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Follow-up Q&A: Aaron Renn, Alastair Roberts, & Chris Wiley

June 6, 2020

Alastair Roberts

I join Aaron Renn and Chris Wiley for a follow-up conversation, in which we respond to some of the questions left over from last week's webinar: https://www.youtube.com/watch?v=dKtVzRTQ06M.

Transcript

Hello, this is Aaron Renn. I'm the publisher of the Masculinist Newsletter, and I'm pleased to be joined once again by Alastair Roberts and Chris Wiley. Gents, thanks for being here.

Thank you. Glad to be here. Last week we did a webinar on living life as Christians in kind of the coronavirus age, and we got so many questions that we weren't able to come to, and we decided to reconvene for a Zoom call in order to, you know, try to address some of them.

So hopefully we're going to be able to respond to some of these, and those of you who saw the webinar will enjoy these as well. To refresh your memory, Alastair Roberts is a British theologian. His writings are consolidated at alastairsadversaria.com, and his audio-video material, which is what he does most of these days, at adversariapodcast.com. He's the co-author of the book Echoes of Exodus, and is the author of the forthcoming Theology of the Sexes book Heirs Together.

And Chris Wiley is a Presbyterian minister in Connecticut who writes a lot on reclaiming the household for the 21st century. He does this, and his books are under the name C.R. Wiley, and you can read Man of the House and The Household and the Warp of the Cosmos. And again, I am the publisher of the Masculinist newsletter.

So gentlemen, thank you. We had a great conversation last week, and I got so many questions we couldn't get to them, so I wanted to take some of them, organize them, throw them out there, and maybe just have more of a discussion about them, maybe

even more discussion than we got to have last time as we were, we only had a limited Q&A time. We could do the whole time here.

And the first question I want to throw out there is one that I'm very curious about as well. Alistair, when is your book Heirs Together going to be released? It's going to be a little while yet. It was on shelve for about a year as our swamp with projects, but it's being worked on right now.

So hopefully it will be done before long. Okay, great. So you'd expect it will be several to many months before this thing is available in stores next year.

Okay, great. So thanks for that. Well, I took some of the questions and organized them into themes, and we'll spend a little bit of time on each theme just to make sure we have some diversity.

I don't think we'll get to all the questions even here today because there were so many, and so many good ones, but hopefully we can cover many of the highlights. So the first is we got a number of questions about follow-ups about the masculine virtues, you know, in response probably more to your presentation, Alistair, where you talked about this larger repertoire of virtues. And so one of the questions that came in was, we seem to be assuming the masculine virtues as defined by Jack Donovan in his book, The Way of Men.

Are his masculine virtues a fair place to start as a Christian? And for those of you who don't know Jack Donovan and his book, he is a neo-pagan masculinist who believes that men are really only men when they are part of essentially a warrior tribe, essentially the gang or the band. But his book is pretty well known, and his virtues, he calls them the tactical virtues, are strength, courage, mastery, and honor. And maybe he picked four after the cardinal virtues of prudence, courage, temperance, and justice.

So what would you say to that, Alistair? I would say certainly I am not someone who follows Jack Donovan in his approach more generally. But I think we're talking just about that particular question of masculine virtues. That isn't a bad place to start.

These are virtues that particularly relate to agency, which I think is four-rounded for masculinity. And that can take many different forms. For someone who is a warrior, for instance, those will take a different form from someone who is a scholar, or someone who is a builder, or someone who is a craftsman, or an artist.

These are things that can have different expressions. But in essence, I think those are a very good place to start for thinking about masculine virtue. Yeah.

I did want to mention there is some overlap. They both have courage, and mastery and temperance I think have a lot of overlap in them as concept. His ideas of justice are quite different, I think, than yours and mine.

But that's interesting. Another question I think related to the virtues was, again, to Alistair, it sounded like you wanted to connect prudence to goodness, whereas most people today associate prudence with things like avoiding danger to the point of cowardice, or hedging the truth. What could you say more about the virtue of prudence in relation to goodness? Well, I think one of the places I'd start here is the distinction between the good and the right.

So when we're thinking about the good, we can talk about things like, it's good to be charitable. But the actual question of the right is different. The question of the right concerns what percentage of my wage should I give? To whom should I give it? At what point am I being withholding? At what point am I giving too much and being preyed upon? Those are questions of the right, and they are not immediately settled by the question of the good.

Now, we reflect upon the good and determine what is good in that sense in a more absolute way. It's good to be charitable. It's good to be hospitable.

These sorts of things. But we must also deliberate and consider how to translate that into the force of obligation, which is the realm of the right. And prudence, I think, is very much the virtue that operates within that sort of realm.

It's that which gives force to the good within the realm of practice by moving good to the right. And from the more absolute, general good reality into the practical force of obligation upon our practice. And so prudence, as contrasted to things like cowardice, the point of prudence is to think, okay, we hold certain things to be values, things that are good.

