

**J
E
S
U
S** **S
A
V
E
S**

**JESUS
SAVES
FROM**



1
00:00:12,840 --> 00:00:10,039
on this episode of skeptic o is

2
00:00:14,640 --> 00:00:12,850
Christianity worth saving that isn't

3
00:00:17,150 --> 00:00:14,650
even a question that's on the table that

4
00:00:19,439 --> 00:00:17,160
of course Christianity is this

5
00:00:21,510 --> 00:00:19,449
institution and it's so much a part of

6
00:00:24,420 --> 00:00:21,520
our culture and it's so intertwined with

7
00:00:26,250 --> 00:00:24,430
who we are it never gets asked you know

8
00:00:29,460 --> 00:00:26,260
is this something that we really have to

9
00:00:30,870 --> 00:00:29,470
preserve and protect your landing on

10
00:00:33,119 --> 00:00:30,880
something which I guess at a very

11
00:00:34,860 --> 00:00:33,129
personal level both Rupert and myself

12
00:00:37,490 --> 00:00:34,870
are Anglicans you know we go to church

13
00:00:40,559 --> 00:00:37,500

of england on a sunday we greatly value

14

00:00:42,779 --> 00:00:40,569

not just the social aspect of that the

15

00:00:44,309 --> 00:00:42,789

way that parish churches and bring

16

00:00:45,709 --> 00:00:44,319

people together in a community that

17

00:00:48,540 --> 00:00:45,719

otherwise wouldn't be brought together

18

00:00:50,279 --> 00:00:48,550

but my answer to that is certainly not

19

00:00:52,829 --> 00:00:50,289

for its own sake and you know i think

20

00:00:55,049 --> 00:00:52,839

that you try and protect Christianity on

21

00:00:58,049 --> 00:00:55,059

the basis of its historical importance

22

00:01:01,229 --> 00:00:58,059

is one sure way of increasing its

23

00:01:12,510 --> 00:01:01,239

chances of actually dying stay with us

24

00:01:16,420 --> 00:01:14,709

welcome to skeptic oh where we explore

25

00:01:18,910 --> 00:01:16,430

controversial science with leading

26

00:01:21,130 --> 00:01:18,920

researchers thinkers and their critics

27

00:01:23,710 --> 00:01:21,140

i'm your host Alex a garrison on this

28

00:01:26,200 --> 00:01:23,720

episode of skeptical we talked with Mark

29

00:01:28,749 --> 00:01:26,210

Vernon was a fabulous writer of many

30

00:01:30,520 --> 00:01:28,759

books and abroad thinker about a number

31

00:01:33,340 --> 00:01:30,530

of topics that we care about here on

32

00:01:36,249 --> 00:01:33,350

skeptic oh he's also the host of the

33

00:01:39,460 --> 00:01:36,259

science set free podcast that he does

34

00:01:41,169 --> 00:01:39,470

with Rupert sheldrick and it is a series

35

00:01:43,870 --> 00:01:41,179

of very interesting conversations they

36

00:01:46,149 --> 00:01:43,880

have about topics related to his book

37

00:01:49,240 --> 00:01:46,159

science set free and in particular about

38

00:01:52,719 --> 00:01:49,250

religion spirituality and the

39

00:01:54,339 --> 00:01:52,729

intersection it has with science so I

40

00:01:57,070 --> 00:01:54,349

thought this was a great opportunity to

41

00:01:59,410 --> 00:01:57,080

have mark on the show and talk about the

42

00:02:01,389 --> 00:01:59,420

series of dialogues he's had along with

43

00:02:03,429 --> 00:02:01,399

the books that he's written I'm really

44

00:02:06,520 --> 00:02:03,439

glad that we did because it allowed me

45

00:02:09,430 --> 00:02:06,530

to talk about a topic that has been on

46

00:02:11,229 --> 00:02:09,440

my mind ever since I published this

47

00:02:14,470 --> 00:02:11,239

series of interviews that I did with

48

00:02:16,300 --> 00:02:14,480

notable atheists like Michael Shermer

49

00:02:18,610 --> 00:02:16,310

and Lawrence Krauss that you can find in

50

00:02:20,020 --> 00:02:18,620

the back episodes and in the process of

51
00:02:23,050 --> 00:02:20,030
doing that I want to let you know that I

52
00:02:25,539 --> 00:02:23,060
also reached out to with the help of a

53
00:02:30,520 --> 00:02:25,549
couple of skeptical forum members to

54
00:02:31,840 --> 00:02:30,530
well over a dozen atheist podcasts and I

55
00:02:33,460 --> 00:02:31,850
want to run this past you because I

56
00:02:35,440 --> 00:02:33,470
reach out to all these people i said

57
00:02:36,940 --> 00:02:35,450
look let me come on your show will

58
00:02:39,789 --> 00:02:36,950
debate this stuff we'll talk about this

59
00:02:41,379 --> 00:02:39,799
stuff no okay come on skeptical will

60
00:02:43,660 --> 00:02:41,389
debate this stuff we'll talk about this

61
00:02:45,910 --> 00:02:43,670
stuff that is we'll talk about how a

62
00:02:48,129 --> 00:02:45,920
theism fails as a philosophy in light of

63
00:02:50,559 --> 00:02:48,139

consciousness science and fails in terms

64

00:02:52,150 --> 00:02:50,569

of the scientific tenants that hold it

65

00:02:54,610 --> 00:02:52,160

up because of the science of

66

00:02:56,770 --> 00:02:54,620

consciousness and not surprisingly at

67

00:03:00,099 --> 00:02:56,780

least not surprisingly to me but may be

68

00:03:02,800 --> 00:03:00,109

surprising to you none of these guys

69

00:03:05,500 --> 00:03:02,810

would come on and talk this is what i

70

00:03:08,770 --> 00:03:05,510

found over and over again atheists don't

71

00:03:13,059 --> 00:03:08,780

debate this stuff because their goal is

72

00:03:15,490 --> 00:03:13,069

really just to be left alone and comfort

73

00:03:18,849 --> 00:03:15,500

each other in their atheistic journey

74

00:03:21,520 --> 00:03:18,859

which which I understand to a certain

75

00:03:24,249 --> 00:03:21,530

extent and I think I understand it more

76
00:03:24,730 --> 00:03:24,259
after getting to know these atheists a

77
00:03:27,970 --> 00:03:24,740
little bit

78
00:03:31,060 --> 00:03:27,980
one thing that I did come away from that

79
00:03:33,160 --> 00:03:31,070
is that the feeling they express of

80
00:03:36,520 --> 00:03:33,170
being victimized by the shadow of

81
00:03:38,620 --> 00:03:36,530
religiosity that still exists strongly

82
00:03:41,110 --> 00:03:38,630
in our culture you know that feeling

83
00:03:44,710 --> 00:03:41,120
they have his kind of warranted in some

84
00:03:47,170 --> 00:03:44,720
ways so I think there are some points to

85
00:03:49,210 --> 00:03:47,180
the Atheist position and I understand

86
00:03:50,740 --> 00:03:49,220
why they kind of want to be left alone

87
00:03:52,330 --> 00:03:50,750
but I think if you're going to put

88
00:03:55,600 --> 00:03:52,340

yourself out there as a critical thinker

89

00:03:57,280 --> 00:03:55,610

then you ought to be able to take some

90

00:04:00,490 --> 00:03:57,290

criticism and you ought to be able to

91

00:04:03,280 --> 00:04:00,500

debate things in an open and honest way

92

00:04:06,280 --> 00:04:03,290

but all this really stands in contrast

93

00:04:08,590 --> 00:04:06,290

to the conversation that you're about to

94

00:04:12,250 --> 00:04:08,600

here with me and Mark Vernon because in

95

00:04:15,340 --> 00:04:12,260

this conversation I think I took some of

96

00:04:18,550 --> 00:04:15,350

the atheists points and offered those up

97

00:04:20,949 --> 00:04:18,560

to mark who is a Christian and who talks

98

00:04:23,080 --> 00:04:20,959

about his Christian faith with dr.

