

How Do We Stop Doing Things that Make No Sense?

With Rev. Mariama White-Hammond

Ben Yosua-Davis 00:01

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

Nicole Diroff 00:08

Hosted by me, Nicole Diroff.

Ben Yosua-Davis 00:10

and me, Ben Yosua-Davis.

Nicole Diroff 00:11

Climate Changed features guests who deepen the conversation, while also stirring the waters. The Climate Changed podcast is a project of The BTS Center. Hello dear friends and listeners, we are so glad to have you here with us. We want to welcome you to this very first episode of Climate Changed. In just a moment, Ben and I will explain what you can expect from this new podcast and today's episode. But first, we want you to know who you're listening to. We want to give you a little bit of our context and tell you who we are. I am an ordained minister in the United Church of Christ, and I serve proudly as program director at The BTS Center. Sometimes when I'm meeting fellow parents at a soccer game, people are a bit surprised to learn that I am an ordained minister, working for a nonprofit. I love agendas and facilitation. Also databases and surveys. You can get me talking about those things pretty easily. But my very best days on the job are filled with interesting relationships and thoughtful conversations.

Ben Yosua-Davis 01:32

And I'm a former pastor and church planter and now post institutional Jesus loving spiritual weirdo and also the Director of Applied Research at The BTS Center where I get to ask global questions with localized importance in partner with amazingly wise people to dig more deeply into this utterly confounding and exciting moment we're in as a global community. I love deep questions and am rabidly curious about people and their stories. And especially in learning what happens when people's best ideals and dreams make contact with reality.

Nicole Diroff 02:12

Ooh, I love doing that kind of work with you, Ben. So, my family moved to Maine in 2019, after I had been doing interfaith understanding work in Philadelphia for about 15 years. That work has made me love conversations that honor and appreciate different worldviews. I also admit that the idea of diverse people coming together for a common cause is just so beautiful to me, it brings me to tears. I can be brought to tears in all kinds of moments, including running races, watching a marathon go by. I'll be jingling my cowbell and just crying at the beauty of it.

Ben Yosua-Davis 03:01

You know Nicole I have run in running races. And I often find myself crying but for very, very different reasons. In my previous life, I was the host of a podcast called Reports from the Spiritual Frontier, which did about 100 interviews with people who live and work on the spiritual margins of the Western world. One of the reasons I'm so excited to be back behind the mark is in part because this Nicole feels kind of like a public continuation of the conversations that you and I have pretty much all the time on a regular basis. We're just inviting a bunch of people into the room with us.

Nicole Diroff 03:39

Well, this is a new one for me in terms of having a fancy microphone set up and being behind the scenes on a podcast. My life is pretty full right now. I'm the mother of a second grader, the wife to a veterinarian and caretaker in a household that I think we're trying to turn into a zoo. We have two dogs, a cat, a frog and ten fish. So, I have plenty of opportunity for podcast listening, folding laundry, washing dishes, asking the cat to chase a fake mouse. All of those times, I am listening to conversation and I'm really excited to be doing this with you, Ben. Having conversation with you. We're blasting off into space here a little bit trying something an adventure.

Ben Yosua-Davis 04:31

Indeed. And I hope that some of these conversations get to be about our experience as parents with our children as well. I'm father to two amazing children. My five-year-old Michael who's this creative social butterfly and Genevieve our sweet and ferocious two-year-old. In both of them I get to just have the most amazing conversations with them. My whole family in fact lives on an island — like an honest to goodness unbridged island — out in Casco Bay in Maine. Chebeague Island to be exact booming metropolis of about 350 year round residents, which is a place that I love. It's a place that my wife is the pastor of the only church on the island. And it's a community that has taught me so much about what it means to live in a truly resilient fashion with other people.

Nicole Diroff 05:21

Amazing. I love that Maine has people who legit live on islands.

Ben Yosua-Davis 05:26

There aren't many of us, but we are we are strong power independent types, which is what you need when it takes you three and a half hours to go to the grocery store and get back. So each episode of climate change will include three parts, a short exercise to help us center followed by our main section, which may be a conversation with a guest, one of us sharing a story, or something else altogether. We will then end the show by suggesting some possible next steps. So you have ways to put what you've learned into action in the context of your day to day life.

