

**LEARNING**

**HOW**

**TO**

**SEE**

with

**Brian**

**McLaren**

**Season 4, Episode 10**

**Listener Questions:**

Actions and Beliefs, and God's Intervention

Brian: Welcome everyone to this special few episodes of learning how to see where we're going to respond to the questions that listeners have sent in, what amazing questions and what an wonderful team of people from the CAC who are joining me to listen to take to heart these questions and then try to offer some sort of response. I'm going to invite all of my partners here to introduce themselves one by one. Let's start with you, Dawson. Could you tell everybody a bit about yourself, what you do and yeah, that'd be great.

Dawson: Thanks, Brian. My name is Dawson and I'm the movement partnerships coordinator at the CAC. I sort of came to this work by way of activist burnout. That's sort of how I was introduced to the contemplative Christian path and I'm really excited to be with y'all today.

Brian: Thanks so much, Dawson Allen. And Gigi.

Gigi: Hi, I'm Gigi Ross. I manage the Living School Student Experience, which means that it's for me to sort of look at how the container of the Living School is serving the transformation of the students. And I'm also happy to be here.

Brian: And Gigi, you would off the top of your head how many years you've been out working here at CAC?

Gigi: In July, it'll be eight years.

Brian: That's great. That's great. And Mike-

Mike: Hi, good to see you again, Brian, and everyone. I'm Mike Petrow. I am the Director of Formation Strategy, Faculty Relations and Theological Foundations, and it's the longest job title in the world, so we just call it F3 for short here at the Center for Action and Contemplation. That sounds kind of exactly like what it is, so I get to have fun helping us continue to try and offer good transformational learning opportunities. It's pretty cool.

Brian: That's great. Let me just say, Dawson, Mike, and Gigi are in Albuquerque as we speak. I am in southwest Florida and we have questions that come from all over the place and so we're so grateful for the folks who send in questions. Before we go to the first question, in my book, *Do I Stay Christian?*, I quote at the beginning of one of the sections from a letter from Rainer Maria Rilke letter to Franz Xaver Kappus. This is a well-known excerpt. Many people, in fact, think that it was a poem, but it's actually from a letter. Let me just read it because I think it frames anytime we talk about deep questions like the ones we're going to address today.

“I want to beg you as much as I can, dear sir, to be patient toward all that is unsolved in your heart and to try to love the questions themselves, like locked rooms and like books that are written in a very foreign tongue. Do not now seek the answers, which cannot be given you because you would not be able to live them. And the point is to live everything, live the questions now, perhaps you will then gradually without noticing it, live along some distant day into the answer.”

Isn't that a great quote? And so we're going to respond to the questions that come in, but I don't think we want to dishonor these questions simply by saying, oh, here's the question, here's the answer. And so each of us will respond to various questions in various ways, and

we hope that will be of use to each of you. Okay, Mike, the first category was actions and beliefs. Could you just read that question for us and don't read the person's name?

Mike: Here's a question that came in and it reads in response to Brian's last closing statement, "Not merely seeing the seeds in the apple, but seeing the orchards waiting to spring from those seeds." And that was season four, episode eight. My question is this, "How do you, Brian, see how our faith and trust today may determine the outcome of what lies beyond? But then I wonder how can we possibly know? Maybe we don't need to, but I still want to ask the question." I love that. Maybe we don't need to, but I still want to ask the question. "I'm thinking the butterfly effect, the idea that small things can have non-linear impacts on a future we cannot imagine in this world or the next. Do our actions and our beliefs today have the power to change the course of eternity, individually and collectively? Many thanks." What a great question.

Brian: Yeah, really is. Let me just open it up. Any initial thoughts from any of you?

Gigi: I would say two things in her question stood out to me when she mentions the butterfly effect, that the small things have non-linear impacts. And if something's non-linear, to me that says, by definition, you're not going to know it because it's not going to follow any kind of logical course. And then the other part was this idea of eternity. Eternity is not about time, it's about the wholeness of everything. And so the past, present and the future are impacted by our choices, not just the future or the present. And so when I put those two together, I think of what we can know is it's like having a conversation, we put in our ideas and inputs and then reality puts back it's own and then we just go back and forth. And so the conversation is creative. And so it's not about knowing, but it's more about joining the conversation than it is about knowing how the conversation is going to come out.