99

00:04:25,240 --> 00:04:23,090

shelter who is also a Christian now we

100

00:04:28,090 --> 00:04:25,250

should know that mark is one of the most

101
00:04:30,570 --> 00:04:28,100
open-minded and progressive Christians I

102
00:04:33,910 --> 00:04:30,580
think you'll run across and I really

103
00:04:37,120 --> 00:04:33,920
appreciate where he's coming from if

104
00:04:39,670 --> 00:04:37,130
there is a future for Christianity which

105
00:04:41,860 --> 00:04:39,680
is the question posed by this show then

106
00:04:44,950 --> 00:04:41,870
I really think it's thinkers like Mark

107
00:04:47,560 --> 00:04:44,960
who are going to lead Christians to that

108
00:04:50,650 --> 00:04:47,570
next vantage point so these are some of

109
00:04:52,840 --> 00:04:50,660
the topics I talked to mark about it's a

110
00:04:55,660 --> 00:04:52,850
wide-ranging discussion from someone who

111
00:04:58,060 --> 00:04:55,670
I really admire and respect for his work

112
00:05:00,220 --> 00:04:58,070
and his writings on this it was a great

113
00:05:02,200 --> 00:05:00,230

dialogue and I'm super happy to be able

114

00:05:06,730 --> 00:05:02,210

to share it with you here here's my

115

00:05:08,500 --> 00:05:06,740

conversation with Mark Vernon today we

116

00:05:10,750 --> 00:05:08,510

welcome mark Vernon to skeptic Oh

117

00:05:13,090 --> 00:05:10,760

markers an accomplished writer having

118

00:05:15,220 --> 00:05:13,100

authored many many articles for many of

119

00:05:17,230 --> 00:05:15,230

the top publications in the UK and

120

00:05:19,420 --> 00:05:17,240

elsewhere he's also authored several

121

00:05:22,180 --> 00:05:19,430

wonderful books on life friendship

122

00:05:25,570 --> 00:05:22,190

spirituality and philosophy for which

123

00:05:28,420 --> 00:05:25,580

he's earned a PhD and which he reminds

124

00:05:30,460 --> 00:05:28,430

us in his book plato's podcast that's

125

00:05:33,219 --> 00:05:30,470

the title of the book he reminds us that

126

00:05:36,850 --> 00:05:33,229

the definition is of philosophy that is

127

00:05:38,410 --> 00:05:36,860

is the love of wisdom I really

128

00:05:41,290 --> 00:05:38,420

appreciated that take that

129

00:05:43,990 --> 00:05:41,300

stephen hawking right mark is a frequent

130

00:05:46,360 --> 00:05:44,000

guest on BBC Radio he's a former priest

131

00:05:49,810 --> 00:05:46,370

within the church of england and is now

132

00:05:52,180 --> 00:05:49,820

a practicing psychotherapist in london

133

00:05:53,950 --> 00:05:52,190

mark it's great to have you on skeptic

134

00:05:56,710 --> 00:05:53,960

oh thanks so much for joining me thank

135

00:05:58,420 --> 00:05:56,720

you very much for asking me so you know

136

00:06:02,140 --> 00:05:58,430

in that introduction one of the things I

137

00:06:04,840 --> 00:06:02,150

left off is this wonderful series of

138

00:06:07,030 --> 00:06:04,850

dialogues you've done with Rupert

139

00:06:08,560 --> 00:06:07,040

Sheldrake who is well known to people

140

00:06:10,540 --> 00:06:08,570

who listen to this show and who I

141

00:06:13,270 --> 00:06:10,550

consider one of the most brilliant

142

00:06:15,970 --> 00:06:13,280

thinkers of our time and you've really

143

00:06:18,850 --> 00:06:15,980

managed to capture in these dialogues

144

00:06:21,940 --> 00:06:18,860

with him a very conversational tone in

145

00:06:25,660 --> 00:06:21,950

which you guys explore many topics

146

00:06:27,820 --> 00:06:25,670

around science and spirituality and what

147

00:06:30,400 --> 00:06:27,830

I really appreciate is you really tackle

148

00:06:33,010 --> 00:06:30,410

some of the tough issues some of the

149

00:06:36,130 --> 00:06:33,020

cultural issues of science and religion

150

00:06:37,830 --> 00:06:36,140

not just this foo foo spirituality you

151

00:06:40,120 --> 00:06:37,840

really get down and dirty with

152

00:06:42,160 --> 00:06:40,130

Christianity with the implications for

153

00:06:43,900 --> 00:06:42,170

religion atheism and you really try and

154

00:06:45,970 --> 00:06:43,910

tease all that apart and in a very

155

00:06:48,460 --> 00:06:45,980

intelligent and thought-provoking and

156

00:06:51,250 --> 00:06:48,470

very personal way to your very open

157

00:06:53,830 --> 00:06:51,260

about talking about your experiences so

158

00:06:55,540 --> 00:06:53,840

I only hope in this little dialogue

159

00:06:57,850 --> 00:06:55,550

today we can kind of capture some of

160

00:06:59,410 --> 00:06:57,860

that and share with people what you guys

161

00:07:02,380 --> 00:06:59,420

are doing there so that they'll check

162

00:07:04,900 --> 00:07:02,390

that out but also so we can maybe extend

163

00:07:08,410 --> 00:07:04,910

that conversation even a little bit

164

00:07:12,430 --> 00:07:08,420

further yeah well I'm very glad you like

165

00:07:14,230 --> 00:07:12,440

them I mean it's not just Rupert's ideas

166

00:07:15,700 --> 00:07:14,240

that I find so engaging but there's

167

00:07:18,160 --> 00:07:15,710

something about his attitudes that I

168

00:07:21,130 --> 00:07:18,170

find deeply attractive to I find him a

169

00:07:24,520 --> 00:07:21,140

very open and undefended as well as you

170

00:07:26,890 --> 00:07:24,530

know well read and engaged kind of

171

00:07:28,720 --> 00:07:26,900

person and so it's been really good for

172

00:07:30,520 --> 00:07:28,730

me to have these conversations with him

173

00:07:33,010 --> 00:07:30,530

because I feel he draws you know

174

00:07:34,930 --> 00:07:33,020

something out of me and by engaging with

175

00:07:38,500 --> 00:07:34,940

him too well I really like other

176

00:07:40,870 --> 00:07:38,510

dialogues have developed and early on it

177

00:07:43,060 --> 00:07:40,880

was more of an interview format and now

178

00:07:46,150 --> 00:07:43,070

if someone Tunes in and listens they

179

00:07:48,490 --> 00:07:46,160

really here to individuals who are

180

00:07:49,830 --> 00:07:48,500

bringing kind of their own experience

181

00:07:52,560 --> 00:07:49,840

and their own challenge

182

00:07:54,540 --> 00:07:52,570

with trying to sort this stuff out to

183

00:07:57,210 --> 00:07:54,550

the table which is really refreshing so

184

00:08:00,240 --> 00:07:57,220

that tell folks a little bit about more

185

00:08:02,210 --> 00:08:00,250

about your background mark and what you

186

00:08:05,430 --> 00:08:02,220

think you're bringing to those dialogues

187

00:08:08,219 --> 00:08:05,440

well I think I'm part of it actually is

188

00:08:10,610 --> 00:08:08,229

a kind of freedom to think and the kind

189

00:08:13,830 --> 00:08:10,620

of freedom to explore ideas without

190

00:08:16,020 --> 00:08:13,840

feeling this sort of vague sense that

191

00:08:18,000 --> 00:08:16,030

ideas are policed certainly in the

192

00:08:19,200 --> 00:08:18,010

science and religion debate you know I I

193

00:08:22,050 --> 00:08:19,210

don't know whether you've had this sense

194

00:08:23,400 --> 00:08:22,060

but and I've often felt certainly in my

195

00:08:26,129 --> 00:08:23,410

past and I think this is part of my own

196

00:08:28,260 --> 00:08:26,139

journey is that as it were some thoughts

197

00:08:31,110 --> 00:08:28,270

you kind of keeps yourself and you don't

198

00:08:32,909 --> 00:08:31,120

as a word share them with others and try

199

00:08:34,829 --> 00:08:32,919

and explore them in an open kind of way

200

00:08:36,810 --> 00:08:34,839

critical and discerning and but

201
00:08:38,880 --> 00:08:36,820
nonetheless open kind of way because

202
00:08:43,709 --> 00:08:38,890
they're almost unthinkable and in fact

203
00:08:46,079 --> 00:08:43,719
and i know that pod the reason why i got

204
00:08:47,970 --> 00:08:46,089
onto this with Rupert was that I had the

205
00:08:50,880 --> 00:08:47,980
experience of wanting to talk about some

206
00:08:53,130 --> 00:08:50,890
of Rupert's ideas at academic

207
00:08:54,630 --> 00:08:53,140
conferences and which I attended in my

208
00:08:56,910 --> 00:08:54,640
journalistic guys rather than as an

209
00:08:58,710 --> 00:08:56,920
academic and people actually said to me

210
00:09:01,500 --> 00:08:58,720
on occasion all you know don't mention

211
00:09:03,570 --> 00:09:01,510
trucoat Sheldrake's ideas and because

212
00:09:04,890 --> 00:09:03,580
you will never be taken seriously or you

213
00:09:07,470 --> 00:09:04,900

know it won't do your career any good

214

00:09:09,930 --> 00:09:07,480

and now that's not to say Rupert's ideas

215

00:09:12,660 --> 00:09:09,940

or all correct of course not and but

216

00:09:14,820 --> 00:09:12,670

there's something very wrong I think in

217

00:09:16,769 --> 00:09:14,830

a kind of culture where certain names

218

00:09:21,090 --> 00:09:16,779

and being associated with certain names

219

00:09:23,310 --> 00:09:21,100

is itself damaging per se and it was a

220

00:09:24,600 --> 00:09:23,320

real wake-up call for me to think I

221

00:09:28,019 --> 00:09:24,610

don't want to live like that you know I

222

00:09:30,810 --> 00:09:28,029

want to be a free thinker I'm not in the

223

00:09:33,060 --> 00:09:30,820

way it's often taken to be now we did so

224

00:09:34,470 --> 00:09:33,070

thoughts are kind of off limits and but

225

00:09:36,630 --> 00:09:34,480

that all things can be explored

226

00:09:38,610 --> 00:09:36,640

critically and discerning Lee I'm not

227

00:09:40,380 --> 00:09:38,620

just anything goes you know to try and

228

00:09:42,630 --> 00:09:40,390

be sharp and penetrating about these

229

00:09:44,190 --> 00:09:42,640

things and talking with Rupert I find

230

00:09:46,440 --> 00:09:44,200

he's one of these you know guys who is

231

00:09:48,480 --> 00:09:46,450

very sharp and penetrating about his

232

00:09:51,030 --> 00:09:48,490

ideas and other people's ideas so it's

233

00:09:53,490 --> 00:09:51,040

been great to do it and hopefully in the

234

00:09:54,769 --> 00:09:53,500

conversations you know we encourage

235

00:09:56,820 --> 00:09:54,779

other people in there listening to

236

00:09:58,949 --> 00:09:56,830

explore their own ideas and then maybe

237

00:10:02,220 --> 00:09:58,959

have conversations too and that's been

238

00:10:03,510 --> 00:10:02,230

very much part of the motivation I think

239

00:10:06,300 --> 00:10:03,520

that comes through and

240

00:10:08,340 --> 00:10:06,310

I think it also comes through the the

241

00:10:10,440 --> 00:10:08,350

background that you're bringing and the

242

00:10:11,640 --> 00:10:10,450

background that Rupert spring because I

243

00:10:13,470 --> 00:10:11,650

think in the spirit of what you're

244

00:10:15,150 --> 00:10:13,480

talking about their mark I think you

245

00:10:17,640 --> 00:10:15,160

guys go place in the dialogue

246

00:10:21,780 --> 00:10:17,650

particularly with regard to Christianity

247

00:10:23,340 --> 00:10:21,790

and atheism and science or I should

248

00:10:25,320 --> 00:10:23,350

really say the intersection of those but

249

00:10:27,960 --> 00:10:25,330

Christianity and atheism you go places

250

00:10:31,920 --> 00:10:27,970

like you say that very few people are

251

00:10:35,070 --> 00:10:31,930

willing to talk about openly in the way

252

00:10:36,780 --> 00:10:35,080

that you do and I've teed up some

253

00:10:39,240 --> 00:10:36,790

questions and I've shared those with you

254

00:10:42,990 --> 00:10:39,250

some topics if you will that I was

255

00:10:45,120 --> 00:10:43,000

hoping we could engage in discussing in

256

00:10:47,430 --> 00:10:45,130

that same kind of spirit that you do

257

00:10:50,460 --> 00:10:47,440

because I think there's another level

258

00:10:52,290 --> 00:10:50,470

even beyond these discussions and also

259

00:10:54,150 --> 00:10:52,300

in putting up together also notice that

260

00:10:57,330 --> 00:10:54,160

there's you know there's this kind of

261

00:11:00,390 --> 00:10:57,340

neat cultural difference between the

262

00:11:03,240 --> 00:11:00,400

United States and the people from

263

00:11:05,430 --> 00:11:03,250

Britain in the UK that also doesn't get

264

00:11:08,370 --> 00:11:05,440

played out as much you know it's like oh

265

00:11:10,560 --> 00:11:08,380

you know people in Europe and and the UK

266

00:11:12,180 --> 00:11:10,570

are much more atheists and people over

267

00:11:14,100 --> 00:11:12,190

here are much more religious you know

268

00:11:16,530 --> 00:11:14,110

it's like well okay but what does that

269

00:11:19,080 --> 00:11:16,540

really mean what is this emerging

270

00:11:21,540 --> 00:11:19,090

spirituality mean what a secular thought

271

00:11:22,890 --> 00:11:21,550

mean what is a free-thinking mean you

272

00:11:24,810 --> 00:11:22,900

know all that stuff so I think there's

273

00:11:27,960 --> 00:11:24,820

some of that at play to that I was

274

00:11:29,310 --> 00:11:27,970

hoping we could maybe touch on yeah well

275

00:11:30,930 --> 00:11:29,320

i think that the situation in this