Nicole Diroff 06:00

On today's show, we are featuring Reverend Mariama White-Hammond, a woman who wears many hats. She serves as Chief of Environment, Energy and Open Space for the City of Boston. She serves as a pastor, preacher, and spiritual entrepreneur within the African Methodist Episcopal tradition. And she started a new church, New Roots AME to reimagine what church could be. She's also an environmental advocate and a farmer, who is always looking for the deep connections between disparate issues. But first, in each episode of Climate Changed,

we'll take a moment to center and ground ourselves in our bodies. So, let's center before we dive into Reverend Mariama's words. And to lead us in the centering is Peterson Toscano, producer of this podcast.

Peterson Toscano 07:02

Thank you, Ben and Nicole. Okay, this might be a challenge centering during a podcast because people listen to podcast and all sorts of ways. It's possible right now you're driving or walking or like Nicole doing laundry. Regardless of what you're doing, I want you to think about yourself for a moment. Consider something about you, that changed at some point in your life. As a result of this change, you are a stronger, wiser, and a more thoughtful person. The change may have been sudden, completely unexpected, and out of your control. Or the change may have been a result of your own choices to alter your life through education. Starting or ending a relationship, or taking on a whole new role in life could have been a combination of both. Change comes with uncertainty and even pain at times. It often requires agility as we open up to new possibilities and resources. Now, take a moment to consider your life before and after the change you experienced. Is there something you gladly left behind? Something you regret not taking with you? Whatever you're doing as you listen to this, take in a deep breath. And as you release the breath, send out gratitude to the people who were with you during this transformation. Take another deep breath and send out another wave of gratitude to the people who were important to you during that time of change. Now, take a deep breath of gratitude for yourself for the ways you navigated the change in your life. Breathe out any regrets as you forgive yourself for any way you feel you may have failed yourself or others. Take another deep breath in and out.

09:16

Last year, I hosted a session with Reverend Mariama White-Hammond at our annual Convocation, We Are God's Soil: Spiritual Leadership for a Climate-Changed World. When I asked Reverend Mariama what she wanted to talk about during the run up to the session, she immediately pointed to two topics. She wanted to talk about how the climate crisis was not a parts per million problem, but is profoundly interconnected with all the social challenges facing us today. And she wanted to talk about the deep common ground she saw between the challenges facing us in the climate crisis, and the challenges facing her faith tradition in her role as Christian pastor. Her vision is expansive. It seeks connections, and points back towards holism rather than a disconnected laundry list of issues. You'll hear that all right now, in these excerpts from Reverend Mariama White-Hammond's responses.

Rev. Mariama White-Hammond 10:14

There are some times in which we frame this as a problem of the parts per million in the atmosphere like, oh, we just need to leave fossil fuels. Or like, oh, you know, we need to save the earth. Like, let's be clear, the Earth is okay. What she's trying to decide is like, I have this home and I got a bunch of kids, but one of them is a hot mess. And their addiction and issues might mean they need to go because they're terrorizing everybody else in the family. And like, I love them, and I hope that they get well. But right now, their issues are about to take us all down, they've got to burn the house down the way they're acting. And so, you know, from my perspective, and I do work on solar panels, but the problem isn't with the Earth, the problem is us, like how do we change to stop doing things that make no sense. I mean, I think about even like, I'm like a really basic level, that you know, I have a bag and I got my computer and my you know, water bottle in my phone, and I can leave my computer at home, I would like go home. If I leave my phone, I'll go home, but I leave my water bottle like tomorrow, right?