Mike: I think two things that stand out for me, first of all, just because this is such a great kickoff and it aligns so well with that beautiful passage you just read us from Rilke when she says, maybe we don't need to know, but I still want to ask the question, and I feel that in my bones. I think recently it might've even been you and I, Brian, had a conversation about how so much good religion and good spirituality is not about finding answers, but finding really, really good questions and just living with those questions. And it reminds me of my favorite piece of writing. You know I'm going to quote Carl Jung, my favorite piece of writing from Carl Jung.

He wrote an essay called *Psychotherapists of the Clergy* and he was talking to therapists and clergy people about how to companion folks in counsel when he says, "You think what the right advice is for someone, but you don't necessarily know. You see someone make a choice that looks like it's going to have a great result and it ends up in disaster. You see someone make a terrible choice and it takes them headlong into their destiny." And he says, "Sometimes the best thing we can do is just companion people on a daring misadventure."

And I've taken this notion of the daring misadventure and I'm like, that's how I want to live my life. And that's how I want to think about my choices is just sort of doing my best with the divine on a daring misadventure. So it's fun to reflect on that with this question.

Brian: Yeah, it really is. And when you say that, it makes me think of something that Father

Richard often says that we learn more by doing it wrong than doing it right. And so often, our religious background preoccupies us so much with not making mistakes and getting everything right. And obviously, some mistakes are really, really costly and painful and we don't want to minimize that. And wisdom is about trying to steer our lives to avoid harm, needless harm, of others and ourselves. But I love that, "a daring misadventure". And I think that also connects, Gigi, with what you just said, this sense that our participation produces intended and unintended consequences, known and unknown consequences, and we throw things out that maybe had a little 20% of value that seven other people added their percentage to and then become something really significant. So just the beauty and complexity of it, I think, is humbling for us and makes us want to contribute. I want to come back to one theological, I think, undercurrent in this question in a minute, but Dawson, I would love to know anything on your mind.

Dawson: The first thing that came up for me was actually a Rumi quote that Jackie read on your episode on Find the Flow. Jackie quoting Rumi says, "When you do things from your soul, you feel a river moving in you, a joy." So that was the first thing that came up. And that, for me, sort of tied to this Thérèse of Lisieux, this idea of little things done with great love, sort of connecting to what Gigi touched on of a loving intention and both intended and unintended consequences. But if I can share a story that just to say that I resonate with this question, I remember a particular encounter with a professor when I was in school and I was just sort of awakening to the ways that my own evangelical tradition had sort of been complicit in the election of Donald Trump and that sort of thing.

And I was wrestling with this, how do we address this whiteness and Christianity thing? And I had all this eager energy and I was just sort of entering into this conversation and one of my professors, Dr. Teresa Smallwood, just sort of gently and compassionately reminded me that I'm not the first person to wrestle with these things and I surely won't be the last. And what she offered me was the story of a biblical metaphor, if y'all allow it, it was this sort of image of Joshua and Caleb going into the promised land and returning with grapes. And the idea that so many people who were on this wilderness journey, all they might get of the promised land is a grape, they might not enter. And she just, in the most pastoral and caring way, just said, "Dawson, are you willing to honor the grape and recognize that that might be it for now? Is that enough?"

And that's an image that I just come back to over and over again and keep finding rich meaning in and just trying to search for that, little things done in great love knowing that we might not reach the mountaintop, we might not make it to the promised land, but that doesn't mean that it's not worth wrestling, asking the question, doing the work that we're doing.

Brian: I sense in this question, because she uses that image of an orchard coming from one apple seed, it's inviting us to think, as we've been saying, of little things that could have great impact. And that means that, by the way, there could be great things that have little impact, things that involve a lot of splash and money and hype and advertising and big numbers and all the rest. So it's just this reminder to us that we

do, we offer what we can with all of our heart from a heart of love and one grape. The sweetness of one grape is a great thing to contribute.

I also think behind this question is a question that comes up from another listener, that we'll turn to in a minute. And it's a question about the relationship between our actions, our lives, our contributions and God's involvement in the world. And there's this long-standing theological struggle about how does God have a will or a desire or an agency in the universe and we have a will or desire, an agency in the universe? And of course, this is sometimes reduced to a very simplistic discussion of free will and predestination as if it could be reduced to God is in control and we're puppets or whatever, or we are in control and God's at our beck and call to answer our prayers and help our desires, our will be done on earth as it is in heaven.

