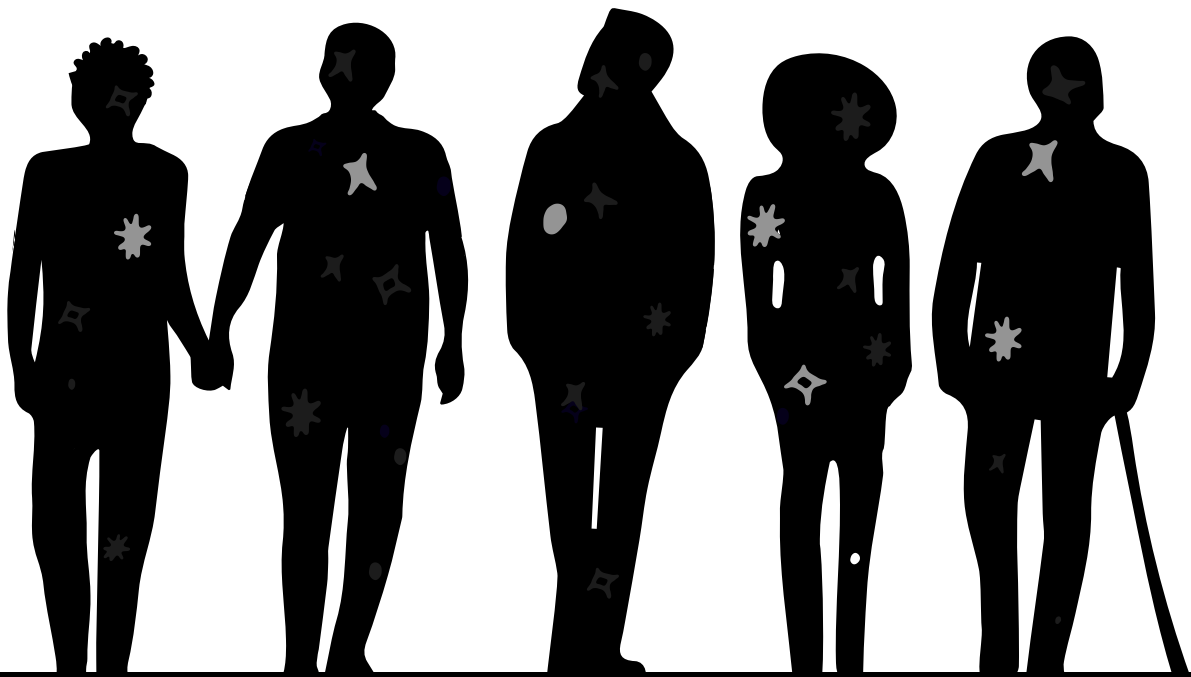


# THE COSMIC WE

Episode 1:  
Crisis

with Dr. Barbara Holmes and Dr. Donald Bryant



from the CENTER FOR ACTION AND CONTEMPLATION

Barbara Holmes: As a crisis reaches the point where we experience spiritual and psychic dissolution, contemplation takes the form of a free fall through our carefully woven safety nets of normalcy. We let go of our narratives, our plans, the stories that we tell ourselves about who we are and where we come from. We toss our resumes or CVs to the winds, and finally realize with regard to our corporate or social climbing, there is no there there. When a crisis impacts a community, we collectively plunge into a space of stillness and unknowing, a shared interiority of potential and spiritual re-birthing.

Whether we like it or not, our personal destiny is interwoven with the wellbeing of the community. After each crisis, questions loom. Will we rise to the occasion and allow the planet to recover from our toxic greed? Or will we continue to destroy our planet, our only home? A crisis forces those caught in its clutches to come to terms with the fact that life as we knew it may never be the same. When the crisis strikes, the response from the village must be a pause. There's little that we can do, but we can be. We can listen. We can love our neighbors and we can host the spirit that flutters over every dawning day.

In the midst of what seems like collective madness, I still have hope, but it's a woke hope with eyes wide open. Despite all evidence to the contrary, I insist on seeing our current state of affairs as the rupture of one state of being that will prepare us for another reality.

Donny Bryant: From the Center for Action and Contemplation, I'm Donny Bryant.