What are some ways in which we can prudentially move from an understanding of that good in the more abstract sense into the very concrete work of practice? Now, at certain points, that requires holding back from judgment and from action in a way that can seem to some to be unmanly. I've heard some say that nuance and things like that are themselves unmanly. Now, if we're people who cannot make decision, who cannot determine on anything, then that is, I believe, unmanly.

But yet, movement from the good to the right is one that made carefully, I think, gives a precision and a force to the good within our practice that gives clarity in specific situations. And so preparedness and these sorts of things, they're not an abandonment of the virtue of courage, for instance. One of the things I find about being prepared is when you actually face crisis, you can be a lot more courageous if you are prepared for that.

And so I don't see it as conflicting with the underlying virtue that people would associate with manliness. Rather, I think it's a careful negotiation of the movement from the understanding of what are the cardinal virtues of manliness, what are the goods that we

want to uphold, into how we enact those in very concrete and difficult and naughty situations. And moving in those sorts of situations, often we'll find it's less a matter of straightforward good or evil and making a moral stand that's characterized purely by courage.

And a lot of it is about wisdom and thinking between right, not between good and evil, but between right and wrong. And those questions of right and wrong can be very complicated in specific situations. And I think that's where prudence comes in.

Yeah, I think you give it a more classical definition of that is prudence is knowing the right course of action in particular circumstances. I do think there's a sense in which the word prudence has shifted a lot. And we tend to think about prudence as protection against harm, making sure that we're not doing anything too rash.

I think it's notable that there are two large insurance companies in the US and UK called the Prudential. This idea of insuring against the downside, making sure we're not too crazy. I think that's the sense of prudence that we use today.

But maybe that's a little bit of a shift, I think, in the meaning over time. I wouldn't hold that as the definition. It's certainly not what I'm operating in terms of.

I should have looked up prudence in the modern contemporary dictionary here just to see what it said. I always like to consult the dictionary definitions of words to see what they say. Here's what I think we can all have some opinions on.

Alastair, you mentioned preparedness in your talk. What do you think is a good Christian response to preparedness? There's a subculture of preppers preparing for the apocalypse. What are your thoughts on the healthy approach to that? First of all, I do think this is an area where we need to be self-controlled.

This is not a matter of panic. I think many people in certain contexts have been driven by fear or panic or a sense of just deep, dark pessimism about the world. Being prepared is not that.

You can think about the Scouts statement, be prepared. That isn't necessarily a statement to pessimism. This process of being readied, of being competent, of being someone who's able to face what comes at you.

That's a different sort of thing from presuming that the worst is going to happen. There's also a sort of culture, as you mentioned, of prepping, which has a sort of, what some have described as a laughing characteristic. There can be a live action role playing.

People want the apocalypse because in the apocalypse, certain virtues of masculinity that can be muted within society can really come to the foreground. That's understandable. I don't think that that's a vicious thing in itself.

But I wouldn't want, if you start putting a lot of weight upon that and that becomes the source of your sense of masculinity, if that becomes an absolute imperative for you, then I think there are problems there. But being prepared does not mean being prepared for every single scenario that could possibly go wrong because we're deep, dark pessimists. Rather, I think it's a reasonable readiness that does not prevent us from throwing ourselves into the actual business of living that is more immediate to us.

We're not hunkering down for the apocalypse. We're actually living our lives while preparing against future eventualities. Yeah, I mean, I find interesting that a lot of the preppers, they always seem to find reasons why they need to use all of the stuff that they bought.

I have rarely found an occasion to actually need stuff. I would say I'm not really in the prepper mode. I did buy 30 pounds of rice when this kind of coronavirus hit and did go stock up on toilet paper, which I feel very positive about.

But I do think there's this element of totally depend upon the marketplace functioning almost in real time for every aspect of our life. And if we find even the slightest interruption of that, we could find ourselves in a difficult situation. I do think I might just think about this.

Reality is if civilization collapsed, the electric grid goes down and doesn't come back and the water goes out, we're all toast after a relatively short period of time. No matter what we are, right, we can't create, we can't replace clothes. We can't create cloth.

We can't, even if we could feed ourselves, right? We're going to run out of metal. I mean, everything's just going to happen. But I do think the fact that people are doing this does indicate an increasing disquiet about the stability of our society that is probably somewhat warranted.

I don't know. What do you think, Chris? Yeah, I think about this a lot, as you know, and my philosophy is it's not that we should stock up on spam because the spam runs out. My philosophy is prepping is doing things that will make your life better, even if nothing goes wrong.

So if, you know, what would that entail? Well, you know, it entails, you know, mastering skills, but I think even more it means knowing people who are helpful in some way that are people that you could rely on in a difficult time. Right now, I've got a friend who lives in Michigan and his house was wiped out in a flood. And it's been a terrible event, obviously, but it's because he has so many, you know, helpful people that he knows that they're going to be able to get through this and rebuild.

He had those friends before the event and there are people that he knows who don't have the kind of preparedness, in other words, the human resources, the network, the

people there to help. And they're in a much worse situation than he is. So I think that if that's our approach, then I think actually preparedness is just really all about building up your, you know, human capital, I guess.