And I remember being 19 years old and thinking there's this tough issue of free will versus predestination or God's sovereignty and man's agency and I'm only 19, probably by the time I'm 21, I'll have this all figured out. But there are so many assumptions behind this question that I'm not surprised that another listener raised a question similar to it.

Dawson: The tension there for me is sort of helped with something that Richard calls incarnational mysticism and it draws me to this Dorothy Sowell quote that is something to the effect of, what other hands does God have but ours, and sort of thinking about the ways that we can hold both divine intervention and human will and the way that those two things might actually be much closer than we think. That's what's coming up for me.

Brian: So we have this really fascinating and deep and long and multilayered question that's related. And I wonder, Gigi, if you could read this one to us?

Gigi: Sure. It reads, "I have been in a place of reconstruction or confusion for the past 20 years. I cannot leave being a Christian because I have this love for the human part of Jesus. However, I have not been able to attend church for the past 20 plus years. Having said that, I had found a wonderful contemplative group I joined and attended in the theology of Richard Rohr that has kept me able to continue my Christian journey. Sadly, I moved away and no longer can attend my contemplative group, which was so meaningful, precisely because there was ritual but no words. I live in Australia and in 2019 moved into a community that was ravaged by the bush fires in New South Wales. My work has been a grief, trauma, and relationships therapist, so I felt useful and able to extend love in that way. Here is my question.

I came to the church through a period of great suffering. It was an evangelical church full of substitutional atonement, theology, certainty, the omnipotence of God and words, words, words. Disputes about theology and infighting. So does God intervene? Does Jesus heal? What am I doing when I pray for people? What precisely is the gospel? If I only had more faith, prayed the right prayer, and believed the Bible literally these awful things, the death of my young sister-in-law of cancer, leaving babies, the premature death of my dad in an awful way, the death and suffering of two great friends all in a matter of a few years may not have happened. I even found

Jackie's comment that God can do anything triggering because the image of God invoked in a God that can but won't."

Brian: Let me just stop there because there's a lot more to this question. But already we feel the deep compassion of this person as a grief and trauma therapist and someone who witnessed the horrible fires in Australia and was given a theology that stated that God was in control. And in that statement was kind of the image of a machine operator or in that doctrine was an image of a machine operator who was pulling levers and turning switches and maybe had a checklist of things that were going to be imposed upon reality. And so all of this, this is a kind of theology deeply embedded in Christianity. There's a parallel version of it in Islam and there are even versions of it in some other religions as well. But it suggests that the relationship of God to the universe is a relationship of an omnipotent, what we might say, potentate, someone who has power, all power, who is controlling the world.

The world is like a movie that has already been filmed in God's mind and has been, what we call reality, is just the playing out of the movie so to speak. And this I feel like is a huge part of the pain that's behind this question. Is that what you all see going on in this too, this sort of background of a controlling God? I'd love to just hear any of your own experiences with that idea or how you see that out there.

Mike: Sorry, it's almost impossible for me to be succinct in responding to this particular question because it rings so many of my personal bells. Growing up in a family of church planters who were very, very deeply devoted to a theology of if you do X, Y, Z, then you will be blessed, then God will protect you and things will be good. And then experiencing a series of tragedies, one after another after another and just sort of watching that blow apart. Before I can even begin to wrap my head around the theology, I just have to take a moment to feel the gravity of the question. As I'm sitting with this question, I'm standing at my brother's funeral, who was a pastor, and I remember being one of eight or nine people that spoke at his funeral and I remember dozens and dozens of the thousands of people that were there coming to thank me for crying because I was the only person on stage who cried, because everyone else was some version of we're going to be positive because the theology of positivity and the theology of blessing is so entrenched.

And to have moved from that to the place where I sit so deeply at the words of one of our teachers here at the center, Jim Finley, who talks about God protecting us from nothing but sustaining us in all things. And it's a very, very different God. So I'm sure I'll have more to say when we circle back around at the end, but I just want to say to this listener in this question, wow, I feel this so deeply and I'm so appreciative of it being asked. And I would say to this person, you're definitely not alone in feeling this way. I think there's so many of us, we experience the loss in our lives, then we experience a secondary loss in that the theology offers us nothing to support us in the midst of it. And then an almost implicit betrayal because the interventionist God who's supposed to protect us hasn't. Yeah, it's a lot, it's a lot to carry. It's a lot to carry. I just want to honor it.

