicole Diroff 08:34

Perfect. Okay, here's a conversation between Ben and Reverend Dr. Veronice Miles.

B Ben Yosua-Davis 08:41

When you meet people for the first time, and they ask, what do you do? What do you say?

V Veronice Miles 08:46

I tell them that I am a teacher that I teach in a theological school and that I teach preaching. Often I will say, I teach homiletics. I teach both the study and practice of preaching.

B Ben Yosua-Davis 08:59

Wonderful. What are the identities that are important to you?

V Veronice Miles 09:04

Hmm, I am a an African American woman. I am a African American Christian woman. I'm a scholar. I'm a teacher. I'm a preacher. I'm an auntie. I'm a sister, friend, confidant, mentor. All of that's important to me.

B Ben Yosua-Davis 09:30

So I know a lot of your work engages with the idea of culturally induced despair. Could you share with us more about what you mean by culturally induced despair? And maybe tell us a story from your own life that illustrates what it looks like when it's manifest in our day to day lives?

V Veronice Miles 09:48

If I can do the second part first. That would be great. Then I'll come to the culturally induced despair. I am from the state of Florida. And I remember several years ago when the climate change conversation kind of hit the broader public dialogue. And there were all of these all of this conversation about rising temperatures, polar ice caps, melting, the pollution in the air, a destruction of the ozone layer. And my initial thought was, oh, that's a really terrible thing. And we should do something about that. And the other thought, was, I sure would like to see an iceberg before all of the icebergs melt away, right? Yep. Oh, yeah. And then I remembered that I lived in the state of Florida, this peninsula, that sits out in the Atlantic Ocean, and then began to think about what are the implications of what's happening with the climate. And this place where I live in other places like it. And it occurred to me that there might not be a Miami Beach, for example. And that there was a good possibility that Gainesville, Florida, which is where I'm from, which is in North Central Florida, could end up the beach area of Florida. And it seems extreme, right. But it was kind of that moment of waking up. And, and noticing that there is something significant about all of this, for that life that I live the life that many people live, which then pushed me to think about what are the implications for this in other places in the world. So when we think about culturally induced despair, that whole experience could have taken me in a number of directions, one of which would have been to say, the problem is too large, there's nothing that we can do about it, what will happen will happen, and we'll just deal with it, you know, we'll move further north in the United States, and hope that that will be okay, not thinking at all about the climate impact and other parts of the country. And so culturally induced despair, it's this notion that what exists in the present must always exist, that there's nothing that we can do to change the state of existence. So we might as well continue to do

what we're doing. And so why, then be attentive to the way that we're polluting the air. Because there's nothing that we can do about that. Why be attentive to the damage that we're doing to waterways, or to the rise in temperatures in the earth, because there's nothing that we can do about it, we'll worry about it, when we get there. And that gets reinforced with this idea that to do something may require us to give up too much. And these are things to which we are so attached, and are so necessary in our lives, that it is not worth it, to try to change the situation, culturally induced despair grows out of these subtle, sometimes overt, but often subtle messages that we get that tell us that the current state of affairs is what we'll be or that things will kind of get worst. And there's nothing much that we can do.

B Ben Yosua-Davis 14:02

I think that this is such an important concept. In part, I was just reflecting as you were sharing of how insidious this is. It didn't get in the way that it also it's a it's a means by which our society has decided not to change, there's nothing we can do so might as well shop at Amazon till the world burns. And, and I'm noting as well, and I think you point this out really well how there is a there's a moral character to that decision. And I think oftentimes people don't think of despair as being a kind of about making a moral choice, but this thought of, I would choose, I would rather despair than give up the life that I have grown accustomed to.