And like which of those things that I actually you need to live? Like, and I do this work with young people sometimes and I'm like you're on a strand that you stranded on a like Island, what would you bring? I cannot tell you how many people say their phone. There is no tower. They're like, stranded on an island. Like we have gotten confused about what things actually matter. So climate change is just an indication that we've chosen wrong again and again and again. And from my perspective, given that we are the dysfunctional person in the house, much love but like do we deserve to live there would not the frogs in the ponds and the deer be better off if we took a hike. So from my perspective, we are not just fighting to like lower the parts per million in the atmosphere. We need to be worthwhile of living in the house anymore. And we got to stop terrorizing everybody else in the house. And live right. And so there is an inherent spiritual component to this. And I think that the challenge is that the church itself has become so complicit in our like, you know, way of living we've been complicit and genocide, we've been complicit in consumerism, we've been complicit in environmental degradation, we've been so complicit, sometimes we've like, actually benefited from these things. And then sometimes we've just been silent. But either way, as the world is looking at, things fall apart, the fact that we ain't got nothing to say, and the fact that we don't have any. I mean, if we believe that God is God, we should have something radical to say in this moment. And the fact that the world could be falling apart around us, and we're, you know, still having like coffee hours. Like, it means for a lot of young people, they're like, if that's all you got, like, I don't need you. So, I think this this dying of the Church, which quite frankly, you know, maybe you know, there are times I love my denomination, and I know the Supreme Court and so you know, but there are times when I say to myself, like are we trying to die? Are we like sometimes we choose the option that I'm like, that is not going to revitalize us, that is not going to make us more relevant. That is that does not answer the questions that people are asking in this moment. And so, I, I wish I could say we were in trouble because we were speaking truth to power and like we was out there like Jesus in the empire was coming for us. But the Empire ain't coming for us because we ain't relevant enough for the Empire to be coming for us. So, I feel like we need to ask, what does it mean for us to be at the heart of the questions people are asking and the crisis that we're in, so much so that the Empire actually might want to take us out because then we wouldn't be in good company with Jesus. That would be the indication that something is right. When the powers that be are upset with the church, that would be the indication that we're walking in the path of Jesus Christ. And so I see this as a real opportunity to find a missional focus that aligns with what I think Jesus would be doing in this moment. I think this crisis offers us an opportunity to, and I've tried to take a lot of violence out of my out of my language. So, this is one that someone shared me to feed two birds with one stone, as opposed to the other phrase that we usually say. There has been an individualistic experiment, in the modern age, this idea that like each of us, and again, I'm not trying to say we aren't, we don't have we do we have beautiful gifts each of us, but this idea that like, we all can like, and actually not really, we all, but some people can, can achieve their highest and like we shouldn't, there should be no constraint on how much you can consume. And like, we're going to try to make it work in these like, family units of like, two straight adults and 2.5 kids, and like, this is all going to work out like this, that whole idea flies in the face of how humans have been living for like a long time. For a long time, we've been living in multigenerational communities that are much more like villages, then individual housing, you know, like, in like a three bedroom house, like in the yard. And you know, like, and so there are financial and ecological implications to telling everyone to live that way. Like it's like not possible. It, it only was possible for some people because other people weren't getting to live like that. So, we have like, the whole world racing to like have two cars, and like, it's just there, it ain't possible. But the other side of that is, it's not even working. I can't tell you how many of my friends are struggling around issues of childcare, because they move someplace

to because that's there to follow the good job, but then they don't have any family around. And so now, I'm trying to figure out who's going to help pick up my kid from school and when they're sick, and then like, and then the workplace, it's gotten a little better and COVID, but they're like, you know, family, that's not my problem. Like, you know, this way of being that's just like not real and never wasn't sustainable, even when a small number of people had it, because they were being held up by all the people who didn't have it right. And then it's certainly not as stable, sustainable on a scale of like seven plus billion people we got living on this planet. So that way of being is not only like, consumer wise, financial wise, not possible. It's also not like advisable for our human like health and stability. And like, mental like balance, right. And so, I think we are called to experiment back into different ways of being that are much more extended families, and maybe everybody's not gonna live like next to their biological family. So maybe we create new ways of doing family. But I think that these are deep, the deepest spiritual questions of how we live together, how to, I mean, what kind of society doesn't put their children first, or even rats, although, you know, in COVID, they got a little out of control. But like I said, most basic animals that we would not consider, like higher order thinking, are very clear that like, you make sure that the next generation can be and can survive. That is like, a basic like thing. All animals, plants, you gotta get that right, if you ain't got that, right, the rest of it is all fluff. And we've created a society where we're not quite there. And so like, you know, I think from my, my own tradition, I think of this idea of the Body of Christ, this idea that we need each other, right. But I also love one of the things that I love a lot from the Muslim tradition, the idea of the Ummah, this idea of this, like worldwide body of people that are in like relationship and connection. So we have, we have ways of looking at it that we could tap into. We just don't do such a great job of tapping into that, you know, we talk about the baby, we could tap into them with a small number of people in our congregation some of the time. We've got to actually open our hearts up to be able to allow that to flow for us on a much more global scale because we're far more connected than we ever were. This idea that we are all connected is so it's, it's not just in the Christian tradition, it is in every – I've never seen a tradition, a spiritual tradition that does not have that notion. And the question is, how do we put that notion at the center of human living. And that's what I think our religious institutions are supposed to do is every week, sometimes a few times a week, keep how people keep helping people reset. And so from my understanding of the moment that we're in, you know, I would say the modern era created this idea of human progress of constant moving forward of technology of the idea that we can sort of manipulate and create and, and terraform the world in to whatever we need it to be. And for me, climate is an indication that that way of being is bankrupt. That the only way we've gotten to the place that we are, was by stealing from our children, taking what was a beautiful system that could go on forever, in good balance, but stealing from future generations to augment what we have. And as my dad always says, spending resources, we don't have to buy things, we don't need to impress people that we don't even like that idea that we find ourselves caught in the cycle of more and more and more. And sometimes every once in a while, we look up and ask if it all amounted to anything? And the answer that question may be so painful for us that we just stop asking it and keep on doing what we've already been doing. And so I believe we're in a moment where ecology and that idea of connectedness needs to be at the heart of how we understand the moment that we're in. Now, it is worth noting that the other probable big word that you're used to use hearing with eco is economy. And our economy is usually the excuse we make use for why we do not take care of the ecology and economy means management of home. And the question is, why would we maintain a home management system that is putting at risk, the very foundation of the home. Any system that functions by causing deep disturbance and disequilibrium, the very foundation seems like a system that is not worth maintaining, that is literally dangerous to maintain. And so we see now the