Barbara Holmes: I'm Barbara Holmes.

Donny Bryant: And this is the Cosmic We.

Hey, Dr. B, this is going to be a great session. I'm excited that we have the opportunity to begin the conversation centered around your most recent work, *Crisis Contemplation: Healing the Wounded Village*. This is a very, very important work, and maybe we can maybe look at this conversation like a fireside chat and let's just jump right into it. So today we really want to focus on chapter one, just maybe explore some of the ideas and the concepts that you bring out in chapter one. Chapter one is really centered around the concept of crisis, and so let's just start there. Let's just maybe introduce this piece, this work crisis contemplation to our audience and get right into chapter one, and let's just go back and forth and see how this unfolds. How about that?

Barbara Holmes: Oh, I'm looking forward to it, but I do want to be clear that just because you feel called to write something doesn't mean you have a complete grasp of it. I have been grappling with this idea for a number of years, and as you know, Donny, I've been teaching for a while, but the difference is I've always taught something that someone else taught me, and it's only recently since I've been retired that I've been willing to teach experiential wisdom of the elders, to teach what I don't know, what I've just glimpsed. So in this book, what I'm trying to do is teach the mystical possibilities, those spaces in life that we're not quite clear of. So there's no definitive answers here, just explorations of possibility.

Donny Bryant: Yeah, no, I love that. I love that. Dr. B. That's really a great way of framing this conversation, that this is based upon experience, but it has insights from years and years and years of wisdom, but not only your wisdom, but ancient wisdom that is packed into this. So let's jump right into it.

Barbara Holmes: It begins when I was working in the first edition of *Joy Unspeakable* in 2008, and while I was dealing with the chapter on slavery, it occurred to me that slavery, holocaust, Native American genocide are beyond normal suffering. That's because these atrocities far exceed the limits of our human imagination. So it's inevitable. If you experience something catastrophic like that, there's going to be a shattering of the human spirit. I mean, that happens just because even though we're not aware of it, we're more than skin and bone. We're consciousness, we're soul, we're expressions of divine love.

When we crack open, when we crack wide open like that, what's in us comes out. Before we begin the conversation about that cracking, I wrote this poem that is in joy and speakable, that points toward that shattering. I'm not certain that its words can capture all of what happens, but it's the closest I've come, and it's this. I'm cracked open now, no longer drifting, running past their hate and mine. Tipping pass, come here, gal. I'm cracked open now looking for myself. Maybe I spilled into the cleft of the rock, hiding from the slave catching dogs. Maybe I died trying too hard to birth myself sane. I'm cracked, not broken, still searching for me amid the shards of God's broken heart. That's what crisis contemplation feels like, if there are any words that come close.

Donny Bryant: Wow. It's like a sense of God forsakenness, right? A sense of a struggle. There's this tension, this experience of loss or grief that is experienced individually, but you're starting to really, as I am hearing, you're really focusing on not just the individual crisis and the experience of the invitation that that crisis invites us to experience, the contemplative experience, but you're really leaning into, and I think this is a key takeaway from your work, of the communal experience. So it begins with that.

Barbara Holmes: Yes.

Donny Bryant: Or you call it the communal or the village experience or the tribal experience of that crisis. I think this is critical for me because many times in my own personal journey, we tend to experience and deal with crisis at the individual level. We tend to look at what's happening to me, what I am losing and what I have lost or what I feel, or how this impacts me or my pocketbook or my relationship or my emotional stability. So there is this kind of experience at the individual level that I think is critically important. We don't want to shortchange that. We don't want to discount that because I think that's where we start. This chapter is inviting us to frame and understand how crisis can be experience experienced at the communal level or crisis experience at the village level or the tribal level, or the national level, or the global level is critically important also.

Barbara Holmes: Yes, I mean, when you're experiencing crisis as an individual, that's what St. John of the Cross is talking about, when he talks about the dark night of the soul. You're

wrestling with God. You're doing what you need to do to handle what's coming up out of you that you don't understand. It's personal. You're getting a divorce, your child is ill, you're experiencing sickness yourself or you're just having the catastrophe of everyday life, and there are certainly enough daily catastrophes for all of us, but that's not the same thing. Crisis contemplation seems to come together when a group of people encounter, and I use three categories to talk about it. The event is without warning. The second thing is that the people upon who it is inflicted, they can't do anything about it. There is no recourse. So you're kind of caught.

