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Foundation

December 13th, 2025 Second Saturday Chat Transcript

- [participant]: Sound gone...
- [participant]: Good Morning, Jake and friends!
- [participant]: Reminder: it saves energy if you turn off your camera
- [participant]: This last song from Les Miserable had me crying in 1993 when we went to war. Again. Again? One day more!
- [participant]: Greetings from Laurens, SC
- [participant]: Hello everyone!
- [participant]: Greetings Jack , wishing you are doing well 🙏
- [participant]: Poem with reference to Saint Lucia in Fractal Shores by Diane Louie
- [participant]: Hello from Milwaukee where we have a beautiful 7 degree morning.
- [participant]: Greetings from the Lakes Region of NH!
- [participant]: Greetings from Tucson Arizona
- [participant]: Greetings from western PA,
- [participant]: [participant]: "You can think of death bitterly or with resignation, as a tragic instruction of your life, and take every possible measure to postpone it. Or, more realistically, you can think of life and an interruption of an eternity of personal nonexistence, and seize it as a brief opportunity to observe and interact with the living, ever surprising world around us."
- [participant]: a great philosophical/theopoetic entreaty can be found in the Underground stations in London, "Mind the Gaps" (between the conditional and the unconditional)
- [participant]: Tribal totemism
- [participant]: Thomas who?
- [participant]: Thomas Aquinas
- [participant]: captions are helpful
- [participant]: how to turn on captions?
- [participant]: click on CC at the bottom of the screen
- [participant]: "more" icon at bottom of screen
- [participant]: Thank you I didn't know they were available.
- [participant]: You don't have to be a hero: Rowan Williams, Tokens of Trust

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- [participant]: How can the institutional church, such as the Episcopal translate the liturgy into this theopoetic understanding?
- [participant]: You shall know the Truth, and the Truth will set you free...
- [participant]: Wow! So much to sit with and ponder!!
- [participant]: Replying to "You shall know the T..." But First it makes you miserable.
- [participant]: I'm composing a question for John Caputo..which is something like...please speak about the attraction of a supernatural theism
- [participant]: Replying to "You shall know the T..." Ha! Isn't that the truth! (Forgive the pun)
- [participant]: Did you say "grace finishes nature" ? Talk more about that
- [participant]: I'm reading "What to Believe? Twelve Brief Lessons in Radical Theology", by John Caputo, c. 2023 and a meditative reading will help unpack all this. The major index references in detail some of the points and people mentioned.
- [participant]: mary O what was the name of the author you mentioned?
- [participant]: We need far more time than we have, WOW.
- [participant]: I can't help but think our individual capacity to conceive of the undefinable is at play here...And is fluid in nature.
- [participant]: Psychedelics and meditating nuns, and "spiritual experiences" that we have experienced. The Varieties of Spiritual Experience: 21st Century Research and Perspectives David B Yaden and Andrew B. Newberg
- [participant]: My understanding is that the Dalai Lama and Thich Nhat Hanh were very much against any mind altering drugs.
- [participant]: Yaden and Newberg report fMRI brain scans of non-drugged Buddhist monks or meditating nuns to show similar brain regions involved. Then others on mushrooms light up similar regions.
- [participant]: Replying to "I'm reading "What to..." Thanks for the great reference. I look forward to having the opportunity to digest such wisdom more slowly.
- [participant]: Matt 25 is a Matthaean construction. Black. It envisions the future for the Matthew community to recognize that the simple, unvalued acts of decency have ultimate effect.
- [participant]: Me too
- [participant]: What do we do with these profound insights? Neither faith or reason provide an accurate map of reality. There is something more. Religion is an act of imagination. It did not

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drop from the sky and God is not a supernatural being sitting on a throne in a sky. What is unconditionally true are possibilities that elicit a poetic response. Focus on "unconditional worth". The gospel stories are neither rational nor superstitious. They are stories that convey meaning. It is comforting to me to know that human nature is good and we have a longing for God, the one in whom we live and move and have our being. Relationship is everything. We are cosmic pilots of hope for the future!

[participant]: Need for safety and protection

[participant]: Support and justification.

[participant]: How does this way of thinking about God (theo-poetics) help us meet the various crises we are facing at this time?

[participant]: Dr. Caputo mentioned a new book coming out this spring. Does anyone know what its focus will be?

[participant]: To deny the transcendent, to deny the mystical, is to deny my own life experience. I'm not tracking with this. Really struggling.

[participant]: Replying to "To deny the transcen..." Can you say more?

[participant]: Replying to "To deny the transcen..." I don't know what else I would say.

[participant]: My head just blew up....again! Thank you, Jack Caputo.

[participant]: Wm James Postscript to his "Varieties": two types of supernaturalism: refined and "crass." For me, "Crass Pride" James weaves in of course his pragmatic views.

[participant]: By cognitive science and bioengineering

[participant]: Very good

[participant]: the "megamodern"

[participant]: sorry: Metamodern

[participant]: A values-based, rather than belief-based, theology diminishes supernaturalism. A mythopoetic hermeneutics is how our ancient spiritual ancestors understood reality. We need to revisit their insights.

[participant]: I think the crisis today is about meaning. Technology is providing a path to meaning and theology is doing likewise but may be using old modalities to do so. It needs to refigure out how to articulate meaning.

[participant]: That is accessible to the new world of our times

[participant]: Thank you more than I can express

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[participant]: Thank you for this!

[participant]: Someone here said their Brain has blown up, I want to say amen to that! Thank you so much, Jack Caputo!

[participant]: Rev. Bret Myers, thank you, I hope that is in our unseeable future

[participant]: Can we get a reference for that closing prayer?

[participant]: Such a precious space

[participant]: The finger that points at the moon....

[participant]: what is the name of the book? Peter Brookes

[participant]: In communicating the "religious" experience we are bound by the words we use because words cannot convey the experience. The words are finite whereas the experience is "the more", the mystical to which I, as the person experiencing "it" am intimately involved. Therefore we must look behind the words.

[participant]: The Varieties of Spiritual Experience: 21st Century Research and Perspectives
David B Yaden and Andrew B. Newberg

[participant]: Replying to "In communicating the..." In addition, we sometimes think we have control over language, but we are also held captive by language through the relationship. Thus, we can look behind it and go so far and then we can go no longer.

[participant]: Replying to "In communicating the..." Yes, words that are evocative..

[participant]: peace and justice book "Strange Rites" Burton

[participant]: Language is certainly important, so I ask what does the liturgical language communicate which I can no longer stand, so 6 years ago when I'd lived 80 years, I stopped worshipping, and seek silence for an hour with nearest Friends Meetings.

[participant]: What does the church offer if not our stories, so more of same to balance Scripture which keeps emphasizing literal human experience. We need to live & write a continuing 21st c. New Testament!

[participant]: Books & Westar & 2nd Saturdays are so doing, for which I'm truly grateful.

[participant]: Thanks you Jack! Great

[participant]: Well done Jack

[participant]: James Alison: Church's 3 essential practices" Don't be afraid, care for the poor, forgive each other, which map well to secular folks who share these values. See Jonathan Rauch Cross Purposes