276

00:11:33,090 --> 00:11:30,940

country is heavily debated you know

277

00:11:34,680 --> 00:11:33,100

sociologists way in and come up with

278

00:11:36,180 --> 00:11:34,690

various entities about the number people

279

00:11:37,110 --> 00:11:36,190

that believe in gold or don't or the

280

00:11:39,540 --> 00:11:37,120

number of people that believe in life

281

00:11:42,390 --> 00:11:39,550

after death or don't for me they never

282

00:11:44,580 --> 00:11:42,400

quite settle this you it just becomes a

283

00:11:48,300 --> 00:11:44,590

bit of a sixth-form debate you know one

284

00:11:50,430 --> 00:11:48,310

side trying to take out the other but I

285

00:11:53,310 --> 00:11:50,440

think and what definitely is the case is

286

00:11:56,730 --> 00:11:53,320

that whilst what you might call and the

287

00:11:59,100 --> 00:11:56,740

spiritual sense hasn't died in the UK

288

00:12:01,650 --> 00:11:59,110

and maybe in general in northwestern

289

00:12:04,740 --> 00:12:01,660

Europe this that you know the sense that

290

00:12:06,630 --> 00:12:04,750

the material level of reality is not the

291

00:12:09,170 --> 00:12:06,640

only level of reality or in a way not

292

00:12:12,480 --> 00:12:09,180

even the most important level of reality

293

00:12:13,710 --> 00:12:12,490

nonetheless certainly in Britain people

294

00:12:16,680 --> 00:12:13,720

have stopped going to the Church of

295

00:12:18,960 --> 00:12:16,690

England and more broadly to church

296

00:12:20,970 --> 00:12:18,970

a place to explore that that

297

00:12:23,400 --> 00:12:20,980

Christianity has come to be perceived as

298

00:12:26,100 --> 00:12:23,410

kind of tight and constraining limiting

299

00:12:28,110 --> 00:12:26,110

or controlling in some way and and

300

00:12:29,970 --> 00:12:28,120

that's I think a lot to do with the

301

00:12:33,060 --> 00:12:29,980

particularity zuv British culture and

302

00:12:34,950 --> 00:12:33,070

British history mm-hmm well maybe that

303

00:12:38,300 --> 00:12:34,960

leads into the first question that I

304

00:12:40,710 --> 00:12:38,310

would throw on the table and that is is

305

00:12:43,770 --> 00:12:40,720

Christianity worth saving worth

306

00:12:45,630 --> 00:12:43,780

preserving and protecting and I think

307

00:12:48,120 --> 00:12:45,640

you know in the dialogues that I've

308

00:12:50,340 --> 00:12:48,130

heard there's there's two parts of that

309

00:12:52,560 --> 00:12:50,350

that you guys kind of tear apart one is

310

00:12:55,170 --> 00:12:52,570

I have to say there's this implied

311

00:12:56,700 --> 00:12:55,180

assumption that I sometimes hear but I

312

00:12:58,110 --> 00:12:56,710

definitely hear it over here with many

313

00:12:59,520 --> 00:12:58,120

of the people i talk to but also was

314

00:13:01,440 --> 00:12:59,530

kind of surprised to hear it in your

315

00:13:03,470 --> 00:13:01,450

dialogue that that isn't even a question

316

00:13:06,570 --> 00:13:03,480

that's on the table that of course

317

00:13:08,250 --> 00:13:06,580

Christianity is this institution and

318

00:13:10,890 --> 00:13:08,260

it's so much a part of our culture and

319

00:13:13,770 --> 00:13:10,900

it's so intertwined with who we are that

320

00:13:15,210 --> 00:13:13,780

it never gets asked you know is this

321

00:13:17,970 --> 00:13:15,220

something that we really have to

322

00:13:21,660 --> 00:13:17,980

preserve and protect and I know you're

323

00:13:24,090 --> 00:13:21,670

well versed in Buddhist tradition and in

324

00:13:27,300 --> 00:13:24,100

Buddhist practice too and I often think

325

00:13:29,040 --> 00:13:27,310

of the often repeated story of the

326

00:13:31,350 --> 00:13:29,050

carrying the raft to the river you know

327

00:13:33,570 --> 00:13:31,360

and that's what we do we carry that raft

328

00:13:35,760 --> 00:13:33,580

to the river but then we're instructed

329

00:13:38,040 --> 00:13:35,770

that once we use the RAF to get over the

330

00:13:39,150 --> 00:13:38,050

river we can leave the raft behind we

331

00:13:42,210 --> 00:13:39,160

don't have to pull it all the water and

332

00:13:44,130 --> 00:13:42,220

carry it with us and I guess that popped

333

00:13:47,670 --> 00:13:44,140

to mind when I thought of this question

334

00:13:50,160 --> 00:13:47,680

you know that as an institution do we

335

00:13:52,820 --> 00:13:50,170

really need to prop this up and preserve

336

00:13:55,440 --> 00:13:52,830

it and protect it and kind of

337

00:13:58,530 --> 00:13:55,450

exaggerated I think its importance in

338

00:14:00,630 --> 00:13:58,540

our culture going forward certainly from

339

00:14:02,640 --> 00:14:00,640

a historical basis we can say how

340

00:14:05,930 --> 00:14:02,650

important it is but do we really have to

341

00:14:08,430 --> 00:14:05,940

drag it along you're you know you're

342

00:14:10,530 --> 00:14:08,440

landing on something which I guess at a

343

00:14:12,420 --> 00:14:10,540

very personal level both Rupert and

344

00:14:15,420 --> 00:14:12,430

myself are Anglican you know we go to

345

00:14:18,360 --> 00:14:15,430

church of england on a sunday and other

346

00:14:20,670 --> 00:14:18,370

times as well we greatly value not just

347

00:14:22,980 --> 00:14:20,680

the social aspect of that the way that

348

00:14:24,660 --> 00:14:22,990

parish churches and bring people

349

00:14:27,270 --> 00:14:24,670

together in a community that otherwise

350

00:14:29,430 --> 00:14:27,280

wouldn't be brought together partly for

351

00:14:30,269 --> 00:14:29,440

the buildings you know the beautiful

352

00:14:32,189 --> 00:14:30,279

buildings both

353

00:14:35,340 --> 00:14:32,199

parish churches and cathedrals part of

354

00:14:37,910 --> 00:14:35,350

the beautiful music choral evensong is

355

00:14:40,259 --> 00:14:37,920

one of the great inventions of

356

00:14:43,379 --> 00:14:40,269

Anglicanism and it's definitely a

357

00:14:45,869 --> 00:14:43,389

spiritual occasion and so there's all

358

00:14:47,400 --> 00:14:45,879

those sort of personal commitments I

359

00:14:49,860 --> 00:14:47,410

guess that we find value in so that's

360

00:14:51,600 --> 00:14:49,870

part of the reason why we don't as a

361

00:14:53,100 --> 00:14:51,610

were asked the more basic question which

362

00:14:55,679 --> 00:14:53,110

I think you're asking and it's

363

00:14:57,629 --> 00:14:55,689

Christianity worth saving and but my

364

00:14:59,460 --> 00:14:57,639

answer to that is certainly not for its

365

00:15:02,129 --> 00:14:59,470

own sake and you know I think that you

366

00:15:04,079 --> 00:15:02,139

try and protect Christianity on the

367

00:15:07,259 --> 00:15:04,089

basis of its historical importance is

368

00:15:09,809 --> 00:15:07,269

one sure way of increasing its chances

369

00:15:12,650 --> 00:15:09,819

of actually dying and because unless

370

00:15:15,650 --> 00:15:12,660

religions you know can still transmit

371

00:15:18,569 --> 00:15:15,660

something that's alive and present now

372

00:15:21,150 --> 00:15:18,579

that's a leading to as Jesus put it life

373

00:15:23,759 --> 00:15:21,160

in all its fullness and then you know

374

00:15:25,259 --> 00:15:23,769

you can't keep them alive and trying to

375

00:15:27,869 --> 00:15:25,269

keep them alive will only hasten their

376

00:15:29,939 --> 00:15:27,879

deaf and but I think that for all the

377

00:15:32,970 --> 00:15:29,949

problems of the institutional church

378

00:15:35,720 --> 00:15:32,980

which are obvious and many and I have no

379

00:15:38,220 --> 00:15:35,730

interest in defending them whatsoever I

380

00:15:40,650 --> 00:15:38,230

still feel that there's something worth

381

00:15:42,780 --> 00:15:40,660

I'm trying to keep alive through the

382

00:15:44,970 --> 00:15:42,790

tradition for me it's much more

383

00:15:47,610 --> 00:15:44,980

associated with and the contemplative

384

00:15:50,129 --> 00:15:47,620

tradition in Christianity which in the

385

00:15:51,840 --> 00:15:50,139

West has always struggled against the

386

00:15:53,040 --> 00:15:51,850

more institutional Church which is

387

00:15:54,840 --> 00:15:53,050

always in the West always being more

388

00:15:58,319 --> 00:15:54,850

closely aligned to politics on the state

389

00:15:59,999 --> 00:15:58,329

and that say in eastern Christianity but

390

00:16:03,900 --> 00:16:00,009

that contempt of tradition i think does

391

00:16:06,179 --> 00:16:03,910

hold a kind of wisdom and although it's

392

00:16:09,809 --> 00:16:06,189

pretty thin now a kind of living

393

00:16:12,720 --> 00:16:09,819

practice which when you're an individual

394

00:16:14,759 --> 00:16:12,730

like me there's value in trying to tap

395

00:16:16,319 --> 00:16:14,769

into that because it gives you more than

396

00:16:18,900 --> 00:16:16,329

you could discover in your own life you

397

00:16:21,210 --> 00:16:18,910

know if you can connect with the many

398

00:16:23,100 --> 00:16:21,220

generations who have tried to pursue and

399

00:16:24,869 --> 00:16:23,110

this contemplative insight this

400

00:16:27,660 --> 00:16:24,879

contemporary way of engaging with life

401

00:16:29,249 --> 00:16:27,670

at depth then you'll get more from it

402

00:16:32,699 --> 00:16:29,259

than you could possibly discover just on

403

00:16:34,949 --> 00:16:32,709

your own terms and the good thing about

404

00:16:37,499 --> 00:16:34,959

christianity is that it's already in the

405

00:16:39,689 --> 00:16:37,509

kind of air around us in the west and

406

00:16:41,939 --> 00:16:39,699

for all that it feels often rather

407

00:16:43,890 --> 00:16:41,949

poisonous air amid ease around and about

408

00:16:45,660 --> 00:16:43,900

whereas i think that for all the

409

00:16:47,310 --> 00:16:45,670

I personally have gained from Buddhist

410

00:16:49,380 --> 00:16:47,320

practice and still do and I you know I

411

00:16:52,950 --> 00:16:49,390

regularly go to Buddha said settings

412

00:16:54,420 --> 00:16:52,960

sittings hear from Buddhist teachers go

413

00:16:57,840 --> 00:16:54,430

on Buddhist for treats that kind of

414

00:16:59,850 --> 00:16:57,850

thing there's always a slight feel that

415

00:17:01,620 --> 00:16:59,860

it's not yet anyway part of our

416

00:17:03,900 --> 00:17:01,630

indigenous culture there's something

417

00:17:05,700 --> 00:17:03,910

slightly imported about it and this come

418

00:17:08,010 --> 00:17:05,710

from another place and whilst I know

419

00:17:11,040 --> 00:17:08,020

lots of people are working very hard to

420

00:17:13,890 --> 00:17:11,050

make it part of Western culture for me

421

00:17:15,660 --> 00:17:13,900

there's still value in trying to tap

422

00:17:18,329 --> 00:17:15,670

into the bit of Christianity that is

423

00:17:19,860 --> 00:17:18,339

both indigenous and alive and and I

424

00:17:21,810 --> 00:17:19,870

suppose you know it's a kind of

425

00:17:23,550 --> 00:17:21,820

integration of them you know if

426

00:17:25,620 --> 00:17:23,560

Christianity has lost touch with its

427

00:17:26,880 --> 00:17:25,630

contemporary of traditions in large part

428

00:17:28,590 --> 00:17:26,890

I think it's a product of the

429

00:17:30,810 --> 00:17:28,600

Reformation it's largely a historical

430

00:17:33,270 --> 00:17:30,820

thing and then Buddhism is saying to

431

00:17:34,950 --> 00:17:33,280

Christianity look you've got to bring us

432

00:17:37,020 --> 00:17:34,960

back to life this has got this has got

433

00:17:39,540 --> 00:17:37,030

to be the heart and the basic kind of

434

00:17:42,810 --> 00:17:39,550

practice of Christianity always

435

00:17:44,430 --> 00:17:42,820

Christianity will die but I'm you know

436

00:17:46,320 --> 00:17:44,440

I'm committed enough to Christianity and

437

00:17:49,290 --> 00:17:46,330

not just committed in a rather abstract

438

00:17:51,570 --> 00:17:49,300

keep at a live way but I feel the life

439

00:17:54,360 --> 00:17:51,580

of it enough to want to contribute to

440

00:17:56,190 --> 00:17:54,370

trying to nurture that mmhmm yeah a

441

00:17:59,220 --> 00:17:56,200

couple things resonate with me from what

442

00:18:02,070 --> 00:17:59,230

you're saying one is a as a spiritual

443

00:18:05,880 --> 00:18:02,080

practice I'm totally with what you're

444

00:18:08,880 --> 00:18:05,890

saying and in diving into the depths to

445

00:18:11,460 --> 00:18:08,890

try and find the the spiritual practice

446

00:18:13,620 --> 00:18:11,470

in Christianity the truths there in

447

00:18:14,880 --> 00:18:13,630

Christianity I think it's wonderful and

448

00:18:17,460 --> 00:18:14,890

i think that i resonate with another

449

00:18:20,720 --> 00:18:17,470

thing that you said i think it is the

450

00:18:24,060 --> 00:18:20,730

only way to preserve and protect

451

00:18:26,520 --> 00:18:24,070

christianity is to let it to let it die

452

00:18:30,630 --> 00:18:26,530