There is no place to go in the hold of a slave ship. There is nothing to be done. When you're walking from North Carolina as a Native American to Oklahoma, you are caught. So something else has to arise to keep you going, to enliven your spirit, to help you to survive, if survival is in the cards. It's that spirit that emerges when the breaking occurs. You find it in absolutely every single culture. The Chinese call this spirit chi, the Egyptians call it Maat, Hindu, call it prana. In the first chapter of the book, I talk about Kuzipa Nalwamba's concept of Mupasi.

That's an African description of a spirit that dwells within all of us. It's individual, but also communal because our skin is not a boundary that holds stuff in. You can't keep your consciousness within your skin. You can't keep your heartbeat within your skin even. So this Mupasi, when you are all suffering in conflict like that, it is that vital spiritual voice that weaves the lives of all of us into an inseparable bond. It makes reality one whole. It gives kinship to all of us. So when you think about it, that means that loving our neighbors is not just a little anecdote or a possibility. With the moving of the spirit, it's inherent to our being for where the spirit abides, there's always unity.

Donny Bryant:

What came to mind as I was reading the book when you mentioned, and I'm going to go back to these three areas that you identify as kind they're always present. You said that the event is unexpected, the individuals within the community are unprepared and the individuals within the community cannot do anything about it. As I began to just consider and process, I started doing some research and I say, wow, that's absolutely correct, right? That's kind of the nature of what chaos and crises look like. That is the essence. It came unexpectedly, and you were not prepared. There was no preparation that you can do. So the resources are typically not available to handle, to process, to navigate or to negotiate that crisis. Ultimately you find that as you're intellectually trying to figure it out, that as you're looking within your external resources, you realize that there is nothing you can do to stop it.

This is the connection here. I love the reference to Mupasi because it is this in living... So that crisis becomes the vehicle, and I think you use language like that in a book, or the avenue or the pathway, I believe you use, to experience this universal connectedness. The Mupasi posse, the end living-

Barbara Holmes:

Yes.

Donny Bryant: ... but also Dr. B all-encompassing, right?

Barbara Holmes: Yes.

Donny Bryant: So it's just not the end living, but it's all encompassing. You realize that it's all enveloping, that there is this, and you use the word web. There is an interconnectedness, that there is a weaving, there is a pattern, that there is something that is happening that is beyond us, and that invitation is to be present with it, to see it differently, to reframe the pain, to reframe the loss, to reframe the negativity, the consciousness, that we have, that this is something that is designed to take me out, but maybe not, right?

Barbara Holmes: Yeah, but you see, here's the problem. We have treated the Holy Spirit as if it were a domesticated pet. You have a description in New Testament of the Holy Spirit as a wild bird. All kinds of things start happening, and we sing that song, "Come Holy Spirit, come." Oh yeah, well, do you really want that, because there is going to be sweeping change? You're going to be required to love people you don't like. You are going to be required to do things you may not want to do.

I mean, the Holy Spirit sweeps clean, brings change, unites, connects and reveals the unity that's always there, but seems to be hidden. Let me ask you this, Donny. Let's put that three-part test to the test, okay?

Donny Bryant: Okay.

Barbara Holmes: Because in another part of the book, I talk about the pandemic of racism, okay? I'm implying that racism is a crisis. Well, I was thinking about it a couple of days ago, and it occurred to me it is not a crisis in America at all. Because if you use the paradigm you just talked about, it's unexpected. Is racism unexpected in America?

Donny Bryant: No. No, not at all.

Barbara Holmes: Okay. Are we unprepared?

Donny Bryant: No, not at all.

Barbara Holmes: Okay. Can we do something about it?

Donny Bryant: Of course. Yeah.

Barbara Holmes: Of course we can. We take rogue police officers out of the force? Of course not. But can we resist? Are we looking at racism as what it is? It is a principality. It is a power. I am drawn to Ephesians. We wrestle not against rulers. We're wrestling against powers and principalities and the rulers of darkness in high places. So you don't approach a spiritual opponent the way you would approach a normal wrestling match, because you're not going to get a pin. You can't even hold onto it.