Brian: This person mentions, learning this theology, God is in control theology in an evangelical setting. It's not just evangelicalism. I had a wild surprise some years ago. I got an email that was from the Vatican, and as a Protestant guy, I wasn't used to hearing from the Vatican. I was worried I was in trouble with the principle, maybe so. But I ended up in conversation

with someone who worked at the Vatican who'd read one of my books that had been translated into Italian. And when we finally talked, he said, "Because of where I work, I can't speak freely, but because you're not in my religious community, I can speak freely. And I read your book." And this is exactly what he wanted to talk about. He felt he was being unfaithful to God to question that idea of a controlling relationship between God and the universe.

Now, the irony, the thing we have to say is, for some people at certain times, the idea that God is in control brings them great comfort. All hell breaks loose, the wheels fall off, life's a mess, and to be told God is in control is a way of saying, don't worry, this isn't meaningless, this won't overwhelm you. But for other people, those same ideas that if you just pray the right prayer, God will fix this. It ends up mocking them and mocking their trauma. A person who wrote eloquently about this on both sides was CS Lewis. He wrote a book called *The Problem of Pain*. And in the *Problem of Pain*, he kind of reinforces this God is in control idea, that everything that happens is God speaking to us. In one place, he says, "God whispers, I think, in our pleasures and shouts in our pain."

Well then some years later, he fell in love, got married and his beloved wife died and he was with her in her deteriorating health and he saw her suffering. And he wrote a book called *A Grief Observed* where he basically said, I mean he didn't say it in exactly these ways, but everything I wrote in the *Problem of Pain* has only made my pain worse. So I feel that's what this question is touching. I should just say there is one contemporary theologian who has gone head to head on this issue and if folks are interested, his name is Thomas Oord, O-O-R-D. And he just decided to go right to the heart of the issue and wrote a book called *God Can't*. And he has a brand new book out called *The End of Omniscience*, I believe it's called, and the *Beginning of Amipotence*.

And he creates a new word that instead of power, that love is the ultimate power. Instead of all power, he says, love power. And he's written a lot about the idea of love is uncontrolling inherently. And if God's relationship with the universe is one of love, then it is inherently one of not control. So if folks are interested, this is a subject that's getting out of the secret, coming out of the closet for people to talk about.

Gigi, if you have anything you'd like to add, I'd love to hear from you and then you can continue reading the letter.

Gigi: Sure. What this brings up for me is my own struggles with that particular question, especially as someone who always knew that she was a lesbian and I grew up in the National Baptist Convention and I also always had a really good relationship with God. And so I had this kind of schizophrenia, if I could say that, this kind of conflict in me where I was having this great relationship with God, but people were telling me that God didn't love me the way I was. And when I asked God to fix that, God wouldn't do it. And so that actually led me to a place where I really wanted to kill myself. So there are ways in which this kind of theology can be very, very dangerous. But when I look at the idea of healing, another thing that we have done as a culture, has mixed up healing and curing, in that cure means to get rid of the symptoms, but healing means to make whole. And the only way you can make whole is by including everything, the joy and the pain and the suffering.

And I remember Richard talking about how God loves us by becoming us. And so God

became us and Jesus, who showed us that ultimately love is extremely vulnerable until death. And so for me, I like the image of God as my dance partner. And so that we're here doing a dance and sometimes God wants to lead, sometimes God wants me to lead. And sometimes we just kind of make things up. And I think that God is ultimately a creator and creativity doesn't control, because if you control then you don't allow what you're using to create to actually have a say in what's happening and things become rigid and fall apart.

And so I wonder, I think as human beings we tend to project our wants and desires onto God and make that into God. And I know I myself have an ongoing struggle with trying to control. And so I think that it's easy to make God into our image and it's just a human thing to do because we do that all the time because that's all we know. We only know our experience and so we assume that everything is like that. I also know that wasn't the only idea of God when Christianity started. I don't really see that Jesus talks about God being a controlling God either. As far as I can tell, and being a Baptist, I read the Bible, I've read the Bible a zillion times. And so for me, I think God wants us to be in God and God wants to be in us. And that's more important than anything about trying to control and make things happen.