to a certain extent to really as much as

453

00:18:32,790 --> 00:18:30,640

we can let it not be about culture let

454

00:18:35,880 --> 00:18:32,800

it not be about the institution that

455

00:18:39,630 --> 00:18:35,890

it's become that it is so indefensible

456

00:18:43,230 --> 00:18:39,640

is so horrible in so many ways and I

457

00:18:47,490 --> 00:18:43,240

just sometimes wish we could be more

458

00:18:49,290 --> 00:18:47,500

explicit be more atheistic in that way

459

00:18:52,230 --> 00:18:49,300

you know you and Rupert did a nice

460

00:18:53,400 --> 00:18:52,240

dialogue on separating atheism from

461

00:18:56,580 --> 00:18:53,410

science which I think was very

462

00:18:57,690 --> 00:18:56,590

insightful I I guess I'd say the same

463

00:19:01,049 --> 00:18:57,700

thing can we

464

00:19:03,690 --> 00:19:01,059

separate Christianity from from the

465

00:19:06,180 --> 00:19:03,700

Christian spiritual practice you know

466

00:19:08,970 --> 00:19:06,190

because I think they've been meshed

467

00:19:11,879 --> 00:19:08,980

together in a really unfortunate way

468

00:19:13,639 --> 00:19:11,889

that makes it very hard for people and

469

00:19:16,139 --> 00:19:13,649

for myself in my own you know

470

00:19:19,889 --> 00:19:16,149

coming-of-age kind of thing to really

471

00:19:22,049 --> 00:19:19,899

separate the two mmm I mean I know

472

00:19:23,759 --> 00:19:22,059

exactly what you're driving at and have

473

00:19:25,350 --> 00:19:23,769

felt it very keenly myself you know the

474

00:19:27,509 --> 00:19:25,360

reason why I left the church in a way

475

00:19:30,600 --> 00:19:27,519

was because I felt the institution had

476

00:19:32,759 --> 00:19:30,610

become a kind of prison or worse and

477

00:19:36,600 --> 00:19:32,769

that the only way that I could myself

478

00:19:39,029 --> 00:19:36,610

find kind of freedom was to need and you

479

00:19:41,730 --> 00:19:39,039

know that meant leaving practicing as a

480

00:19:43,860 --> 00:19:41,740

priest but I suppose that in my coming

481

00:19:47,220 --> 00:19:43,870

of age that happened in my late twenties

482

00:19:49,919 --> 00:19:47,230

and now I feel that you know

483

00:19:52,710 --> 00:19:49,929

institutions are part of the way that

484

00:19:56,279 --> 00:19:52,720

the wisdom is transmitted and it's not

485

00:20:00,330 --> 00:19:56,289

so easy to untangle these things I think

486

00:20:03,299 --> 00:20:00,340

that you know in academic insight in

487

00:20:05,009 --> 00:20:03,309

preserving music and the practice of the

488

00:20:07,200 --> 00:20:05,019

music the performance of the music and

489

00:20:09,299 --> 00:20:07,210

in a way just keeping holy places

490

00:20:11,970 --> 00:20:09,309

standing you know which there are many

491

00:20:14,159 --> 00:20:11,980

in the UK which you know many people

492

00:20:16,169 --> 00:20:14,169

value not just churchgoers I think that

493

00:20:18,750 --> 00:20:16,179

the institution is part and parcel of

494

00:20:20,370 --> 00:20:18,760

that unfortunately in a way I suppose

495

00:20:23,039 --> 00:20:20,380

you could also argue that more deeply

496

00:20:25,289 --> 00:20:23,049

Christianity has always been a kind of

497

00:20:27,740 --> 00:20:25,299

social religion as well it's always been

498

00:20:31,310 --> 00:20:27,750

had a very strong emphasis on community

499

00:20:35,070 --> 00:20:31,320

and even you know the great monks and

500

00:20:37,710 --> 00:20:35,080

desert fathers who fled and the city and

501
00:20:41,039 --> 00:20:37,720
the politics of Christianity nonetheless

502
00:20:43,080 --> 00:20:41,049
form communities and you know there's no

503
00:20:44,669 --> 00:20:43,090
forming community without some kind of

504
00:20:46,409 --> 00:20:44,679
framing of that community to hold it

505
00:20:49,620 --> 00:20:46,419
together beyond the first generation

506
00:20:50,970 --> 00:20:49,630
anyway so it's a bit like you know the

507
00:20:53,580 --> 00:20:50,980
church you can't live with it but you

508
00:20:55,139 --> 00:20:53,590
can't quite live without it either if

509
00:20:57,090 --> 00:20:55,149
you're going to be a Christian I think I

510
00:21:00,750 --> 00:20:57,100
don't know I don't know about that I I

511
00:21:04,289 --> 00:21:00,760
think let's try and untangle cuz there's

512
00:21:06,779 --> 00:21:04,299
there's a dangerous pragmatism to what

513
00:21:09,000 --> 00:21:06,789

your to what you're alluding to in my

514

00:21:10,710 --> 00:21:09,010

opinion if we'd really Tranzit well yeah

515

00:21:11,670 --> 00:21:10,720

we can't really do that yeah it's an

516

00:21:13,680 --> 00:21:11,680

idea that

517

00:21:15,060 --> 00:21:13,690

so easy we got these buildings full you

518

00:21:16,110 --> 00:21:15,070

know you can keep your buildings and you

519

00:21:17,280 --> 00:21:16,120

can go pay for them and you can do

520

00:21:19,400 --> 00:21:17,290

whatever you want with them and you can

521

00:21:22,350 --> 00:21:19,410

keep the music and you can I'm not a

522

00:21:25,760 --> 00:21:22,360

police what people do with their time

523

00:21:29,220 --> 00:21:25,770

but I think there's a lot of cultural

524

00:21:31,920 --> 00:21:29,230

decision making and the culture making

525

00:21:35,670 --> 00:21:31,930

that goes into that and and and and let

526

00:21:37,680 --> 00:21:35,680

me use that as a kind of segue into the

527

00:21:40,620 --> 00:21:37,690

second topic I was going to throw on the

528

00:21:43,920 --> 00:21:40,630

table and that is you know what do

529

00:21:47,220 --> 00:21:43,930

spiritually transformative experiences

530

00:21:49,740 --> 00:21:47,230

as we've studied them on skeptic 0

531

00:21:52,050 --> 00:21:49,750

because they're all over the place in

532

00:21:54,720 --> 00:21:52,060

science if you just kind of look in the

533

00:21:57,750 --> 00:21:54,730

right places people are talking about in

534

00:22:00,450 --> 00:21:57,760

a scientifically kind of oriented way

535

00:22:02,310 --> 00:22:00,460

spiritually transformative experiences

536

00:22:04,860 --> 00:22:02,320

be there near death experiences

537

00:22:06,570 --> 00:22:04,870

out-of-body experiences psychedelic

538

00:22:09,060 --> 00:22:06,580

experiences or any other number of

539

00:22:11,100 --> 00:22:09,070

experiences you know what do those tell

540

00:22:14,730 --> 00:22:11,110

us about religion what do they tell us

541

00:22:18,510 --> 00:22:14,740

about science and you know what are the

542

00:22:21,810 --> 00:22:18,520

prospects for resolving that because I

543

00:22:23,610 --> 00:22:21,820

think that plays into that question that

544

00:22:26,340 --> 00:22:23,620

you were just talking about and I think

545

00:22:29,130 --> 00:22:26,350

there's there's again kind of a

546

00:22:30,750 --> 00:22:29,140

dangerous pragmatism to say well we just

547

00:22:33,300 --> 00:22:30,760

have to kind of go along with our

548

00:22:35,820 --> 00:22:33,310

traditions because that's the way they

549

00:22:38,490 --> 00:22:35,830

kind of work I think there might be a

550

00:22:41,460 --> 00:22:38,500

new way of looking at this that's being

551
00:22:43,620 --> 00:22:41,470
pointed to by some of these

552
00:22:46,590 --> 00:22:43,630
transformative experiences what are your

553
00:22:47,940 --> 00:22:46,600
thoughts on that mark yeah I just one

554
00:22:49,710 --> 00:22:47,950
more thoughts on the dangerous

555
00:22:51,720 --> 00:22:49,720
pragmatism because I get what you're

556
00:22:53,940 --> 00:22:51,730
saying I think that you know it slips

557
00:22:55,320 --> 00:22:53,950
into and becomes an end in itself you

558
00:22:56,640 --> 00:22:55,330
know preserving the church becomes an

559
00:22:58,410 --> 00:22:56,650
end in itself rather than serving

560
00:22:59,790 --> 00:22:58,420
something bigger and I think that's a

561
00:23:01,470 --> 00:22:59,800
huge danger and you see it not in the

562
00:23:03,720 --> 00:23:01,480
Church of England because this huge

563
00:23:05,520 --> 00:23:03,730

investment in the established church and

564

00:23:06,750 --> 00:23:05,530

the church of england and the trouble is

565

00:23:08,130 --> 00:23:06,760

it's got some good benefits an

566

00:23:10,050 --> 00:23:08,140

established church you know everybody

567

00:23:12,510 --> 00:23:10,060

has a parish church they can go to and

568

00:23:14,220 --> 00:23:12,520

get married in you know call on a parish

569

00:23:15,900 --> 00:23:14,230

priest when they're in times of need for

570

00:23:18,390 --> 00:23:15,910

funerals and so on there are advantages

571

00:23:19,890 --> 00:23:18,400

to it but there are huge disadvantages

572

00:23:22,440 --> 00:23:19,900

to it as well which you know you're very

573

00:23:24,690 --> 00:23:22,450

clear about I wonder whether part of the

574

00:23:25,520 --> 00:23:24,700

what needs to happen is that the church

575

00:23:29,570 --> 00:23:25,530

needs to be

576

00:23:32,570 --> 00:23:29,580

more open about how it has brutalized

577

00:23:34,820 --> 00:23:32,580

people how it quite rightly is the

578

00:23:37,700 --> 00:23:34,830

object of a lot of anger and because

579

00:23:38,990 --> 00:23:37,710

damage it's done and if I for me if only

580

00:23:40,580 --> 00:23:39,000

the church could be a bit more like that

581

00:23:42,860 --> 00:23:40,590

I mean one of the big debates in the UK

582

00:23:45,020 --> 00:23:42,870

at the moment is about gay marriage and

583

00:23:47,540 --> 00:23:45,030

gay clergy you know there's just

584

00:23:49,580 --> 00:23:47,550

absolutely no two ways about it the

585

00:23:52,490 --> 00:23:49,590

church has done terrible damage to go

586

00:23:55,940 --> 00:23:52,500

people by preserving homophobic

587

00:23:58,610 --> 00:23:55,950

attitudes and giving sanction to that

588

00:23:59,630 --> 00:23:58,620

kind of attitude which it's not just

589

00:24:01,700 --> 00:23:59,640

that it means that people lose their

590

00:24:04,310 --> 00:24:01,710

jobs but inside you know it can destroy

591

00:24:05,630 --> 00:24:04,320

people that kind of culture right and

592

00:24:08,540 --> 00:24:05,640

the church should be much much more open

593

00:24:10,070 --> 00:24:08,550

about that and not just open about it I

594

00:24:12,860 --> 00:24:10,080

mean and this is what I guess I'm saying

595

00:24:15,320 --> 00:24:12,870

with it with the pragmatism we we gotta

596

00:24:16,940 --> 00:24:15,330

kind of drive a stake in the ground one

597

00:24:20,570 --> 00:24:16,950

way or another and say no wait a minute

598

00:24:23,300 --> 00:24:20,580

until they clear that up the gross

599

00:24:24,920 --> 00:24:23,310

you're irresponsible conduct through

600

00:24:27,410 --> 00:24:24,930

history with just take that one issue

601
00:24:30,140 --> 00:24:27,420
just gay people I mean who the heck has

602
00:24:32,150 --> 00:24:30,150
any right to say what's right and wrong

603
00:24:34,550 --> 00:24:32,160
in terms of what two people do sexually

604
00:24:36,800 --> 00:24:34,560
you know and their adult free thinking

605
00:24:39,460 --> 00:24:36,810
people it doesn't just no basis for that

606
00:24:42,110 --> 00:24:39,470
that makes any sense other than some

607
00:24:43,670 --> 00:24:42,120
historical dusty old books over here

608
00:24:46,550 --> 00:24:43,680
that some people have interpreted in a

609
00:24:48,470 --> 00:24:46,560
certain way and until and unless the

610
00:24:50,660 --> 00:24:48,480
church can come totally clean on that

611
00:24:53,330 --> 00:24:50,670
the way you're talking about then I

612
00:24:56,390 --> 00:24:53,340
think we have to kind of draw a line and

613
00:24:58,820 --> 00:24:56,400

say you know as an institution as the

614

00:25:01,280 --> 00:24:58,830

kind of society culture that we want

615

00:25:04,160 --> 00:25:01,290

going forward you cannot go forward with

616

00:25:05,840 --> 00:25:04,170

us until you come clean so you can play

617

00:25:07,520 --> 00:25:05,850

your pipe organs and all that but you

618

00:25:09,680 --> 00:25:07,530

can't really go forward with us until

619

00:25:11,690 --> 00:25:09,690

you come clean about that well I mean

620

00:25:13,040 --> 00:25:11,700

I'm not so sure about just in

621

00:25:15,230 --> 00:25:13,050

parenthesis I'm not so sure about the

622

00:25:16,490 --> 00:25:15,240

liberal line you take there that you

623

00:25:17,870 --> 00:25:16,500

know what two people do in their bed is

624

00:25:19,130 --> 00:25:17,880

just their own business I don't think

625

00:25:20,210 --> 00:25:19,140

that's quite the case myself because it

626

00:25:22,730 --> 00:25:20,220

does have knock-on effects to other

627

00:25:24,740 --> 00:25:22,740

people I don't actually personally by

628

00:25:26,450 --> 00:25:24,750

that actually because so explain to me

629

00:25:28,040 --> 00:25:26,460

what you mean bit well because when

630

00:25:29,380 --> 00:25:28,050

people form relationships you know there