Racism keeps shape-shifting because it's not an entity that we can control. It's not an unforeseen crisis. It is a context, it's a circumstance. It is something we know about, we have created and for reasons, and there are many, we don't have time to talk about all the reasons, it's a convenient help to us. We don't want to dislodge it entirely, but we can. We could. We have the power to. So it doesn't fit as a crisis. As each young person is murdered, each unarmed young person is murdered by the police or any other event occurs of that nature, whether the person's Black, brown or white, we feel it's a crisis. When there is a gun violence situation, we call it a crisis. Is it a crisis? Is it unexpected? Are we unprepared? Can we do something about it?

Donny Bryant: Yeah, no, this is good. I think from a pure, and I don't want to say academic, but when you begin to look at the definition and how we use language and how we use words, you're making a really valid distinction, Dr. B, that maybe calling racism a pandemic, which implies it is a crisis, is not appropriate here because there is something that we can do about it. There is training, there is education, there are things that we can possibly do. You can't necessarily change people's minds, but are things that we can do to appropriately deal with some of these issues that you're talking about. I would just like to add that anything that causes division, anything that causes separation, anything that causes, let's say, a lack of togetherness.

I'm using that language because we just gave definition to the ancient term, Mupasi, we kind of talked about that as, and you used the term Holy Spirit. For those people who may not understand, Dr. B was alluding to some ancient language that talks about it from the divine spirit. So essentially, Mupasi or chi, are really the same words that speak to the same universal truth that there is a divine creative spirit, correct? So that spirit unifies, that spirit brings together, that spirit heals, that spirit ultimately intends to make whole that which is broken. Anything that goes against that is anti that, right? It is against that. I think that's critical. So when we begin to try to see things through a contemplative lens to listen, we're able to now see policy and see behaviors, and see ideas that ultimately are anti what is designed to bring together.

Barbara Holmes: Yes. Often we spend a lot of time identifying the problem, but we don't talk too much about solutions. I think given the amount of crisis we have in the world today, solutions are what it's all about. What I tried to do, and I certainly didn't come up with every solution or every potential solution, but I did identify three benefits of crisis contemplation, because what is the point of breaking open, shattering where the divine spirit has to heal you and knit you back together again? What I came up with, and the listeners may have a different idea about this, but I see it as crisis contemplation becoming a refuge. If you think about it, when all around you is beyond your control and you shatter, you find within you a space, I think Howard Thurman talks about it, an inner island that no one can breach without your permission.

There's a space of solitude, there's a space of peace, a refuge that allows you to begin to gather yourself again, if gathering is what is necessary. The second benefit was it becomes a wellspring of discernment in your disordered life space. In other words, there is this moment of shattering where you can do nothing and you have an opportunity to be still. I mean, we are told "Be still and know that I am God," but

how many of us allow time to be still or even have the capability? Our nervous systems are such a jangle that sitting still can also be torture for some of us. When you have no choice, there's an opportunity to discern what comes next. Because many of us are operating on instinct and just operating on impulse.

There is a way to live where you're operating out of discernment, where there is a knowing that is beyond yours. The third category for benefit is that crisis contemplation offers an anvil for forming a new identity, and I used anvil purposely. I was thinking of shaping horseshoes and hitting things with hammers, with forges and such. Yeah, it's hard and sparks are flying and it's painful, but out of each of the crises I described, even the holocaust and the removal of Native Americans and the immigration crisis that we're in, there is the formation of new identities, new spiritual identities and new identities that help you traverse and journey through life.

Donny Bryant: You're tapping into what oftentimes I think is some misunderstood theology within the Christian circles.

Barbara Holmes: We have a lot of that, don't we?

Donny Bryant: I like what you're saying because crisis, it literally forces those caught in the web of the crisis to come to terms with the facts of life as we knew it, and the facts that may never be the same as you say in the book. This crisis actually, as you say, it becomes the platform, the foundation if you will, for transformation, spiritual transformation, and you're right, in the Christian Church, we call it new creation or new beginning, or new life, new birth, and you called it new identity. I think those are all one and the same. There is a transformation, a transforming that takes place and crisis becomes the foundation.