danger that we're in because of a system that is built on theft, theft, from the indigenous people of this land theft for the labor of my ancestor's theft from our future generations, who we are handing all of this mess to.

Nicole Diroff 23:43

That place that Reverend Mariama leaves us is pretty powerful. And it's hard not to think of, "Thou shalt not steal." It certainly speaks to the way in which our definition of a good life feels quite morally bankrupt. This conversation keeps bringing me to this question of intergenerational injustice, where are those of us benefiting from extraction are leaving the misery to our children and grandchildren?

Ben Yosua-Davis 24:20

You know, I was thinking about the same thing as well, Nicole, and I was thinking about that line where she talks about how we're stealing from our children, versus idea that we're pillaging the future for the sake of our present. I remember this summer, just having this moment in the backyard, we had a fire pit going and you know, it's just this gorgeous day out and our kids are running around and I thought the sun is setting on this age. Their kids might not have this moment in quite the same way in quite such a carefree spirit. They as they grow into adulthood probably are going to be facing a lot more struggle. What does it mean that that is like the birthright that we are offering them. This It's kind of a really heavy place to start a pilot episode. Hi, everyone, you know, welcome to welcome to our conversations. Did you know you're stealing from your children? But that's absolutely the place that I went. And then I thought, what am I doing with all good intentions that is stealing from the future that I hope to create for them? And are there ways I can restore that? And there probably are ways that I can and ways that I can't where it's not possible because of the way our society is designed. Did you ever have any kind of similar experiences or moments with your son?

Nicole Diroff 25:29

Yes, I have these moments of pause frequently, where Reverend Mariama's question, "How do we change to stop doing things that make no sense?" The absurdity of what I inherited as the definition of a good life stands out to me. You know, I don't know if it's empire that has passed on that definition of a good life. But I know it also came from my parents who are quite loving people. I feel like we are in this system where living a good life is defined by an unquenchable thirst for more that progress is about more. I also so resonated with Reverend Mariama talking about this individualistic experiment that we are on. Her description of mobility where we actually leave those perhaps we care the most about in order to do the job to make the money to buy the house. It's hard to know what to do with this. It's very convicting for me how that all relates to then what we're telling our children is the good life keeps rapping back to me, Reverend Mariama says these lines, almost like humanity is an addicted child. How did you hear that? Do you resonate with that concept?

Ben Yosua-Davis 26:51

Yeah, it's so pernicious in the way that addiction is. I remember back in the days where I was a pastor and working to start this new spiritual community that had a lot of folks who are in 12 step recovery, one of the things you learn is that addiction has many faces, it has many strategies, many ways that people kind of try to make their way back to the site of their addiction. And I was thinking about this again, with children. Well, yeah, you see all these things, but don't you want your child to have a good life? Don't you want them to have all the nice toys, the ones that that have been optimized for their learning and all the opportunities and go to a good

school? And I think one of the things that this process has done both listening to a river Mariama talk, but also in so much of the reflection that we've done, kind of as a community of The BTS Center is maybe go "Wait, do I actually agree with that? Do I agree that that's what a good life means? Do I actually agree that like going to a college and then getting a nice job and you know, having a house in the suburbs with 2.4 children like is actually what a good life means? If it's not then what am I? What am I doing instead? And how does that look when compared to my friends and my neighbors?"