631

00:25:33,470 --> 00:25:29,390

are other people they're connected to

632

00:25:35,000 --> 00:25:33,480

and you know what two people do together

633

00:25:36,950 --> 00:25:35,010

was never just their own business I'm

634

00:25:38,960 --> 00:25:36,960

think actually and even if it's just

635

00:25:40,700 --> 00:25:38,970

their friends there you know

636

00:25:42,049 --> 00:25:40,710

they're having an affair the marriage

637

00:25:45,020 --> 00:25:42,059

they've left whatever it might be you

638

00:25:46,039 --> 00:25:45,030

know the liberal idea that you can do

639

00:25:48,260 --> 00:25:46,049

what you like as you jump songs you

640

00:25:50,380 --> 00:25:48,270

don't harm anyone else well I think it's

641

00:25:53,630 --> 00:25:50,390

never quite that clear cut myself in

642

00:25:55,100 --> 00:25:53,640

what way in what way would we but I

643

00:25:57,110 --> 00:25:55,110

don't think that means that some

644

00:26:00,500 --> 00:25:57,120

authoritarian church that doesn't pay

645

00:26:02,720 --> 00:26:00,510

that doesn't try even to listen to the

646

00:26:04,549 --> 00:26:02,730

experience of people in this domain I

647

00:26:06,470 --> 00:26:04,559

don't think it really has tried to has

648

00:26:09,830 --> 00:26:06,480

the right to impose you know kind of

649

00:26:13,220 --> 00:26:09,840

like flat laws and that sort of just as

650

00:26:14,750 --> 00:26:13,230

brutalizing and so I disagree with that

651
00:26:16,850 --> 00:26:14,760
as well you know I'm with you on that

652
00:26:19,820 --> 00:26:16,860
that side of the arguments well what

653
00:26:22,070 --> 00:26:19,830
agency or authority of any kind would

654
00:26:24,200 --> 00:26:22,080
have anything to say about that I mean

655
00:26:26,930 --> 00:26:24,210
what what what when we what could we

656
00:26:29,659 --> 00:26:26,940
possibly legislate there I mean we can

657
00:26:31,850 --> 00:26:29,669
legislate a behavior but I mean in

658
00:26:33,649 --> 00:26:31,860
general kind of libertarian kind of

659
00:26:36,110 --> 00:26:33,659
values that we share would suggest that

660
00:26:38,440 --> 00:26:36,120
you know these kind of private decisions

661
00:26:41,210 --> 00:26:38,450
that consenting adults make on their own

662
00:26:43,549 --> 00:26:41,220
we we've kind of made this decision that

663
00:26:44,630 --> 00:26:43,559

we stay out of that yeah I think the

664

00:26:46,310 --> 00:26:44,640

church shouldn't be the business of

665

00:26:47,840 --> 00:26:46,320

legislation make the you know the state

666

00:26:50,120 --> 00:26:47,850

has to be in the business of legislation

667

00:26:53,240 --> 00:26:50,130

sometimes but the church shouldn't be

668

00:26:54,890 --> 00:26:53,250

the church should be a kind of resource

669

00:26:57,200 --> 00:26:54,900

for people to help understand their

670

00:26:59,779 --> 00:26:57,210

lives to discern what they're doing and

671

00:27:02,510 --> 00:26:59,789

you know so there's a kind of reflective

672

00:27:04,669 --> 00:27:02,520

practice so that we don't just as a word

673

00:27:06,890 --> 00:27:04,679

treat our our sex lives as kind of we

674

00:27:08,570 --> 00:27:06,900

treat our lives as consumers where we

675

00:27:11,000 --> 00:27:08,580

can just sort of pursue our pleasures as

676
00:27:12,740 --> 00:27:11,010
if you know our own free choices don't

677
00:27:13,789 --> 00:27:12,750
really matter to anybody else and it

678
00:27:15,770 --> 00:27:13,799
seems to me of that kind of attitude

679
00:27:18,560 --> 00:27:15,780
which i think is the way that

680
00:27:21,169 --> 00:27:18,570
libertarianism often can feel and even

681
00:27:22,399 --> 00:27:21,179
if it's not meant quite like that you

682
00:27:24,950 --> 00:27:22,409
know that's that's just as much

683
00:27:27,320 --> 00:27:24,960
destructive of life as you know kind of

684
00:27:29,360 --> 00:27:27,330
brutal laws from on high well maybe not

685
00:27:31,039 --> 00:27:29,370
quite as much but you know it has a it's

686
00:27:34,250 --> 00:27:31,049
not it doesn't lead to a deepening of

687
00:27:35,899 --> 00:27:34,260
life think so so I think the church

688
00:27:38,120 --> 00:27:35,909

should I think actually Christianity

689

00:27:41,620 --> 00:27:38,130

should always resist being reduced to

690

00:27:44,000 --> 00:27:41,630

kind of moral and a set of moral laws or

691

00:27:46,039 --> 00:27:44,010

moral system I think that's actually a

692

00:27:48,200 --> 00:27:46,049

corruption of Christianity it's not for

693

00:27:51,080 --> 00:27:48,210

me what Jesus stood for at all what he

694

00:27:52,989 --> 00:27:51,090

stood for and is the capacity to deepen

695

00:27:54,789 --> 00:27:52,999

your experience of life and to see

696

00:27:56,769 --> 00:27:54,799

life in all its fullness it was a kind

697

00:27:59,499 --> 00:27:56,779

of transformation of your sight not of

698

00:28:01,149 --> 00:27:59,509

your behavior and although clearly if

699

00:28:03,459 --> 00:28:01,159

you see life in a different way then and

700

00:28:05,469 --> 00:28:03,469

you're likely to change how you behave

701

00:28:07,269 --> 00:28:05,479

in life too and for me it's always a

702

00:28:09,129 --> 00:28:07,279

horrible reduction of religion when it

703

00:28:11,649 --> 00:28:09,139

becomes a kind of moral system and

704

00:28:14,589 --> 00:28:11,659

rather than opening and expanding of

705

00:28:17,049 --> 00:28:14,599

your spiritual self a practice a way of

706

00:28:20,199 --> 00:28:17,059

you know being with others and so on

707

00:28:21,879 --> 00:28:20,209

Adam on to a kind of judgment of the

708

00:28:23,649 --> 00:28:21,889

negative side of one cell phones pride

709

00:28:25,449 --> 00:28:23,659

and anger and hate and all that kind of

710

00:28:27,069 --> 00:28:25,459

thing abeyta in a funny sort of way

711

00:28:29,529 --> 00:28:27,079

actually I think that psychotherapy and

712

00:28:31,539 --> 00:28:29,539

its best embodies that kind of wisdom

713

00:28:33,309 --> 00:28:31,549

tradition better often now than the

714

00:28:34,869 --> 00:28:33,319

established church you know if you go to

715

00:28:37,659 --> 00:28:34,879

a therapist the therapist won't judge

716

00:28:39,189 --> 00:28:37,669

your behavior in a moral sense but they

717

00:28:41,199 --> 00:28:39,199

will ask you to consider what

718

00:28:43,419 --> 00:28:41,209

ramifications it has and what

719

00:28:46,299 --> 00:28:43,429

responsibility and you have and what

720

00:28:48,189 --> 00:28:46,309

kind of life and you're leading and what

721

00:28:50,739 --> 00:28:48,199

kind of person you're becoming and by

722

00:28:52,299 --> 00:28:50,749

and behaving in such a way hopefully

723

00:28:54,939 --> 00:28:52,309

it'll do it with a kind of compassionate

724

00:28:56,409 --> 00:28:54,949

view and that tries to understand how

725

00:28:58,839 --> 00:28:56,419

you got to the point you've got to as

726

00:29:01,329 --> 00:28:58,849

well and but it you know life in all its

727

00:29:03,519 --> 00:29:01,339

fullness is a difficult task I think

728

00:29:07,419 --> 00:29:03,529

it's not actually much held by a sort of

729

00:29:09,189 --> 00:29:07,429

the simple libertarianism anyway gosh I

730

00:29:12,339 --> 00:29:09,199

don't know there's so many topics I

731

00:29:15,879 --> 00:29:12,349

could kind of pic on there one I I don't

732

00:29:18,879 --> 00:29:15,889

understand how or why we would want to

733

00:29:20,859 --> 00:29:18,889

legislate that kind of moral behavior

734

00:29:23,409 --> 00:29:20,869

you know i mean i think if we want to

735

00:29:27,549 --> 00:29:23,419

kind of I understand what you're saying

736

00:29:29,709 --> 00:29:27,559

I think in that up maybe a pure kind of

737

00:29:31,719 --> 00:29:29,719

spiritual the church needs to stay out

738

00:29:34,089 --> 00:29:31,729

of that may be enough said there the

739

00:29:36,699 --> 00:29:34,099

church is not the authority there the

740

00:29:39,009 --> 00:29:36,709

authority is the individual who goes on

741

00:29:41,469 --> 00:29:39,019

a spiritual path finds their truth and

742

00:29:43,899 --> 00:29:41,479

then lives that truth I think that's all

743

00:29:47,679 --> 00:29:43,909

we need I think everything works out in

744

00:29:50,679 --> 00:29:47,689

its it has worked out I mean the the

745

00:29:53,529 --> 00:29:50,689

moral arc and I just interviewed atheist

746

00:29:55,119 --> 00:29:53,539

Michael Shermer who is confused about a

747

00:29:58,419 --> 00:29:55,129

lot of things because he's an atheist

748

00:30:01,779 --> 00:29:58,429

and he denies any kind of consciousness

749

00:30:03,729 --> 00:30:01,789

that might exist let alone spirituality

750

00:30:05,249 --> 00:30:03,739

that might exist in the individual he

751

00:30:06,820 --> 00:30:05,259

has this kind of mechanistic

752

00:30:08,500 --> 00:30:06,830

materialistic reduction

753

00:30:10,990 --> 00:30:08,510

mystic kind of view a thing and that

754

00:30:13,899 --> 00:30:11,000

puts him in a box that makes it very

755

00:30:16,659 --> 00:30:13,909

hard for him to think his way out of on

756

00:30:19,330 --> 00:30:16,669

the other hand I think he does a good

757

00:30:22,330 --> 00:30:19,340

job of pointing out that you know the

758

00:30:25,480 --> 00:30:22,340

the positive moral arc that we see in

759

00:30:28,840 --> 00:30:25,490

our civilization like getting rid of

760

00:30:32,110 --> 00:30:28,850

slavery being assertive of people's

761

00:30:34,389 --> 00:30:32,120

rights like we were just talking about

762

00:30:38,380 --> 00:30:34,399

gay rights and those kind of things you

763

00:30:40,720 --> 00:30:38,390

know is a positive moral arc that we can

764

00:30:42,610 --> 00:30:40,730

see that isn't tied to religion right

765

00:30:45,370 --> 00:30:42,620

there wasn't some parchment that was

766

00:30:47,529 --> 00:30:45,380

discovered that then through the weight

767

00:30:49,509 --> 00:30:47,539

of everything on on saying oh you know

768

00:30:51,340 --> 00:30:49,519

we should really abolish slavery hey

769

00:30:53,230 --> 00:30:51,350

that we know the history of that there

770

00:30:55,539 --> 00:30:53,240

were the Christians were on both sides

771

00:30:58,360 --> 00:30:55,549

of it so the abolitionist movement was

772

00:31:00,580 --> 00:30:58,370

driven by Christians but the slavery

773

00:31:02,860 --> 00:31:00,590

movement was driven by Christians too so

774

00:31:04,539 --> 00:31:02,870

there's no winner in that instead it was

775

00:31:07,419 --> 00:31:04,549

kind of this collective consciousness

776

00:31:10,509 --> 00:31:07,429

that said this is not who we want to be

777

00:31:12,580 --> 00:31:10,519

as human beings and I think that's all

778

00:31:14,440 --> 00:31:12,590

we need to drive things forward and I'm

779

00:31:17,710 --> 00:31:14,450

a little bit concerned when we kind of

780

00:31:19,389 --> 00:31:17,720

allude to you know this kind of that we

781

00:31:22,960 --> 00:31:19,399

have some understanding of that that

782

00:31:25,509 --> 00:31:22,970

that is separate from what just might

783

00:31:27,279 --> 00:31:25,519

evolve as a culture and I guess I was

784

00:31:30,669 --> 00:31:27,289

picking on your idea that you know hey

785

00:31:32,769 --> 00:31:30,679

it's not okay for people to do what they

786

00:31:34,629 --> 00:31:32,779

want in the privacy of their own room

787

00:31:37,919 --> 00:31:34,639

with two consenting adults and unlike my

788

00:31:40,720 --> 00:31:37,929

I don't know I think as a as a

789

00:31:43,299 --> 00:31:40,730

legislator it you know as a voter i

790

00:31:45,129 --> 00:31:43,309

would say i need to stay out of that

791

00:31:47,830 --> 00:31:45,139

that's not I need to just worried about

792

00:31:49,629 --> 00:31:47,840

my own spiritual path and then

793

00:31:52,210 --> 00:31:49,639

collectively we'll all figure that out

794

00:31:55,149 --> 00:31:52,220

and I'm a little bit concerned when we

795

00:31:58,779 --> 00:31:55,159

kind of can't see eye to eye on that

796

00:31:59,950 --> 00:31:58,789

yeah I'm um well and this is again

797

00:32:01,419 --> 00:31:59,960

there's a lot but we're talking about a

798

00:32:02,950 --> 00:32:01,429

lot of things aren't we but maybe used

799

00:32:04,769 --> 00:32:02,960

to throw in a couple of points which

800

00:32:08,200 --> 00:32:04,779

occurred to me as you were talking there

801
00:32:11,169 --> 00:32:08,210
one is that this is about the individual

802
00:32:13,750 --> 00:32:11,179
and finding their own spiritual path and

803
00:32:15,789 --> 00:32:13,760
so on again I just don't think that is

804
00:32:18,039 --> 00:32:15,799
how it really happens you know as an

805
00:32:20,040 --> 00:32:18,049
individual you're always always already

806
00:32:21,630 --> 00:32:20,050
born into a certain kind of time

807
00:32:24,030 --> 00:32:21,640
place you've always already picked up