It's the substratum that allows or enables that type of transformation. It is not really a religious experience. It is a human experience. This is a universal human experience for all people. So it's not just for some, it is for all. I think that's critically important here, and I say that in a context because there is a lot of bad theology out there that argues one thing over another that ultimately becomes an anti, it creates more separation, more division than it does more togetherness, and that can be another podcast episode.

I love what you're saying though. The solution that I'm hearing you argue is we can listen, we can hear, and that stood out to me. There is a sentence in the chapter that says that, we can listen, and that I had to underline that Dr. B, because even from a personal improvement standpoint, there are times I realize I can listen better. I need to listen more, but you argue that it is in the crisis moments that we can hear the clearest.

Barbara Holmes: We theologians have a habit of making nice talk around really difficult situations. When the people hear it, they know perfectly well that that's not what life really is like. So I want to be careful and not make it sound like this shattering, the situations of communal breaking. Just suddenly you go to nirvana. You're in the middle of a holocaust, there's no nirvana. So the question people listening might wonder is how do you get a state of peace out of suffering and shock, disaster and oppression? How

does that happen? Well, there's no formula for it, but we do know that nothing lasts forever. We say we may endure for a night, but joy comes in the morning, and I'm not sure there is ever a joy in the way in which we think about joy in the midst of these situations, but there is a sense of peace.

It's not the normal sense of peace. I think that's what, when Jesus says, "I give you peace, but not like the world," it's a different kind of peace. This is a different kind of discernment. It's a different kind of insight. In the slave ships, what you're doing is independent human beings, Africans, tribes, nations, all of different languages and cultures are going to have to become a new community. They're being forged into a new community, whether they like it or not.

That's a birthing process really, and birthing doesn't take place on TV or out loud. It takes place in the womb, in the darkness. It takes place away from the site. So we don't always see how this occurs, but we do know that what comes out on the other side of it is an African diasporan community that begins to heal itself through new rituals, develop of new culture, keeping some of the old and wetting it to what's new. All of this is like what you said, rebirth. Rebirth. So nobody wants crisis contemplation, but I don't think we have a whole lot of choices about it. It is the nature of life.

Donny Bryant: You referenced earlier Psalm 46, and I believe verse 10, where it states, "Be still," the psalmist writes, "Be still and know that I am God." That really kind of underlines this chapter. It speaks to the type of stillness that leads to knowing, that leads to transformation, that leads to the converting of our individual suffering into a type of compassion that can ultimately manifest communal healing. When I look at that text, actually, if you look at the next verse, it actually says a little bit more where conventionally, that's like be still the person who the pain is afflicted upon, be still and know that I am God, but that verse also says, "I will be exalted among the nations. I'll be exalted in the earth," and some theologians, Dr. B, argue that be the stillness is not only an invitation for those who are receiving the affliction, but also for those who are actually doing the affliction.

So there are some scholars who argue that when he says, "Be still and know that I am God," that the God was actually declaring that, "Hey, I will be exalted there. There's going to come a time that even in the community of those who are instigating the affliction, I will be exalted."

Barbara Holmes: Yes.

Donny Bryant: "I will be made known." There's a knowing, "There will be a time where you will hear from me or you will listen." So it's interesting when you really look at this in a state of communal, if you will, from a communal perspective, I just want to see if you had any thoughts about just that interpretation, because as I was studying this and I was looking at this, I said, wow, this is even broader than those who are just within the community who are experiencing the crisis, that maybe there is something to glean from that this is actually at a cosmic level, a universal level, even broader than just those who are experiencing crisis, but may even have some lessons for those who are actually doing the creating of the crisis.



Barbara Holmes: Oh, absolutely. The wisdom keeps coming, and the more I engage the subject, the more new thoughts come and new research comes. What I'm beginning to understand about this, which is not in the book, is that it is a crisis of the spirit for those who inflict oppression, as well, just as you said, but the crisis doesn't take place at the same time.

Donny Bryant: Elaborate, please do. Please elaborate.