V Veronice Miles 14:46

Absolutely. And it leads to a kind of what I call imaginative dearth. This dearth of imagination where we're not able to envision the possible ability of anything other than what we see right now. And in fact, in our society, or at least I believe this to be true that we are a dissuaded from imagining new things or for where we're convinced that the best that we can do is rearrange what currently exists. But to imagine something that is absolutely new. It's almost taboo. And you can hear the outrage, right? You hear it? In the news reporting, you hear it, unfortunately, from the church, you hear it in from those in power, who if there's something new, it will absolutely destroy the world, or destroy our way of being. And so we can't do that and can't, impossible, are all manifestations of imaginative dearth, which grows out of this kind of despairing notion toward reality. And so for people of faith, yes, there is a moral and ethical component to it. Because if we say, that we that we serve, that we reverence that we are connected to a God who cares about creation, the creator of this earth, as we like to say, in our mythical story, the one who, the one in whose image we have formed the one whose breath vivify is us, then there are moral and ethical implications to who we are, and what it means to live as a part of God's creation.

B Ben Yosua-Davis 16:56

Yes, yes, yes, I that is that is really beautiful and really powerful. And I think the thing that I really appreciate about your analysis that kind of cuts through the cut through a lot of the of the platitude is it points out that our ethical and spiritual call, even responsibility or obligation as people of faith is to imagine a new heaven and a new earth, through God's imagination. And I think about, you know, one of the things that really distresses me sometimes in climate conversations, for instance, that it's like the the only thing that we can imagine is doing the

same thing that we've we've done since eternity, which really only means like since you know, 50 years ago, better and better and better or more efficiently, rather than saying, How is God calling us to form Christian community in response to this moment that we're in?

V Veronice Miles 17:55

Yeah, when we when we hold those kinds of dispositions, right. And when we're holding on so tightly, to the structures that we've created, it diminishes our capacity, then to not only notice what's happening to the Earth or the environment, but to notice that people who are most disaffected by what's happening in our world, and so we're, we're not able to look beyond our kind of narrow understanding of what it means to be church, and really embrace what I believe to be Jesus's ministry in the earth and what I believe to be what God had been trying to do all along. Because if we kind of traced what happens in biblical theology, right, every sense, from the beginning, God places us human beings into this beautifully created world, with hopes that we will emulate something of God's love and caring concern for the earth. And for me, when we when we disrupted that, and this is a very simplified way of saying this. But it seems that what God has been tried to do through agents is to call us back to a sense of who we were intended to be, and to the moral and ethical responsibility we have to each other to one another, and to the larger created order. And so it says something about this kind of mutuality, that we are called to have with each other as we are loving one another and so we can't afford to just kind of put on blinders and say that my neighbor is only the people in my congregation are only the people in my community, but the world is our neighbor. And if we were to personify the earth and the environment, I feel like we almost have to to, then the earth, these hands, and neighbor as well, is in the the same care, compassion concern that we have for one another.

B Ben Yosua-Davis 20:30

You mentioned imagination and hope. And I wanted to ask you about hope, in particular, because the role of hope, is actually a genuinely controversial one right now, especially in climate circles. You know, we're at this moment where the signs of the time are pointing to a pretty significantly compromised future for our society and for our planet. And I know there are even more reports that came out from the UN this week basically being like, time's running out for us to meet, you know, one and a half degree Celsius goal, and also to our rapidly diminishing ability to respond to this moment effectively. So I know that you have done a lot of reflecting and writing about hope. And I definitely hear this is something that's been connected with, with your journey and your in your practice throughout. So let me ask, what is hope? If it's not optimism, and why do you believe it's crucial for the moment we're in?

V Veronice Miles 21:25

We've either talked about hope as living in anticipation of heaven. That's what we've done in Christian circles. So we live in anticipation of the ultimate return of Christ. And while I don't disagree, that we can live in anticipation of that, I don't believe that that is all scripture points us to. Or we have these ideas that hope and optimism or wishing or wishful thinking or fantasising something that is not practical. That that is how we speak about hope. So I wanted to take seriously, that hope is a basic human capacity that each of us have as human beings. And we have that not because we're going to get it from somewhere. But we have that as we