808
00:32:26,340 --> 00:32:24,040
certain ideas and because of the melia

809
00:32:28,290 --> 00:32:26,350
in which you're born and that's going to

810
00:32:29,700 --> 00:32:28,300
shape your experience doing this I don't

811
00:32:32,040 --> 00:32:29,710
personally I don't think there is any

812
00:32:34,680 --> 00:32:32,050
kind of like raw experience that it's

813
00:32:37,740 --> 00:32:34,690

not shaped by how we interpret it and

814

00:32:39,690 --> 00:32:37,750

our upbringing and so on and so I think

815

00:32:41,970 --> 00:32:39,700

that you're always already part of

816

00:32:43,770 --> 00:32:41,980

traditions so the option is not to sort

817

00:32:45,990 --> 00:32:43,780

of uptown to traditions the question is

818

00:32:48,180 --> 00:32:46,000

whether or not you and go into

819

00:32:50,340 --> 00:32:48,190

traditions critically in a discerning

820

00:32:52,920 --> 00:32:50,350

way and try and grow through those

821

00:32:55,250 --> 00:32:52,930

traditions and so on and so that'd be

822

00:32:57,980 --> 00:32:55,260

one comment that the second thing is

823

00:33:00,360 --> 00:32:57,990

about this idea about human nature and

824

00:33:01,770 --> 00:33:00,370

progress you didn't I think you quite

825

00:33:05,490 --> 00:33:01,780

use the word progress but this kind of

826

00:33:07,710 --> 00:33:05,500

arc of a positive moral development now

827

00:33:09,720 --> 00:33:07,720

and it's easy to point to positive moral

828

00:33:11,910 --> 00:33:09,730

developments and you highlight slavery

829

00:33:14,040 --> 00:33:11,920

the the cities of women is an obvious

830

00:33:17,190 --> 00:33:14,050

one I think you know the gay issue is

831

00:33:19,830 --> 00:33:17,200

coming to the fore now but i must say

832

00:33:22,650 --> 00:33:19,840

that i'm more also feel the for every

833

00:33:24,600 --> 00:33:22,660

step forward that human kind takes in

834

00:33:26,310 --> 00:33:24,610

terms of his civilization somewhere else

835

00:33:28,740 --> 00:33:26,320

you can find a step that is taken back

836

00:33:31,110 --> 00:33:28,750

and I mean the obvious example of this

837

00:33:33,780 --> 00:33:31,120

comes to me it comes to mind is the

838

00:33:35,760 --> 00:33:33,790

ecological crisis which is now pending I

839

00:33:37,890 --> 00:33:35,770

just wonder whether in 100 years or 200

840

00:33:40,980 --> 00:33:37,900

years time it'll even be possible to

841

00:33:42,480 --> 00:33:40,990

imagine that human humanity imagined at

842

00:33:44,430 --> 00:33:42,490

the beginning of the 21st century that

843

00:33:46,440 --> 00:33:44,440

was on a kind of upwards arc of progress

844

00:33:48,900 --> 00:33:46,450

and you know when perhaps billions have

845

00:33:50,340 --> 00:33:48,910

died you know the Earth's heated up and

846

00:33:52,530 --> 00:33:50,350

and you know and all that kind of thing

847

00:33:54,510 --> 00:33:52,540

I think maybe our time now will look

848

00:33:56,340 --> 00:33:54,520

like a time when you know we were

849

00:33:59,220 --> 00:33:56,350

fiddling while Rome burned as it were

850

00:34:00,750 --> 00:33:59,230

and the human nature will I think it

851
00:34:02,820 --> 00:34:00,760
seemed to be a much more ambivalent

852
00:34:05,250 --> 00:34:02,830
thing that whilst there is definitely

853
00:34:07,380 --> 00:34:05,260
are striving to progress even in spite

854
00:34:10,590 --> 00:34:07,390
of ourselves we kind of at the same time

855
00:34:12,840 --> 00:34:10,600
as destructive as we are positive so I

856
00:34:14,700 --> 00:34:12,850
I'm more on that side that what William

857
00:34:16,980 --> 00:34:14,710
James called the sort of tragic view of

858
00:34:19,530 --> 00:34:16,990
human nature rather than a more positive

859
00:34:20,760 --> 00:34:19,540
view and which he also he did you know

860
00:34:22,560 --> 00:34:20,770
this distinction in the varieties of

861
00:34:24,240 --> 00:34:22,570
religious experience he says that there

862
00:34:26,700 --> 00:34:24,250
are some people and who are what he

863
00:34:29,190 --> 00:34:26,710

called and the wants form and that feel

864

00:34:31,500 --> 00:34:29,200

that if the task in human life is just

865

00:34:33,720 --> 00:34:31,510

to sort of basically so to iron out the

866

00:34:35,849 --> 00:34:33,730

difficulties understand the anger and

867

00:34:37,950 --> 00:34:35,859

then you know throwing efforts as it

868

00:34:40,139 --> 00:34:37,960

were we can we can sail into a better

869

00:34:42,300 --> 00:34:40,149

future and whereas he thought that there

870

00:34:43,950 --> 00:34:42,310

are other people who religions

871

00:34:45,119 --> 00:34:43,960

particularly he thought that regard

872

00:34:47,820 --> 00:34:45,129

human beings is what he called twice

873

00:34:49,320 --> 00:34:47,830

born whereas something has to die you

874

00:34:52,139 --> 00:34:49,330

know there's a kind of tragic quality

875

00:34:53,730 --> 00:34:52,149

about human life but it's through that a

876

00:34:56,490 --> 00:34:53,740

recognition of that tragedy that new

877

00:34:59,520 --> 00:34:56,500

life is born and I guess I'm much more

878

00:35:01,950 --> 00:34:59,530

on the side of the tragic view of human

879

00:35:04,680 --> 00:35:01,960

life yeah now you're jumping over to the

880

00:35:06,750 --> 00:35:04,690

side that I usually take mark right here

881

00:35:10,050 --> 00:35:06,760

but I agree that and I think we could

882

00:35:12,900 --> 00:35:10,060

point to as I have before slavery is not

883

00:35:17,070 --> 00:35:12,910

dead slave there's more people enslaved

884

00:35:19,380 --> 00:35:17,080

now today than any time at any point in

885

00:35:22,200 --> 00:35:19,390

history probably because there's a

886

00:35:23,940 --> 00:35:22,210

larger population but even in the United

887

00:35:27,599 --> 00:35:23,950

States people don't like to think about

888

00:35:29,880 --> 00:35:27,609

the number of slaves sex trafficking

889

00:35:33,090 --> 00:35:29,890

those kind of slaves but also domestic

890

00:35:36,359 --> 00:35:33,100

slaves in indentured servants and worse

891

00:35:39,630 --> 00:35:36,369

that still you know exist I think it's

892

00:35:42,780 --> 00:35:39,640

it's horrible that we right now as we're

893

00:35:46,440 --> 00:35:42,790

talking we let people die we let little

894

00:35:48,990 --> 00:35:46,450

kids die of starvation of lack of clean

895

00:35:51,150 --> 00:35:49,000

water of the basic kind of stuff that

896

00:35:54,030 --> 00:35:51,160

you just run the economics and it costs

897

00:35:56,820 --> 00:35:54,040

pennies to bring this kind of relief to

898

00:36:01,200 --> 00:35:56,830

people and we don't we make that moral

899

00:36:03,240 --> 00:36:01,210

decision kind of not to so yeah I'm with

900

00:36:05,760 --> 00:36:03,250

you and I under it and I guess I take

901
00:36:10,470 --> 00:36:05,770
from a spiritual perspective I take more

902
00:36:13,620 --> 00:36:10,480
of a kind of Gnostic view of I think we

903
00:36:18,920 --> 00:36:13,630
might be misunderstanding the purpose of

904
00:36:23,040 --> 00:36:18,930
this life in this earth and it's not to

905
00:36:26,280 --> 00:36:23,050
better the society and get beggar bigger

906
00:36:28,349 --> 00:36:26,290
better faster and to then rack up the

907
00:36:31,140 --> 00:36:28,359
points for our little moral

908
00:36:33,900 --> 00:36:31,150
accomplishments that we see that the

909
00:36:36,930 --> 00:36:33,910
scale is much bigger than that and we're

910
00:36:38,880 --> 00:36:36,940
just playing a very small minor role in

911
00:36:41,550 --> 00:36:38,890
it but that would kind of bring me at

912
00:36:43,770 --> 00:36:41,560
odds with what you said before because I

913
00:36:46,770 --> 00:36:43,780

think also may be getting back to that

914

00:36:47,490 --> 00:36:46,780

original kind of question I look at the

915

00:36:50,100 --> 00:36:47,500

science

916

00:36:52,440 --> 00:36:50,110

of spiritual transformative experiences

917

00:36:55,230 --> 00:36:52,450

and it does tell me some things that

918

00:36:57,420 --> 00:36:55,240

contradict with what you say I think

919

00:37:01,080 --> 00:36:57,430

there are people that are born into

920

00:37:04,830 --> 00:37:01,090

cultures that are kind of at odds with

921

00:37:07,860 --> 00:37:04,840

their imprinting maybe even at odds if

922

00:37:10,230 --> 00:37:07,870

you'll allow it with their reincarnation

923

00:37:12,030 --> 00:37:10,240

I think there's people who are Buddhists

924

00:37:14,490 --> 00:37:12,040

who are born into Christian families and

925

00:37:16,730 --> 00:37:14,500

I think they report that you know this

926

00:37:19,800 --> 00:37:16,740

is part of the if you look into the

927

00:37:22,560 --> 00:37:19,810

reincarnation literature best done at

928

00:37:25,770 --> 00:37:22,570

the University of Virginia by dr. jim

929

00:37:28,580 --> 00:37:25,780

tucker people report exactly these kind

930

00:37:31,260 --> 00:37:28,590

of accounts but just if you look at the

931

00:37:33,420 --> 00:37:31,270

contemporary kind of Enlightenment

932

00:37:35,550 --> 00:37:33,430

movement of people that I've looked at a

933

00:37:37,380 --> 00:37:35,560

lot and I think is extremely important

934

00:37:40,020 --> 00:37:37,390

in looking at this but people have

935

00:37:43,050 --> 00:37:40,030

experienced for lack of a better word

936

00:37:46,230 --> 00:37:43,060

this kind of transformative experience

937

00:37:50,490 --> 00:37:46,240

of enlightenment and they'll say that

938

00:37:53,580 --> 00:37:50,500

they're their previous life was kind of

939

00:37:55,770 --> 00:37:53,590

out of sync with their spiritual life

940

00:37:57,750 --> 00:37:55,780

and that somehow this transformation

941

00:38:01,170 --> 00:37:57,760

brought it back and maybe they find some

942

00:38:03,870 --> 00:38:01,180

you know you mentioned Jesus there's so

943

00:38:05,970 --> 00:38:03,880

many different spiritual figures or

944

00:38:07,560 --> 00:38:05,980

entities if you will that people connect

945

00:38:10,950 --> 00:38:07,570

with but people will connect with their

946

00:38:12,990 --> 00:38:10,960

guru or even a deceased spiritual guide

947

00:38:14,550 --> 00:38:13,000

and will say that was my spiritual guide

948

00:38:16,680 --> 00:38:14,560

and they came from a completely

949

00:38:19,260 --> 00:38:16,690

different tradition than the one that I

950

00:38:22,290 --> 00:38:19,270

was born into so I don't know how far we

951
00:38:24,240 --> 00:38:22,300
can go down that path without just kind

952
00:38:28,130 --> 00:38:24,250
of totally throwing people for for a

953
00:38:30,450 --> 00:38:28,140
loop but I take those accounts if not

954
00:38:32,760 --> 00:38:30,460
serious I do take them seriously i was

955
00:38:34,860 --> 00:38:32,770
going to equivocate but I do take those

956
00:38:36,990 --> 00:38:34,870
seriously especially in the whole if not

957
00:38:38,670 --> 00:38:37,000
one account when you hear hundreds and

958
00:38:40,380 --> 00:38:38,680
hundreds of those and the patterns start

959
00:38:43,200 --> 00:38:40,390
repeating I think there's something

960
00:38:44,820 --> 00:38:43,210
there worth looking at and I think it

961
00:38:46,620 --> 00:38:44,830
points in a different direction than the

962
00:38:49,620 --> 00:38:46,630
one that you're stating that hey you

963
00:38:51,330 --> 00:38:49,630

know we kind of got a deal with this

964

00:38:53,190 --> 00:38:51,340

Christian culture because we're born

965

00:38:55,590 --> 00:38:53,200

into the west and that's kind of our

966

00:38:58,350 --> 00:38:55,600

tradition I mean I think that fits for a

967

00:39:00,570 --> 00:38:58,360

lot of once borns but I think for us

968

00:39:01,080 --> 00:39:00,580

twice borns there's a whole different

969

00:39:03,390 --> 00:39:01,090

set of

970

00:39:06,120 --> 00:39:03,400

reese's that we can make yeah I mean I

971

00:39:07,890 --> 00:39:06,130

again I I certainly want to get in

972

00:39:09,870 --> 00:39:07,900

defending the shirts though Christianity

973

00:39:12,480 --> 00:39:09,880

for its own sake but i guess i do feel

974

00:39:14,100 --> 00:39:12,490

it is a resource out there that mostly

975

00:39:16,140 --> 00:39:14,110

for reasons that the church needs to

976

00:39:18,330 --> 00:39:16,150

take responsibility for people don't

977

00:39:23,130 --> 00:39:18,340

even think of it as a place you know

978

00:39:25,260 --> 00:39:23,140

where they might find a sucker and help

979

00:39:27,420 --> 00:39:25,270

and guidance and discernment that's

980

00:39:29,670 --> 00:39:27,430

expansive that can take these kinds of

981

00:39:32,490 --> 00:39:29,680

as if you may be the kind of raw

982

00:39:34,380 --> 00:39:32,500

experience of something more of a kind

983

00:39:36,750 --> 00:39:34,390

of possible transformation or an actual

984

00:39:38,790 --> 00:39:36,760

transformation and develop it grow into