Barbara Holmes: Yeah. This is just coming to me so it's not completely well thought out. It is very fresh, but if you are a Nazi soldier and you are part of the process of exterminating Jewish people, innocent Jewish people, the crisis of your spirit is ongoing. The people who are experiencing it immediately, they are killed, they are maimed, they are harmed. You think you're fine. You go home to dinner, you act as if nothing has happened, but the crisis is building within your spirit because you are connected. Your false myths about your individualism, you're okay, I'm okay, you're okay, is false because Teilhard de Chardin, every scientist, everyone is telling us there is an implicate and explicate order, and we are all connected. So if you harm one, you harm yourself. It may not show up right away. It might take decades, but the harm will come because it's been inflicted. So you have created a crisis within your own spirit, your own soul, and within your own physical body by inflicting harm on others.

Donny Bryant: Can we just sit with that for a moment?

Barbara Holmes: My grandmother used to say, "If you do harm to somebody, just get a chair and sit by the road because it's coming back to you." That was the old folks way of saying the same thing. It is not because God takes retribution against you. It's not because of revenge. It's not because of what goes around comes around. It's because of the nature of the universe. You are connected. If you harm one thing, you get hurt also. You have just harmed yourself. If you stab one human, you might as well have two knives and stab yourself. It's the same. You are harming yourself.

Donny Bryant: As you were talking about this oneness that we have between individuals and humanity, oftentimes opposition, it came to mind the Shema prayer, Hero Israel, the Lord our God is one. If you utilize that and kind of take it back to Psalm 46, "Be still and know that I am God," maybe another way of stating this is be still and know that I am one.

Barbara Holmes: Oh my goodness, that's wonderful. Yes.

Donny Bryant: If you contemplatively sit with that, not only are you reminded of the oneness that you have with this Mupasi, this all-encompassing, all in living spirit, the Holy Spirit as you indicate, the divine spirit, the creative spirit, but you begin now to see the universe of oneness that you have with each other.

Barbara Holmes: Okay, Donny, you're making the Trinitarians nervous now.

Donny Bryant: I'm just elaborating on what we're discussing at this fireside chat here.

Barbara Holmes: Yeah, I'm joking with you because Trinitarians tend to think that we have divided

God into three equal pieces. In fact, what you are stating is the truth of the matter. God is one. The fact that the manifestations or the ways in which the appearance occurs or the ways in which we name it, we have no words to reach out, to explain or describe God. We don't have any. So our little descriptors, and we can call it Trinitarian, and of course the Trinitarians and the oneness, Pentecostals don't get along all that well because one says there's only one God, and one says, "Oh no, there's three manifestations," but it's all one thing. Our descriptors have nothing to do with reality. Many of the scientists, Brian Swimme, for one, talk about the fact that we've created a language to make us content with the realities that we fictionalize.

It's for our convenience so we can live on a planet that we don't really understand, a we can be okay with the fact that we don't know where we came from and we don't know where we're going. So we have to have some boundaries. We set them verbally. So we decide certain things, and in our religions, we do the same thing, but the spirit of the universe, the spirit that is divine is one. There's no way to explain that in our language that allows us to have any deep knowing that comes from contemplation. So you got to sit with that. That's not knowledge you can read and just memorize. You have to sit with that.

Donny Bryant: Yeah, and the beauty is that part of the genius of life is that in chaos and crisis, as you indicate, it becomes the school master. It becomes the system that leads us to be able to experience this deep knowing, this deep love, this expression of kindness that otherwise we would never know, that otherwise we would never be able to intellectualize or even internalize. So here's a question. Brian McLaren, he said this, and maybe even on one of our previous podcasts that he learned from Dallas Willard, a mentor of his, that oftentimes the systems that we are a part of are designed to do what the systems were intended to do from that design.

Maybe some of the problems that are reinforcing some of the crises are systematized. Maybe there are some structures, if you will, that are built up to reinforce the unexpected, to reinforce the unpreparedness and to take advantage of that for others. So I don't know if you had any thoughts around that. I know he says this, Dr. Willard indicates, he poses a question what would it look like if we deconstructed those systems or took those systems apart and we reconstructed or reestablished systems that were built upon the premise of love, ultimately producing people and communities and in villages that were intended to reflect the ultimate source of love?