Nicole Diroff 27:56

So the role of church in all of this is a piece that Reverend Mariama certainly draws us into. And again, she talks about the church being complicit and at times actively benefiting from these concepts. We've been talking about thirsting for more and focus on the individual as quite separate. The church that I attend every Sunday, we start by saying that this is a place for reorienting, to who we are, and who's we are, it makes me think of the ritual that in my tradition we often do with young babies of baptism, welcoming them into community and of naming belonging, and significance, our identity and who we belong to. I've been thinking this week, what baptism might look like in this climate changed world where we take that context seriously. What would it look like for baptism ritual to challenge Empire today? Who are we naming these young children to be? Whose are we saying they belong to? I don't know if that's a question you can just answer right now. But I would love to see baptism rituals that, that start to counter a narrative that's become pervasive for us and needs to be questioned.

Ben Yosua-Davis 29:23

I completely agree. And I would love to think about what that looks like to you know, in the traditional baptismal liturgies some of that stuff is actually baked right into it. But I think those words have meant so little in actual practice for so many years, it's almost like someone kind of like poked a hole in the bottom and let all the meanings rain out of them. And now they're just these things that we say so people can kind of get their babies done and we can you know, get on with life and our you know, get out of hell free card or whatever that might be for the people who are engaged. What I'm really interested in is thinking about in a case for something like baptism, how do we make a ritual like that spiky again, how do we make it threatening to the Empire and then what sort of practice needs to happen to the seeds that are planted in something like that actually, like means something. I'm curious about how that's worked out for you in your own life in the context of your own community, as you think about what are those vowels mean, in a climate changed world.

Nicole Diroff 30:14

One of the things church has been for me is a space I can enter broken. And be honest about that brokenness, the shape of that brokenness has looked different at different seasons of my life. In this moment, where you and I are really deep in thinking about how we orient in a climate changed world, part of my brokenness is the way in which day to day I am absolutely part of the problem. And so I need a space that I can go and be honest about that and be challenged in that and be with fellow broken people. Reverend Mariama spoke about that a little bit, the way in which our brokenness is the way that we build community. If we weren't broken, we wouldn't need anyone else. But we deeply need one another. And the truth of our interconnectedness is surfacing more and more, I keep thinking about this concept of Trinity that Christians hold in terms of God's identity, God having three parts, God's self is interrelated, is relational. That's at the core, I keep thinking about spiritual leaders, as meaning making professionals, spiritual leader leaders use stories, spiritual leaders use ritual. In my church,

there's preaching and singing as a way of understanding who we are and whose we are, I need that place to go broken, and work collectively together in community, on how we make meaning in these days.

Ben Yosua-Davis 31:58

I really resonate with that. And one of the places this really lands for me as I think about a climate changed world is one of the good things about this crisis that we're in, and there's always productive things that can come out of out of suffering and horrible things, is that it's causing us to question some of these mores that you're talking about, and start questioning some of the unquestioned assumptions of meeting that we've held as a culture for instance, around what does it mean to live the good life? What does it look like to have family and to just be aware that maybe the questions we're asking or the ways we've held this are inadequate, to the moment we're in? And the thing that I really love, though, is how answers to some of these questions, or maybe engagements to these questions are really present and available. Like I think about the island where I live, as I say, 350 people really like a Norman Rockwell painting of a 1950s small town. I mean, it involves people. So it's not perfect, but it's kind of ridiculous. And I think about like, how do the practices of this community where I live have something to do with this climate changed moment that we're in, there's a pre K through five school has 10 students in it, and like for a while, half of them every Friday would gather in our front lawn, and we'd like feed them hot cider and muffins before they went to school. And then they'd all get on their bikes and bike about a half mile to school together. Or I think about this story that I heard from one of the kids who is on the island who for the sake of this conversation, I'll call Joseph Howard. And Joseph in his family had a bunch of chickens. As we all know, anyone who has had chickens know that chickens are born to die, it is what happens to all chickens, that is their lot in life. And so sure enough, one of the chickens died. And Joseph was very affected by this and told the people in their school. So like the whole class got together and had a funeral for this chicken. And like someone came and played a song on the recorder and someone ran a poem. And then Joseph got up and delivered a eulogy and said, Goodbye, cock Howard, you are my third favorite chicken and they buried the chicken. Those moments of community building of solidarity of ways of being family with one another, that go beyond kind of this nuclear, you know, mom and dad and 2.4 children sort of thing are profoundly hopeful. And they're also a path to climate resilience.