985

00:39:41,130 --> 00:39:38,800

it you know i think that it the church

986

00:39:42,660 --> 00:39:41,140

it has lost out in a way on many

987

00:39:45,360 --> 00:39:42,670

generations and perhaps were of those

988

00:39:48,000 --> 00:39:45,370

generations for people just don't think

989

00:39:49,260 --> 00:39:48,010

to turn to it anymore and you know that

990

00:39:51,420 --> 00:39:49,270

that's the kind of there's a sadness

991

00:39:54,180 --> 00:39:51,430

there i guess i think there's a sadness

992

00:39:56,190 --> 00:39:54,190

there and i think we really need to

993

00:39:58,680 --> 00:39:56,200

recognize that wound and i think you

994

00:40:01,290 --> 00:39:58,690

have in a very thoughtful way i mean i

995

00:40:02,790 --> 00:40:01,300

think you're you're open about your life

996

00:40:05,090 --> 00:40:02,800

experience of moving away from the

997

00:40:08,700 --> 00:40:05,100

church and then trying to find a way to

998

00:40:10,350 --> 00:40:08,710

take back what is worth preserving for

999

00:40:14,190 --> 00:40:10,360

yourself personally I think that's

1000

00:40:16,800 --> 00:40:14,200

awesome i totally salute that yeah yeah

1001
00:40:20,430 --> 00:40:16,810
and I suppose why I want one perhaps

1002
00:40:22,290 --> 00:40:20,440
this is a different tack about the whole

1003
00:40:24,270 --> 00:40:22,300
business of spiritual experience and

1004
00:40:26,790 --> 00:40:24,280
because I think that one thing that's

1005
00:40:28,590 --> 00:40:26,800
quite common in different spiritual

1006
00:40:30,600 --> 00:40:28,600
traditions is certainly in Christianity

1007
00:40:33,750 --> 00:40:30,610
if you read um you know figures like my

1008
00:40:35,790 --> 00:40:33,760
sister I cart or the Spanish mystics and

1009
00:40:37,770 --> 00:40:35,800
I'm sure you find it i hope Buddhist

1010
00:40:40,770 --> 00:40:37,780
teachers say to me something similar

1011
00:40:43,580 --> 00:40:40,780
which is that the peak experience if you

1012
00:40:47,160 --> 00:40:43,590
like the transformative experience is as

1013
00:40:49,890 --> 00:40:47,170

imprisoning as feeling depressed or

1014

00:40:52,380 --> 00:40:49,900

feeling anxious or feeling fear it just

1015

00:40:55,470 --> 00:40:52,390

attracts you in trying to strive for

1016

00:40:57,150 --> 00:40:55,480

another sort of elated sense as much as

1017

00:41:00,840 --> 00:40:57,160

trying to run away from a horrible

1018

00:41:04,170 --> 00:41:00,850

experience can and you know the Buddhist

1019

00:41:05,970 --> 00:41:04,180

line is to not be attached even to the

1020

00:41:08,280 --> 00:41:05,980

you know the ups as well as not being

1021

00:41:11,100 --> 00:41:08,290

attached to the downs in Christian

1022

00:41:13,260 --> 00:41:11,110

mysticism people put it in terms of how

1023

00:41:15,000 --> 00:41:13,270

the thing about experience is that it's

1024

00:41:17,250 --> 00:41:15,010

always human experience

1025

00:41:19,200 --> 00:41:17,260

and if you're on the the Christian

1026

00:41:21,930 --> 00:41:19,210

spiritual path what you seek actually

1027

00:41:25,350 --> 00:41:21,940

and is some kind of letting go of

1028

00:41:28,260 --> 00:41:25,360

yourself into the divine and so that's a

1029

00:41:30,540 --> 00:41:28,270

constant letting go on and even if your

1030

00:41:32,370 --> 00:41:30,550

own good experiences as well to

1031

00:41:34,740 --> 00:41:32,380

constantly move into this experience

1032

00:41:37,250 --> 00:41:34,750

which ultimately is not in a way to use

1033

00:41:39,750 --> 00:41:37,260

the word experience and is inadequate

1034

00:41:42,000 --> 00:41:39,760

because we're talking about the divine

1035

00:41:45,560 --> 00:41:42,010

here and so I think that's there is a

1036

00:41:48,300 --> 00:41:45,570

quite a danger in a way in modern

1037

00:41:50,940 --> 00:41:48,310

spirituality and which identifies with

1038

00:41:52,890 --> 00:41:50,950

kind of peak experience with the up and

1039

00:41:56,280 --> 00:41:52,900

that it said that's actually perhaps

1040

00:41:57,840 --> 00:41:56,290

just as entrapping as anything else

1041

00:42:00,090 --> 00:41:57,850

because it leads to a kind of a sort of

1042

00:42:01,770 --> 00:42:00,100

spiritual addiction almost where you're

1043

00:42:04,620 --> 00:42:01,780

constantly looking for the next sort of

1044

00:42:06,900 --> 00:42:04,630

spiritual high or good feeling or merger

1045

00:42:10,770 --> 00:42:06,910

and I think that's in a way it is

1046

00:42:12,900 --> 00:42:10,780

infantilizing as many other dangers on a

1047

00:42:15,900 --> 00:42:12,910

spiritual path I know where you're going

1048

00:42:18,390 --> 00:42:15,910

with that I think it can be I think that

1049

00:42:20,370 --> 00:42:18,400

all that stuff leg which kind of falls

1050

00:42:22,800 --> 00:42:20,380

apart and I think we can turn everything

1051
00:42:26,430 --> 00:42:22,810
you're saying around and it's equally

1052
00:42:28,950 --> 00:42:26,440
true so one can be completely open and

1053
00:42:31,350 --> 00:42:28,960
embracing to all that experience and

1054
00:42:33,240 --> 00:42:31,360
then transcend it as well right so one

1055
00:42:35,670 --> 00:42:33,250
way to transcendence is is the kind of

1056
00:42:38,550 --> 00:42:35,680
traditional Buddhist line of kind of

1057
00:42:40,740 --> 00:42:38,560
denial a denial the ecstasy of your

1058
00:42:43,140 --> 00:42:40,750
enlightenment you know deny deny look

1059
00:42:45,090 --> 00:42:43,150
past it look past it the other is to

1060
00:42:48,030 --> 00:42:45,100
embrace all of it you know embrace all

1061
00:42:49,230 --> 00:42:48,040
of the the good the bad embrace

1062
00:42:52,860 --> 00:42:49,240
everything but now we're getting into

1063
00:42:54,690 --> 00:42:52,870

kind of deep spiritual kind of stuff

1064

00:42:57,750 --> 00:42:54,700

that is really us out of my depth

1065

00:43:00,540 --> 00:42:57,760

because i am not that i'm not that

1066

00:43:03,240 --> 00:43:00,550

spiritually advanced i'm just that

1067

00:43:05,010 --> 00:43:03,250

little earthworm kind of sticking his

1068

00:43:06,720 --> 00:43:05,020

head above the ground every now and then

1069

00:43:08,730 --> 00:43:06,730

I'll tell you what before we run out of

1070

00:43:12,510 --> 00:43:08,740

time I want to throw another topic on

1071

00:43:15,170 --> 00:43:12,520

the table you and Rupert did an

1072

00:43:18,990 --> 00:43:15,180

interesting dialogue on what

1073

00:43:20,760 --> 00:43:19,000

Christianity gets right and I want to

1074

00:43:25,170 --> 00:43:20,770

turn the tables a little bit and say

1075

00:43:27,540 --> 00:43:25,180

what do atheists get right what are they

1076
00:43:28,880 --> 00:43:27,550
telling us that's that's right that kind

1077
00:43:31,700 --> 00:43:28,890
of can inform

1078
00:43:33,080 --> 00:43:31,710
this discussion that we're having in

1079
00:43:36,250 --> 00:43:33,090
terms of how to move forward with

1080
00:43:38,960 --> 00:43:36,260
spirituality and science and culture

1081
00:43:41,120 --> 00:43:38,970
yeah of course you know the thing is

1082
00:43:44,570 --> 00:43:41,130
that there are atheists and atheists and

1083
00:43:47,060 --> 00:43:44,580
uh but but let's get let's get past that

1084
00:43:48,920 --> 00:43:47,070
because atheism means what those people

1085
00:43:50,540 --> 00:43:48,930
at the Atheist convention get together

1086
00:43:52,430 --> 00:43:50,550
and talk about what those people who

1087
00:43:54,650 --> 00:43:52,440
write the books talk about this you know

1088
00:43:56,510 --> 00:43:54,660

atheism just means a nun belief in God

1089

00:43:59,120 --> 00:43:56,520

[h__\h] you know I mean come on let's

1090

00:44:00,320 --> 00:43:59,130

get past that we know who you are you

1091

00:44:02,840 --> 00:44:00,330

have something to bring to the table

1092

00:44:03,950 --> 00:44:02,850

let's talk about that yes so the kind of

1093

00:44:06,290 --> 00:44:03,960

atheists which I would like to talk

1094

00:44:09,890 --> 00:44:06,300

about that I do learn something from

1095

00:44:11,960 --> 00:44:09,900

actually are the group that have set up

1096

00:44:14,300 --> 00:44:11,970

what's called the sunday assembly in the

1097

00:44:16,460 --> 00:44:14,310

UK that I think is now in the US as well

1098

00:44:18,290 --> 00:44:16,470

and so this is a group of atheists that

1099

00:44:19,820 --> 00:44:18,300

felt disillusioned with the church but

1100

00:44:21,350 --> 00:44:19,830

felt that they had were missing

1101
00:44:24,290 --> 00:44:21,360
something by not gathering with other

1102
00:44:26,030 --> 00:44:24,300
people and and also sort of seeking a

1103
00:44:27,950 --> 00:44:26,040
sort of spiritual dimension in life and

1104
00:44:32,080 --> 00:44:27,960
but they didn't want to associate that

1105
00:44:35,870 --> 00:44:32,090
with Christianity or with monotheism and

1106
00:44:37,310 --> 00:44:35,880
that the sunday assembly I think it's on

1107
00:44:39,520 --> 00:44:37,320
to something because there's a kind of

1108
00:44:43,580 --> 00:44:39,530
freedom of exploration there which I

1109
00:44:45,170 --> 00:44:43,590
have valued and that it's not defined by

1110
00:44:48,680 --> 00:44:45,180
what they're against which I think so

1111
00:44:51,530 --> 00:44:48,690
much of atheism is but it's a it's

1112
00:44:54,740 --> 00:44:51,540
defined by a kind of almost like an

1113
00:44:56,420 --> 00:44:54,750

innocent new quest to set off again and

1114

00:44:58,850 --> 00:44:56,430

there's a kind of freshness in that

1115

00:45:00,320 --> 00:44:58,860

which I very much value which when you

1116

00:45:01,610 --> 00:45:00,330

belong to you know like the Church of

1117

00:45:04,100 --> 00:45:01,620

England which has been around for

1118

00:45:06,730 --> 00:45:04,110

centuries already and that kind of quest

1119

00:45:09,650 --> 00:45:06,740

for direct experience that enthusiasm

1120

00:45:11,810 --> 00:45:09,660

can get a bit lost amid the traditions

1121

00:45:14,900 --> 00:45:11,820

and what's so familiar and so on and so

1122

00:45:19,180 --> 00:45:14,910

in as much as and that kind of atheistic

1123

00:45:21,800 --> 00:45:19,190

quest is has that kind of vitality to it

1124

00:45:24,770 --> 00:45:21,810

an open bite and see though not a

1125

00:45:26,630 --> 00:45:24,780

knocking others kind of vitality I think

1126

00:45:28,490 --> 00:45:26,640

that that's that's a I mean what I own

1127

00:45:30,470 --> 00:45:28,500

you know some of those atheists are my

1128

00:45:32,330 --> 00:45:30,480

friends you might say well they are

1129

00:45:36,920 --> 00:45:32,340

haven't I learned something from that ya

1130

00:45:39,380 --> 00:45:36,930

see I'm I'm even more open I'm open to

1131

00:45:41,900 --> 00:45:39,390

some of the stuff that the atheists are

1132

00:45:42,830 --> 00:45:41,910

against I think they do an important job

1133

00:45:49,430 --> 00:45:42,840

in

1134

00:45:51,560 --> 00:45:49,440

Christianity and I'll stick to the

1135

00:45:54,770 --> 00:45:51,570

United States here for an example you

1136

00:45:57,830 --> 00:45:54,780

cannot get elected to office in the

1137

00:45:59,600 --> 00:45:57,840

United States without making a faith

1138

00:46:01,580 --> 00:45:59,610

statement and if we're talking about a

1139

00:46:03,920 --> 00:46:01,590

national election that is a Christian

1140

00:46:05,990 --> 00:46:03,930

faith statement so you can't so you wind

1141

00:46:08,450 --> 00:46:06,000

up with Barack Obama I don't think

1142

00:46:10,640 --> 00:46:08,460

anyone believes is this kind of

1143

00:46:13,130 --> 00:46:10,650

conservative Christian having to make

1144

00:46:14,780 --> 00:46:13,140

these faith statements about Jesus and

1145

00:46:16,580 --> 00:46:14,790

all the rest of this stuff that just I

1146

00:46:18,350 --> 00:46:16,590

can't say I don't know the guys heart

1147

00:46:20,810 --> 00:46:18,360

but I just don't believe for a second is

1148

00:46:23,930 --> 00:46:20,820

true it's like George Bush who was that

1149

00:46:26,330 --> 00:46:23,940

was his that was his leading salvo in

1150

00:46:28,130 --> 00:46:26,340

terms of who he was I mean he doesn't go

1151
00:46:31,250 --> 00:46:28,140
to church anymore people have followed

1152
00:46:33,920 --> 00:46:31,260
it's it's a sham I who's going to point

1153
00:46:35,630 --> 00:46:33,930
that out I think there's a huge problem

1154
00:46:37,580 --> 00:46:35,640
there and the atheists have pointed that

1155
00:46:41,300 --> 00:46:37,590
out I think they've also pointed out

1156
00:46:44,570 --> 00:46:41,310
just the problems with the historical

1157
00:46:47,690 --> 00:46:44,580
account of Christianity it just doesn't

1158
00:46:50,570 --> 00:46:47,700
hold up very well at all Christian

1159
00:46:53,060 --> 00:46:50,580
apologetics is is is a complete failure

1160
00:46:54,800 --> 00:46:53,070
when you talk to the really smart people

1161
00:46:56,690 --> 00:46:54,810