And from my own experience, that place where chaos and things are falling apart and we run to the edge of our own resources and so then we have to come back into that relationship with God, that's where transformation happens, at least that's where this has happened for me. When I'm in control of something, I really, in some ways, don't really need God. If I make a God into my own image, that also I think in some ways stunts my growth because I don't feel like I come into a place where there could be this mutuality in our relationship, which I think is what God really wants is a mutual relationship.

Brian: So beautifully said.

Gigi: She continues. "I am now longing for a spiritual community, but I am afraid. Church does not feel safe, and I'm afraid that those triggers will be activated again. Also, I find myself surrounded by suffering again and find that when I go to pray for those dear poor people, I ask myself, what am I doing? What is prayer and who is God? And because I'm not in a spiritual community, I feel alone. It almost always feels easier not to include God in my care for these suffering souls. What can I offer them as hope? Young parents dying slow deaths and leaving young children, neighbors who have a bad diagnosis, who have become good friends. As a grief counselor, I've been able to sit alongside suffering, but I feel the need for God to sustain me. That seems easier than including God Jesus, but I can't leave them behind.

Sorry for the long convoluted message, but I found your podcast helpful even if it is feeling so because I feel part of a genuine searching and community. I found Barbara's comments about not knowing, I don't know, not knowing, but feeling I should know and embracing unknowing very helpful. I'm really stuck at the second one. Looking forward to hearing from you.

Brian: Don't you just love this person? What a lovely human being. Let me say a couple things and see if any of you have anything to add. I want to go back. This listener said, "I'm now longing for a spiritual community, but I'm afraid. Church does not feel safe and I'm



afraid that those triggers will be activated again.” As I read those words, I couldn’t help but think, when I wrote, *Do I Stay Christian?*, and we made this theme of this season, one of the reasons many of us feel we have to leave Christianity, we have to leave the church of whatever form is because the church presents itself to us, and Christianity presents itself to us as, you have to agree with everything I say. And if you don’t, you are wrong or you have to leave.

And it strikes me that part of what many of us are going through is we’re, in a sense, trying to mature to the point and gain the inner confidence to the point where we can say, I know most people in my church see it this way, I see it differently. And it’s not, they’re wrong and heretical and terrible and stupid, and I want to reject them because they don’t see it my way. I understand they say it that way, they have reasons for seeing it that way. I have reasons for seeing it this way. And part of what I love about this question, it feels like a dear human being who is gaining the confidence in asking the question to say, I see it differently. This doesn’t work for me. Any thoughts on that before we proceed?

Mike: And I apologize, I’m going to interject a little bit of my own experience again here, but it’s just resonating so deeply with me. We just passed the 15-year anniversary of losing my brother to suicide, and he was a pastor when he took his own life. And I was a pastor. And six months later to the day my mother who was a pastor, died from brain cancer that we didn’t know that she had. And so as I took my own personal journey with grief, there were hundreds, thousands of people who knew my family as pastors. And one of the hardest things I had to navigate was person after person after person coming to me and trying to give me what they thought was comfort to say, “Well, maybe your brother took his life and God let that happen because it would prevent him from doing something down the road that would cause him to lose his salvation.” Or, “Maybe God did this so it could be a lesson.”

And what I also started to realize was I was both the person experiencing the loss, but I was still a pastor. So people were actually coming to me for pastoral care to ask me to help them reconcile the loss of my mom and my brother because they were such profound spiritual guides in their life and they kept trying on all these goofy theologies. I felt like I was in the Book of Job with Job’s comforters. Let me try this reason on because this reason makes me feel safe. And it was so painful and so infuriating. And the crazy thing was, eventually it brought me to a place where I actually started to feel deep compassion because I realized what was happening is these people were theologizing as a means of grieving. Because I was also studying grief and trauma. I’m a certified grief and trauma counselor at this point, and grief theory has gone way beyond the five stages of grief. But there’s still something there, if you know them.

There’s denial and there’s anger and there’s bargaining. And bargaining is when we try on ideas to make them fit. And I began to realize that most of the religion that I knew and experienced was the bargaining stage of grieving dressed up as religion. It was just people trying to find beliefs that would make them feel safe. And so I say all that to say I relate to this listener in the sense that I am afraid of some spiritual communities because I don’t want to be the victim of their attempts to make themselves feel safe in the universe. And yet, I have so much compassion for them because when I look at it through that lens, it softens my heart and I go, “Dear God, we’re just trying to create a story that lets us find ourselves protected from the crazy things that can happen in life.” Anyway, I apologize. It’s a very

subjective answer, but that's kind of where my heart has gone with that.