Barbara Holmes: Well, what we would first have to do is admit that they're doing harm. We're unwilling to do that. We set up systems to act on our behalf. We can't all police everything, so we create police departments, but then when they go rogue or they no longer represent what you want, or they are acting on your behalf in ways that are not beneficial, we tend not to want to do anything about it, or we pretend that we can't do anything about it. So I mean, the first thing is to first say, these systems are us. The police department, they're not an alien force from another planet. We set it up. They are us. So we do have the ability to do something about what's going on. All of the systems, the economic systems, all the systems we set in place, when they are doing something that we've set it up to do, but it begins to harm and does not do the good that was intended, then it is our responsibility to do something, to change it, to get rid of it, to

reestablish it, to reform it.

We cannot just turn our heads and work with our eyes cast downward as if nothing is going on, and then be shocked when there are issues. So it does require an understanding that we are the system. I don't like systems and what they do, but I'm part of the system. I help create the systems. We have to take responsibility for what we've done. Maybe it wasn't us, maybe it was a generation ago, maybe it was many generations ago, but the harm is still being done. So I would just ask people to assess what they're calling a crisis. Is it really a crisis?

Did it come without warning? Are you unprepared for it? Are you unable to do anything about it? If none of those things are true, then this is something within your grasp, something you can do something about, something you can make change occur, something that can allow the fresh breath of the spirit. You said something a while back, Donny, you were saying, yeah, we need to have some solutions and we need more training for police, if we're talking about police and we need better economic and tax systems, but we always reach for solutions that we know will not work. When you talk about police training, you don't have to train police not to instantly kill white unarmed teenagers. You don't. They know not to do that. So it isn't training. The solutions aren't that easy. We have to sit together. We have to talk together. We have to discern together. We have to be creative enough to build new ways of being together. The old ways aren't working. Now that's a crisis.

Donny Bryant: Yeah, no, getting to know, becoming familiar with is part of it. I would say this, you stated that if it's not a crisis, we can do something about it. I totally agree, Dr. B. To extend on that, if it is unexpected and you are unprepared and there is nothing that you can do, you make an argument. There is still one thing you can do, and that thing is you can listen. You can sit. You can allow yourself to experience this contemplative invitation of the crisis, of the thing that you cannot do anything about. You can be silent. You can hear. You can listen. You can be converted. That individual pain can be converted through listening, through hearing.

Barbara Holmes: Donny, what if, just what if a crisis is an invitation, a portal, an opening toward a new way of being?

Donny Bryant: A warm hole for all of my Marvel comics aficionados. Yeah, yeah, absolutely.

Barbara Holmes: Because you're not going to get to it any other way. We're talking about, oh, we're going to take a transcendent leap from where we are to this or that, and we've been jumping at the sun for how many decades and we're still where we are. What if crisis is the opening, the portal that is the way toward change? That as many have said, including Father Richard Rohr, that the way, the pathway is through suffering, and the suffering comes to the group and the suffering comes to the individual and says, "Come with me, and let's see what can be if you stay still, don't try to solve it yourself, and you're open to new ways of being." Because I mean, we have to admit that we will not change unless something gets shattered. We have our habits, we're comfortable, and unless something drastically changes, we will not see in new ways.

I want to end this session, if you're ready, Donny, to close out with just a closing moment. It's from the book, and it says, "A crisis forces those caught in its clutches to come to terms with the fact that life as we knew it may never be the same. When the crisis strikes, the response must be a pause. There's little that we can do, but we can be. We can listen. We can love our neighbors. We can host the Holy Spirit that flutters over every dawning day. Ashe.

Donny Bryant: Ashe.

Barbara Holmes: Thank you, Donny. That was a wonderful conversation.

Donny Bryant: Thank you, Dr. B.

Thanks for listening to this episode on crisis. As we bring this episode to a close, we invite you to take note on the crisis that you may be experiencing in your individual life or within your community. As Dr. B says, in crisis contemplation, a crisis forces those caught in its clutches to come to terms with the fact that life as we knew it may never be the same. When the crisis strikes, the response from the village must be a pause. That's what we'll discuss in our next episode on contemplation. Thanks for listening.