have that because we are created in the image of God. So when I talk about hope, then I want to talk about hope is that which creates, in each of us, a yearning for wholeness, and well being and some would say, the shalom of God. Right? It is always speaking voice of God's Spirit, assuring us of God's presence, power and fidelity, and calling us toward loving just and restorative action in the world. And so there are a few things that are kind of wrapped up in that right. It is an incarnational kind of understanding of hope that hope is within us. It's not something that we go and get from a place out there somewhere. It's not even something that it's motivated by whether or not things are well in this moment, or terrible in this moment. And so it's interesting that I'm listening to two news casts and conversations. And in one moment, there's hope. And in the next moment, there's no hope that in the next moment, there's hope. And it is a really simple way of thinking about hope. But if hope is that which resonate needs within us, then the challenge for us is to amplify that voice and to eliminate or at least interrupt the distortion of culturally induced despair, which we talked about earlier. So what is the human response then to this voice that is continually speaking within us? Our response is to live with hope. It is to say yes, to God's Yes. For our lives and for creation, by lending our hands, then to this loving just and restorative work to which we are being called. And so we are required, and have to make a decision to live with hope and hope is that something within that keeps tugging us that keeps reminding us that keeps nudging us that things really can be different from the way that they are right now. We really can do something other than what we're doing in this moment. And what often happens is we talk ourselves out of responding to the voice of hope. Right? The problem is too large, I'll do it when I have more money more time when I've accomplished these things, I'm too deeply embedded in the current system a benefit too much from what already exists is that I'm not sure that I can advocate for anything different. I don't get any direct benefit from it. And so why should I be concerned about all of this? And that all goes back to my earlier comments about, you know, loving God and loving neighbor, and the ethical, moral responsibility that grows out of just this idea that we claim ourselves as created in the image of creating that.

B Ben Yosua-Davis 26:01

I love this reframing of hope, as yearning, hope as, as practice. As you name, you know, part of your identity and social location is as an African American woman, as a preacher. And I know that means that you, of course, have grown up within communities that have experienced ongoing intersectional generational trauma. And I'm curious, then, what have you learned from the context of your own tradition about what it means to practice hope?

V Veronice Miles 26:34

Yes, I'm going to make a shameless plug for from my book. So in the in the last chapter, of Embodied Hope, and this is part of why I think talking about hope as something other than optimism, which often or wishing, which often looks for an immediate response to the problem is important. And so in that final chapter, I write about the African American experience of struggle for freedom and liberation. And I actually begin with Indigenous peoples of the Americas, Native Americans in this country, and kind of walk through that history up to the present. And what I'm talking about, is, what does it mean to sustain hope, over a long period of time, even when it seems that that for which you hope will not come to fruition in your lifetime. And so when you talk about resiliency, there is certainly a kind of resiliency, that is necessary to sustain hope, over a period of time as a community, not just as an individual, but

as a community. So I am aware that my enslaved ancestors hoped for a future that they were pretty sure they would not see for themselves. But they imagined my generation into the present moment. And each generation passed on that imagining to the next generation, even as all of the horrible like horrific things were happening. And so during the the post emancipation era, during the Jim Crow era, you know, we had what seemed to be a little period of solace, right after post-emancipation, at least some people did, because it was not that wonderful space for for very impoverished enslaved people who did not have the kinds of resources that they needed to make a life for themselves. And that dream of a different kind of future gets passed on from generation to generation. So when I think about my grandparents, my great great grandparents and aunts and uncles, and I hear stories about them, and the lives that they lived and even my mother's generation. All along, they're encouraging us towards something that they don't know a thing about themselves, but they believe it's an absolute possibility for the next generation and for the next generation we have a responsibility then to pass that on. And I think I've very much came to know that in my family, and in my worship community. Those of us who understand ourselves as Christian people of faith, it is important. I've mentioned this before, but to take seriously, what I think is Jesus's most elemental teaching, which is to love God with our total being, to love our neighbor as ourselves. And Jesus draws it from the law, which means that it is a basic and foundational teaching in the Hebrew law, as well. And so it is a thread that runs through the biblical canon and into the present moment. Post Jesus's time you read people like James and in First John, and you can see that thread continuing to thread through, there's no reason for me to believe that we weren't intended then to live into that teaching as a central part of who we are as people of faith today.

B Ben Yosua-Davis 31:22

Veronice, that was that was really wonderful. I'm so thankful for you. And for the just the wonderful, contextual, grounded, theologically thoughtful ways that we've engaged with this topic.