Brian: No, don't apologize. That's so insightful.

Dawson: Yeah. Something I'd like to share, which is a cool chance to share with the three of you because it's something that actually the three of you have taught me in some ways. Maybe it's a sort of synthesis of, I'm thinking of Adam Bucko's work on letting your heartbreak be your guide and something that the Living School staff and faculty often share that I feel like I'm seeing or hearing in this question a little bit, which is, what would it look like to think about praying with your hands and feet in response to your heartbreak? I hear so much deep care. There's mention of neighbors who have had a bad diagnosis or friends who are suffering and wondering, what am I doing when I pray for these people? Something that I've found helpful is when I find myself heartbroken or agitated that the Living School has really encouraged me to sort of seek out is that there might be a conviction in there.

If there's a moment of crisis, there might be a call somewhere in there and what would it look like to sort of pray with your hands and feet about that and sort of step into it in a participatory way. I found that, for me, it doesn't often solve the problem, but it often offers me a slight bit of peace and opens up a sort of space for relationality that just shifts the questions or conversations for me. Certainly, that doesn't solve it, but yeah, that's what I'm thinking of at the moment.

Gigi: I have a couple things, one, about prayer. And sometimes I think the way we talk about prayer kind of mirrors the question of an interventionist God. And just the idea of praying for somebody, I think, separates us. And so maybe it's more about praying with or praying in, putting ourselves in the place of the person or situation or whoever we're praying "for". And maybe coming to God from that with that lens. And also, one of the things I learned when I was working in another organization was that a way of looking at intercessory prayer, that to me seems more scriptural, because we talk about, Paul talks about we don't know how to pray. But it's the spirit that prays in us, it's not really us who is doing the praying. And so the phrase that they use that I like to use is joining in God's prayer for the world and joining in God's prayer for, and God's prayer is really more about desire, not about what God's going to do, but what does God want for that person, that situation. So that's kind of how I now look at intercessory prayer.

And then, the other thing about community and thinking about grief, the thing that I know helps me the most in grief is when someone just shows up and is with me, they don't have to say a word, they're just there listening and bearing witness to what I'm going through. And I would say that's the kind of community that may be called for. And it may not be like a group, it may be a person here, a person there who's also in that questioning place or who's also just willing just to be there and bear witness to the questioning. Because I've had those questions and I've come to see that those questions themselves were the path that I was called to be on, and it really helps to have someone who can be there with me. And I really doubt you're going to find it in a church, most churches, but you probably will find it here and there in groups of people, maybe in virtual community some places, but that's also part of the path. But I think looking for someone to be present with you is probably the most important search you could have as far as finding community.

Brian: Oh my goodness, so rich. And there's so much more we could do with this beautiful person's question. And each of these responses, I think, are so rich. I just think I'll close by saying this. If I were sitting across the table from the person who asked this question, here's what I'd say to them. In your showing up, as the three of you have just said, in your showing up for people in need, people traumatized by the fires in Australia, and not only feeling the pain of the people, but the pain of the animals and the trees and the environment and the earth. And then you're showing up for relatives and friends and neighbors who are sick and who've lost family members. And in your showing up with compassion, God seems real to me, way more real than any explanation people would give of a God who's in control and is moving chess pieces around to make this happen, to make this happen, to make this happen. God seems real to me in that compassion.

And I think this is maybe what, as we live these questions about human suffering, what we begin to see more and more. It's not the explanation, it's the experience of something wholly and divine and transcendent. And it's there in the act of compassion. It's there in the honesty that when a person says, "I know you're trying to help me with these answers, but it's not helping me. I can't pretend, it's not helping me." Even in that honesty, God is there.

Well, what a rich conversation. This dear person struggled with finding a faith community where they could be themselves and grapple with these questions. And in our next episode, we'll deal with some questions about faith communities in church.

Thanks to the Center for Action and Contemplation for all of your support for this podcast. Thanks especially to our wonderful producer, Corey Wayne, and all of his artistry and support. And a special thanks to each of you for listening, for your attention, for your care, for your interest in learning how to see. And if you found this series helpful, I hope you'll share it with someone you know and love.