that have pulled it apart and I sent you

1162
00:46:58,760 --> 00:46:56,700
a couple links that we won't get into

1163
00:47:01,160 --> 00:46:58,770

but you know Joseph at well i think is

1164

00:47:03,590 --> 00:47:01,170

done an outstanding job of just kind of

1165

00:47:07,880 --> 00:47:03,600

pointing out the obvious in glaring

1166

00:47:10,010 --> 00:47:07,890

problems i think acharya s DM Murdoch is

1167

00:47:11,990 --> 00:47:10,020

another person I've had on some people

1168

00:47:14,600 --> 00:47:12,000

have challenged some of the bits and

1169

00:47:17,270 --> 00:47:14,610

pieces of her work but the whole of it

1170

00:47:20,810 --> 00:47:17,280

the main pieces remain intact there's

1171

00:47:24,220 --> 00:47:20,820

some huge problems with early Christian

1172

00:47:27,620 --> 00:47:24,230

history in terms of the the way that uh

1173

00:47:30,530 --> 00:47:27,630

apologists spin that into our modern-day

1174

00:47:33,140 --> 00:47:30,540

Christianity who's going to stand up and

1175

00:47:36,590 --> 00:47:33,150

bring that kind of history to the fore

1176

00:47:38,690 --> 00:47:36,600

again i think that the atheists are the

1177

00:47:42,200 --> 00:47:38,700

only people who are really doing that

1178

00:47:44,540 --> 00:47:42,210

and i think it's also you know we talked

1179

00:47:47,720 --> 00:47:44,550

about a little bit about religious

1180

00:47:50,030 --> 00:47:47,730

freedom and i think with that goes with

1181

00:47:52,880 --> 00:47:50,040

the ability or the freedom to be a

1182

00:47:55,130 --> 00:47:52,890

non-believer and again in the united

1183

00:47:56,450 --> 00:47:55,140

states that's a very difficult process

1184

00:47:58,940 --> 00:47:56,460

to people for a lot

1185

00:48:02,480 --> 00:47:58,950

people to go through it's it's a hugely

1186

00:48:04,040 --> 00:48:02,490

challenging process for them to to break

1187

00:48:05,599 --> 00:48:04,050

away from that tradition and come out

1188

00:48:07,940 --> 00:48:05,609

and say you know I'm leaving that behind

1189

00:48:10,730 --> 00:48:07,950

and and I think they can provide

1190

00:48:12,680 --> 00:48:10,740

atheists that is can provide support for

1191

00:48:14,120 --> 00:48:12,690

those people and even if I don't think

1192

00:48:17,720 --> 00:48:14,130

that's ultimately where people need to

1193

00:48:20,270 --> 00:48:17,730

wind up i do want to support that people

1194

00:48:22,250 --> 00:48:20,280

need to have that freedom to break away

1195

00:48:24,770 --> 00:48:22,260

from their religious traditions and he

1196

00:48:26,870 --> 00:48:24,780

thought that ya know I i can see that i

1197

00:48:30,230 --> 00:48:26,880

think this is partly a kind of cultural

1198

00:48:31,339 --> 00:48:30,240

issue isn't it that you know we touch at

1199

00:48:32,870 --> 00:48:31,349

the beginning about how American

1200

00:48:34,430 --> 00:48:32,880

Christianity is in some ways quite

1201

00:48:36,710 --> 00:48:34,440

different from British Christianity and

1202

00:48:39,710 --> 00:48:36,720

and so and you know we don't have a

1203

00:48:42,650 --> 00:48:39,720

problem about you know a prime minister

1204

00:48:43,520 --> 00:48:42,660

has to say they're a christian but we do

1205

00:48:46,099 --> 00:48:43,530

have a proper i guess with the

1206

00:48:47,570 --> 00:48:46,109

established church and so need some

1207

00:48:49,849 --> 00:48:47,580

atheist groups of champions

1208

00:48:51,260 --> 00:48:49,859

disestablishment and i'm personally i

1209

00:48:53,359 --> 00:48:51,270

think they you know if the church

1210

00:48:54,829 --> 00:48:53,369

disestablished in some way or other they

1211

00:48:57,079 --> 00:48:54,839

the show should be doing yourself a

1212

00:48:59,000 --> 00:48:57,089

favor and it will be free of the past

1213

00:49:01,040 --> 00:48:59,010

and be able to step into a different

1214

00:49:02,630 --> 00:49:01,050

kind of future it's not a

1215

00:49:04,430 --> 00:49:02,640

straightforward question but i think

1216

00:49:05,420 --> 00:49:04,440

that there's something in that so I see

1217

00:49:07,910 --> 00:49:05,430

what you mean about those particular

1218

00:49:10,609 --> 00:49:07,920

issues but i guess the broader issue for

1219

00:49:12,770 --> 00:49:10,619

me and is where is this criticism coming

1220

00:49:16,070 --> 00:49:12,780

from and I think there is a real problem

1221

00:49:17,690 --> 00:49:16,080

in certain atheist groups when they do

1222

00:49:20,510 --> 00:49:17,700

in a way to find themselves by what

1223

00:49:23,150 --> 00:49:20,520

they're against and if you do that all

1224

00:49:26,060 --> 00:49:23,160

the way down and then you become like

1225

00:49:28,520 --> 00:49:26,070

the thing is you solos so true you

1226

00:49:31,310 --> 00:49:28,530

become like your enemy you know and so a

1227

00:49:34,280 --> 00:49:31,320

kind of quick and atheistic humanism

1228

00:49:35,839 --> 00:49:34,290

that is based on something positive

1229

00:49:38,300 --> 00:49:35,849

about human nature that's tired of

1230

00:49:40,130 --> 00:49:38,310

trying to project that alongside you

1231

00:49:42,980 --> 00:49:40,140

know the critique and i think is much

1232

00:49:47,180 --> 00:49:42,990

more attractive to me i agree and of

1233

00:49:51,710 --> 00:49:47,190

course that that's the big problem with

1234

00:49:55,130 --> 00:49:51,720

atheism is they do they cannot in their

1235

00:49:58,820 --> 00:49:55,140

Creed acknowledge any real human

1236

00:50:01,250 --> 00:49:58,830

qualities to preserve promote to to love

1237

00:50:03,680 --> 00:50:01,260

to you know they just can't it because

1238

00:50:06,290 --> 00:50:03,690

we're biological robots in a meaningless

1239

00:50:09,800 --> 00:50:06,300

universe by definition a priori

1240

00:50:10,130 --> 00:50:09,810

assumption and it poisons intellectually

1241

00:50:12,799 --> 00:50:10,140

it

1242

00:50:14,509 --> 00:50:12,809

poisons all their arguments well I tell

1243

00:50:15,920 --> 00:50:14,519

you what mark we're running out of time

1244

00:50:18,680 --> 00:50:15,930

in a little bit of time we have left

1245

00:50:20,900 --> 00:50:18,690

tell folks a little bit more about some

1246

00:50:22,579 --> 00:50:20,910

of your work some of your writings and

1247

00:50:24,680 --> 00:50:22,589

particularly what what you're working on

1248

00:50:27,019 --> 00:50:24,690

now what people can expect to see from

1249

00:50:29,180 --> 00:50:27,029

you in the near future yeah well thanks

1250

00:50:32,000 --> 00:50:29,190

for the opportunity so alongside

1251
00:50:34,299 --> 00:50:32,010
psychotherapy which in a way it's very

1252
00:50:36,380 --> 00:50:34,309
important to me because it's like

1253
00:50:38,210 --> 00:50:36,390
engaging with people at the cutting edge

1254
00:50:40,579 --> 00:50:38,220
of life you might say and so there's a

1255
00:50:42,710 --> 00:50:40,589
kind of vitality and that that I think

1256
00:50:44,299 --> 00:50:42,720
is you know very enriching as well as

1257
00:50:48,589 --> 00:50:44,309
very difficult and often quite a

1258
00:50:51,170 --> 00:50:48,599
struggle but our continued doing and the

1259
00:50:52,730 --> 00:50:51,180
writing and the teaching which I do at a

1260
00:50:54,620 --> 00:50:52,740
couple of projects here in London one

1261
00:50:57,380 --> 00:50:54,630
called the school of life and other will

1262
00:50:59,230 --> 00:50:57,390
call the idler Academy carrying on

1263
00:51:02,809 --> 00:50:59,240

talking with Rupert and other people

1264

00:51:05,690 --> 00:51:02,819

trying to in a way I think develop the

1265

00:51:09,109 --> 00:51:05,700

sort of vocabulary and the imaginative

1266

00:51:10,910 --> 00:51:09,119

landscape you might say that hopefully

1267

00:51:12,529 --> 00:51:10,920

is useful not just for us but also for

1268

00:51:14,809 --> 00:51:12,539

other people as they try to explore

1269

00:51:17,720 --> 00:51:14,819

these things and with this kind of sense

1270

00:51:20,329 --> 00:51:17,730

of discernment as well as expansion

1271

00:51:22,430 --> 00:51:20,339

expansion of experience in life and so

1272

00:51:25,130 --> 00:51:22,440

you know I've done this kind of mix of

1273

00:51:26,960 --> 00:51:25,140

writing and reading and but also the

1274

00:51:29,599 --> 00:51:26,970

therapeutic work and the more personal

1275

00:51:31,220 --> 00:51:29,609

work for quite a long time and I find it

1276

00:51:34,069 --> 00:51:31,230

a very rich kind of mix of things

1277

00:51:36,109 --> 00:51:34,079

actually keep things alive for me well

1278

00:51:38,390 --> 00:51:36,119

it really is wonderful work and I do

1279

00:51:39,980 --> 00:51:38,400

hope people check out the podcast that

1280

00:51:41,920 --> 00:51:39,990

you're doing and all your other stuff

1281

00:51:45,799 --> 00:51:41,930

that they can find through your website

1282

00:51:48,620 --> 00:51:45,809

nicely named mark Fernand calm easy to

1283

00:51:50,569 --> 00:51:48,630

find it's been great getting to know you

1284

00:51:52,519 --> 00:51:50,579

mark I hope that in one way or another

1285

00:51:55,009 --> 00:51:52,529

we find a way to continue this dialogue

1286

00:51:57,319 --> 00:51:55,019

because I've really enjoyed it thanks so

1287

00:51:58,579 --> 00:51:57,329

much for joining me on skeptic oh yeah

1288

00:52:00,470 --> 00:51:58,589

well thank you very much and I very much

1289

00:52:03,200 --> 00:52:00,480

appreciate what skeptic oh does too so

1290

00:52:05,120 --> 00:52:03,210

please also keep up the good work thanks

1291

00:52:06,890 --> 00:52:05,130

again to mark Vernon for joining me

1292

00:52:09,109 --> 00:52:06,900

today on skeptic oh I'd offer one

1293

00:52:11,089 --> 00:52:09,119

question to tee up from this interview

1294

00:52:14,720 --> 00:52:11,099

it's the question in the title of the

1295

00:52:17,599 --> 00:52:14,730

show is Christianity worth saving the

1296

00:52:20,329 --> 00:52:17,609

real question I think I'm asking is how

1297

00:52:23,490 --> 00:52:20,339

do we move forward in light of this

1298

00:52:26,250 --> 00:52:23,500

cultural tradition that we have

1299

00:52:28,530 --> 00:52:26,260

I think we need to be super hard on

1300

00:52:32,120 --> 00:52:28,540

Christianity and demand that it delivers

1301

00:52:34,410 --> 00:52:32,130

the goods scientifically historic

1302

00:52:36,630 --> 00:52:34,420

sociologically in terms of really

1303

00:52:39,090 --> 00:52:36,640

dealing with what it's meant to us I

1304

00:52:41,880 --> 00:52:39,100

think we should really hold it to the

1305

00:52:44,250 --> 00:52:41,890

test and when we do that with people who

1306

00:52:47,160 --> 00:52:44,260

are really open and honest and bright

1307

00:52:49,710 --> 00:52:47,170

like Mark Vernon there is a path forward

1308

00:52:52,320 --> 00:52:49,720

but I would suggest that the Christians

1309

00:52:54,960 --> 00:52:52,330

who are not willing to fully deal with

1310

00:52:57,270 --> 00:52:54,970

all that their tradition has meant in

1311

00:53:00,480 --> 00:52:57,280

all the ways that their tradition is

1312

00:53:03,720 --> 00:53:00,490

provably demonstrably out of sync with

1313

00:53:05,070 --> 00:53:03,730

science with history well I think those

1314

00:53:07,590 --> 00:53:05,080

people are just going to be left in the

1315

00:53:09,720 --> 00:53:07,600

dust so let me know what you think of

1316

00:53:14,430 --> 00:53:09,730

course the place to do it is through the

1317

00:53:16,710 --> 00:53:14,440

skeptic Oh website at ske pti k Oh calm

1318

00:53:18,630 --> 00:53:16,720

you can leave a comment there jump over

1319

00:53:20,790 --> 00:53:18,640

to the skeptical form and enter the

1320

00:53:23,490 --> 00:53:20,800

conversation there or connect with me on

1321

00:53:25,200 --> 00:53:23,500

Facebook Twitter send me an email I have

1322

00:53:27,330 --> 00:53:25,210

a number of interesting shows coming up

1323

00:53:29,820 --> 00:53:27,340

including an interesting interview on

1324

00:53:32,130 --> 00:53:29,830

near-death experience science and where

1325

00:53:35,130 --> 00:53:32,140

that may be heading I have an interview

1326

00:53:37,200 --> 00:53:35,140

with a very interesting filmmaker who

1327

00:53:39,780 --> 00:53:37,210

has a new film coming out that I think

1328

00:53:42,480 --> 00:53:39,790

you'll really enjoy on science and

1329

00:53:44,580 --> 00:53:42,490

spirituality and a couple other good

1330

00:53:46,350 --> 00:53:44,590

ones in the hopper as well so that's

1331

00:53:48,810 --> 00:53:46,360

going to do it for this episode of

1332

00:53:50,730 --> 00:53:48,820

skeptic oh I hope you enjoyed it and if

1333

00:53:52,800 --> 00:53:50,740

you did enjoy it I hope you tell your

1334

00:53:55,410 --> 00:53:52,810

friends about it blog about it and

1335

00:53:58,980 --> 00:53:55,420

otherwise spread the word about skeptic