V Veronice Miles 31:36

Thank you. Thank you so much.

N Nicole Diroff 31:51

Ben, thank you so much for sharing that conversation with us. I wonder if we might talk about a couple of the themes that came up in that conversation. For me, the first one to talk about is despair. I just found that Veronice was able to help me understand my own sense of despair. In particular, when she spoke about this sense of I benefit from already what's existing too much to, to change, that just really resonated for me, at an individual level, individual choices that we make, there's like a bazillion moments in my day, where I really appreciate where technology has brought us where having access to electric power in the way that we do really helps me out. And I feel like Veronice spoke to this in a way that brought it from just the individual to the societal level, where our society is benefiting too much from what already exists to think about changing it. And I think the person I'd love to bring into this conversation is Katharine Hayhoe. She is a climate scientist and educator, an evangelical Christian, and a Texan. She has a really well-watched TED Talk. And within the past year came out with a book called Saving Us, which I

read just a couple months ago, the piece that actually stood out to me the most and what Katharine Hayhoe wrote in her book was her idea that indeed, we are more fearful of the solutions to climate change than actually what we're understanding the climate impacts might be, which for many of us feel like they're far away, whether that's in geography or time. So Katharine says, the way around this is to find spaces to talk about climate change, to talk about the things we care about, and make the connections between what we care about, and climate change and invite action within our networks of friends and family on what people already care about. We can't be telling people you care about the wrong things. We need to say, yes, we honour what you care about. And there are ways in which climate solutions will actually make that better, rather than worse.

B Ben Yosua-Davis 34:19

Yeah, that particular insight from Veronice was one that hit me just right in the gut when I heard it. One of the things that she points out is how despair really is kind of this, it is this moral choice. It's this function of privilege, and it is about a fear of deprivation. And that for me, is where the imagination thing comes in. Because I'm not actually sure that that's true. If you look at studies about the happiest societies in the world, controlling for like political instability, they are ones that are a lot less carbon intensive than ours are. And the thing I think we sometimes forget, and I know I certainly forget when I think about oh, no, like, I can't do lots of international travel every year. Oh no, I'm gonna have to, you know, the electricity might get ramped back during the nights when the solar panels aren't out. Oh, no, like, Amazon won't be able to deliver to me in two days anymore. Actually, a lot of those things are kind of bad for my spirit anyway. So what happens if we get off the consumptive hamster wheel, and we had to start purchasing less things, what fill those spaces when we are no longer able to be addicted to our stuff, and it's actually beautiful things fill that space is it's nature, it's friends, it's community, it's art, it's spaciousness. And to me, like, that's where the imagination piece comes in, that it's not about now we all have to kind of, you know, pull ourselves up by our bootstraps, and we're going to do some really hard things. And life's not going to be as good as it used to be. But in fact, there's a future where life could be substantially better for most of us, if we decided to not despair, but to engage with this moment. And to me, that's the place where the imagination comes in to imagine what could our lives be like if they were less carbon intensive? And what ways could they be more beautiful, more connected, more joyful if they were less carbon intensive, not to say that the transitions won't be difficult, but actually to imagine there is a better future, a better future for us even at a personal hedonistic level than where we are right now.

N Nicole Diroff 36:22

And we know that so much of this isn't just about our individual way of going through the world and individual choices that we're making, but really massive societal systems that need to be changed. I loved where Veronice went in terms of talking about hope within the context of despair and imagination, and the way in which she sees hope as a as a constant yearning, that it's not something we get from an external source, but it's something that we tap into, that's already inherent in us. She had this line of hope is tapping back into the way in which God is constantly calling us back to who we were intended to be. Shifting, we need to shift from talking about an individual's sense of salvation, of I'm going to do my best things to win the right prizes to get into some heaven as an individual, we must come to a place where our