Nicole Diroff 34:05

That's a beautiful description of a chicken funeral. It sounds like the same sort of thing like a running race that would very quickly move me to weeping. This idea of kin ship of relating to others as kin, fellow humans and those beyond our human family, what are the ways that churches can help us have the emotional kin relationship to those for whom we are not blood relations? Church has this concept of your church family, you may not always like everyone in your church family, but we do these things with one another to have the emotional kin connection that feels like so much of the work and then expanding that and growing that and going deeper with that and in interpreting things like communion in that way. This is kin sharing bread together.

Ben Yosua-Davis 35:07

This points out to me how the climate crisis is a spiritual problem. Obviously, policy and technology and adaptation have a large role to play in all this. But I think this is the role that spiritual leaders have in this moment is this is actually really should be properly framed as a spiritual problem. And I've thought about that quote from lawyer and activist guests, Beth, which is kind of like The BTS Center creed quite often, it's the story

that we kind of told ourselves that set us on this path. It might be a great opportunity to read that and share that where he says, "I used to think that the top environmental problems were biodiversity loss, ecosystem collapse, and climate change. I thought that 30 years of good science could address these problems. I was wrong. The top environmental problems are selfishness, greed, and apathy. And to deal with these we need a cultural and spiritual transformation. And we scientists don't know how to do that." This is the same thing that Reverend Mariama is talking about in the conversation that I had with her is this understanding of this isn't a parts per million problem. But this is a spiritual problem, which therefore demands spiritual engagement from good people of conscience, from all walks of religious life and from those who claim no faith tradition at all.

Nicole Diroff 36:21

I'm looking forward to doing more of this.

Ben Yosua-Davis 36:25

It's gonna be fun.

Nicole Diroff 36:28

Let's talk a little about what could come next. In each episode of Climate Changed, we will consider our possible next steps. When talking about a topic as urgent and daunting as climate change, many people wonder where to find hope. But hope isn't a thing floating in the sky for us to capture and consume. Hope is engagement. It's caring. It's working, it's building community. So we invite you to take meaningful and achievable next steps of engaged hope. In a climate changed world.

Ben Yosua-Davis 37:09

Do not feel like you have to do all or any of these suggested next steps. But if one stands out for you or inspires you to consider another step, you may find that action is an antidote to despair. Nicole, what is the next step you want to suggest?

Nicole Diroff 37:26

One thing would be to get a fuller dose of Reverend Mariama White-Hammond. We have a full video of her keynote address and conversation with you Ben on The BTS Center's video library. It also includes beautiful music shared by convocation song leader Pax Ressler, as well as rituals of welcome and belonging. Reverend Mariama has many powerful insights beyond the ones we shared in this episode. And seeing her in action is quite a gift.

Ben Yosua-Davis 38:00

Here's another possible next step, ask yourself, "What's one small thing I can do to defy the powers that be today?" and then get a couple friends to go out and do it. This may involve staging a temporary and very small protest at your street corner with some provocative signs. But this could also be handing out cookies or free bottles of water. This could be doing that incredibly social awkward thing of making eye contact with the next person you see on the street, and saying hello, or knocking on the door of your neighbor and getting to know them. All these things make a really big difference. Oh, Peterson Toscano, who produces our show, has a possible next step to share with you

Peterson Toscano 38:40

Journal or maybe write an email to a friend as you reflect on the following prompt. "I imagine you must evacuate your home in five minutes. Besides loved ones and pets, what will you take with you? And why?" Once you answer I encourage you to share the prompt and your answer through Facebook or some other social media then invite others to share their answers

Nicole Diroff 39:11

Thank you so much, friends for joining us today for our first episode of the Climate Changed podcast.

Ben Yosua-Davis 39:18

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

Nicole Diroff 39:25

So please feel free to email us podcast@theBTScenter.org.

Ben Yosua-Davis 39:32

Our podcast is produced by Peterson Toscano and is a project of The BTS Center in beautiful Portland, Maine.

Nicole Diroff 39:44

Learn more about the many resources we share and our regular online programs by visiting our website, www.thebtscenter.org . Thanks everyone. Peace!