communities of faith are preaching and modelling and imagining a collective liberation. That's about humanity, and the more than human world that's about here and now about creating Heaven. In this place where we are. At The BTS Center, we have been engaging the work of Rob Hopkins, and his book From What is to What If. We lead a book study on this book, and Rob is really talking about the ways in which humans are inherently imaginative speaks of it in a really beautiful way. And names our times as a time when we most need to tap into this imaginative capacity, any steps through the many ways in which our imaginative capacities are being limited right now. We took up this invitation and invited churches to share with us an idea for a project they'd like to engage in, in their community. It was less about a dream they had that they're going to make come into fruition. It was more about how are you going to inspire your community to imagine, to tap into their imaginative capacities. We worked with a handful of congregations on their projects and their ideas. One of them took the outdoor space in front of their church, which they were starting to use more and more because COVID was asking them to be outside more than inside. They started experimenting. They had a chalkboard that said, What could we use this space for and people started putting ideas down, and then they just tried up in a pop up kind of way. So they did a pop up labyrinth. They put up a very temporary, meditative walking labyrinth. And they put up a pop up garden, they invited people to bring all their potted plants to leave tomatoes from their gardens out for people to share imagining what if this space was a communal garden? Or what if this space was a contemplative practice space for the entire community and not only members of this church? Those sorts of what if invitations are a space that that we want to just foster that we want to just treat as the most fertile soil for these times?

B Ben Yosua-Davis 40:03

I think this is actually a great moment to talk about what's next? How can people engage in hopeful imagination in response to what they've heard from this conversation?

N Nicole Diroff 40:17

So one of the things Veronice talks about in terms of addressing this collective despair is actually just to simply inform ourselves more about what is going on with the climate crisis so that we feel like we can have conversations with our family and friends. And I want to recommend a book that I read a couple years ago now that has been really helpful to me and understanding what is going on. It's a book by author Hope Jahren called The Story of More. In this book, she walks through the many aspects of climate change and how it's affecting our world. She had been teaching a course on this and finally decided, I'd really like to share this knowledge with the public, I found it very accessible on simply building your knowledge base. I also highly recommend finding a way to think through how your particular passions and cares in the world might be activated to respond in some way to engage in active hope in this world. The BTS Center has partnered with Peterson Toscano, who also is our amazing producer for this podcast, in offering a resource that you can bring into your own community. It's a workshop called Pursuing our Passions in a Climate Changed World. It comes with video resources and a facilitators guide, so that you can actually facilitate a conversation on what matters and how can we tap into that to address climate change in some way? Peterson you are often with us behind the scenes, but I wonder if you might share another way people might take action

P Peterson Toscano 42:01

Yeah well after hearing that conversation. I know what my next step is, is to order Dr. Veroice Miles' book Embodied Hope: A Homiletical Theology Reflection, it's just what I need right now. Actually, as I was listening to Veronice, she mentioned love for our neighbor as a central part of our faith today. In a climate-changed world with extreme weather events, forcing people from their homes, loving our neighbor becomes a powerful form of climate action. So here is a meaningful, practical next step for your own household and your neighbors. Create 72 hour kits. According to ready.gov. "After an emergency you may need to survive on your own for several days. Being prepared means having your own food, water and other supplies to last for several days. A disaster supply kit is a collection of basic items your household might need in the event of an emergency." And they provide a nice list of the basics. They also suggest that once you look at the basic items, you should consider what unique needs your own family might have such as supplies for pets or seniors. Doing this also is great for kids because it gives them this real notion like okay, we're doing something we're preparing that creates a lot of comfort. Creating a 72 hour kit for a neighbour is a practical way of showing love while building community. It will also help you to learn more about your neighbor as you talk to them about what they would like in their own kit. Learn more at ready.gov/kit. That's ready.gov/kit And we'll supply a link in our show notes. And thank you Ben and Nicole for such a stimulating conversation

B Ben Yosua-Davis 44:02

Thank you so much for joining us today for this episode of the Climate Changed Podcast.

N Nicole Diroff 44:08

We would love to hear your thoughts and responses to our conversation. We would also welcome any suggestions you have for this show.

B Ben Yosua-Davis 44:18

Feel free to email us at podcast at the BTSCenter.org. That's podcast at the BTS Center.org.

N Nicole Diroff 44:28

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B Ben Yosua-Davis 44:38

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