I don't think that's necessarily the best way to put it, but I don't think of people as human resources or capital, but I think that's the spirit in a certain way. You know, I think that when we think about the apocalypse, we tend to think of in terms of like the television show Survivor, that we're all against each other and we're all fighting for some, you know, some limited resource. I saw actually something here recently that was very encouraging.

It was a, we all know the book, you know, William Golding's Lord of the Flies. And so there was actually a reporter who wondered what would boys actually behave like if they actually found themselves in that situation. And he found a situation in the South Pacific where a bunch of boys, I think between the ages of like, I think, like 10 and 15, stole a boat.

They were all Catholic school boys and they stole a boat. And it's just like out of Gilligan's Island, they hit a storm, they ended up on a deserted island and they survived for a year and a half. Not, and when they were all done, you know, when they were rescued, they had no, you know, Lord of the Flies stories.

They'd all work together. My experience of Catholic school boys is rather different. They didn't steal the boat in the first place there, Chris.

What's that? They did steal the boat in the first place, but maybe that Catholic guilt kept them in check. They couldn't confess their mortal sins. There you go.

They have to survive this thing till we can get back for confession here. But what actually, I guess my point is just simply that the human beings tend to rally and work together. And if you have those friends before the crisis, you'll probably work with those people.

You're saying about the usefulness of certain people with your network and then also at the beginning, you're developing of your own skills. And there seems to be something reciprocal about that, that you, as you become someone useful to other people, you'll find more useful people rallying to you. Right.

Yeah, I think that's definitely the case. Yeah, there's this principle you always see in these like, you know, kind of self-improvement. The law of attraction is that, you know, it's sort of like that I write about men's issues.

It's attracted a lot of people with similar interests to me like you guys. I wouldn't have started writing about it if I wouldn't have met you guys. So there is this sort of like a way that you find people.

I kind of want to switch gears and talk a little bit about trust networks. Now, we had a lot of questions about trust networks. One of them was, and I'll just let you know, I'm actually going to get delivery here momentarily.

So I'll let you guys do that while I address this. This is a live Zoom coronavirus world here. It says, I agree with Alistair with regards to the strength of very trust networks, but there is a cost to.

I'm Anglican, attending a Lutheran church, sending my kids to a Catholic school, and I'm working at a Catholic parochial school. The inability to enter fully into any of these institutions does protect us from potential betrayal, but the inability to fully lean on them has brought a cost of divided identities. How do we think about that tension between protecting ourselves from harm, I guess, from others and being all in, in a limited sense with specific people or specific institutions and protecting ourselves sort of in loyalties? Yes, that's a good question, and I can understand from my own experience that struggle and the sort of trade-offs that can be involved there.

I've tried to, as much as possible, to flourish where I'm planted, to dig down into the immediate networks of the people that I'm actually living and working with and worship with them, to be in context where I can walk everywhere that I need to go, these sorts of things. And so I'm trying to develop, first of all, there is a primary network that you can have, a tree, the example of a tree with roots. Not all the roots are of similar strength, and the strength of the tree provided by its roots is not all provided by this vast, diverse root network.

A lot of the root system is a single, key central root, and then you can work out from that with lots of radial roots, and those things can be things that strengthen the bond that you have from the first primary root. And so I think developing a primary context where you really commit yourself to that, but also working out from that and having things to check some of the dangers and limits of that particular context, that's generally been my approach. So I want to consolidate, because that can often be a struggle for me in my context, that I don't have a strong enough primary root, I have lots of other roots.

I want to develop a primary context that I really dig down into, and then I can work out from that as well and have consolidating networks. Maybe this is a good one, I think maybe Chris could take the first cut at. Yes, what can Christians do to repair trust in church where there seems to be a widening cleavage between congregations and seminary slash parachurch organizations slash journals, etc.? Well, I can reflect on it from my particular situation.

I have the good fortune of being in sort of the hinterland of my denomination, which means that no one at my church has any real connection to the center. So most of the people in my church are northerners, and my denomination is, its center of gravity is in the south. And almost all of my people are converts into the Reformed world.

They're coming out of either very liberal churches or no church or the Catholic church or whatever. So for them, their connectedness to some of the things that this writer is concerned about, I think, is very limited. And I guess that's very atypical, particularly if most of the people who are kind of involved in some kind of local church are deeply embedded in a denomination or maybe in some part of the United States that identifies very fully with the denomination that they belong to.

But in terms of developing trust at the local level, what we see in our particular situation is, I think, a lot of trust and a lot of a strong sense of our identity in our particular place. And a lot of long-term work has gone into making that so. And the congregation is fairly diverse in terms of ethnic backgrounds and socioeconomic life.

So that also makes our church somewhat of an anomaly in our denomination, for which those things are not true more broadly. So I don't know if I have a whole lot to say to that particular concern in terms of suspicions about seminaries or denominational leadership or what have you. In fact, in my particular situation, I came into the denomination from the outside.

And when my church called me, they had received 50 people's inquiries about the position. And my church picked me, I think, largely because I wasn't from the denomination. And because I was actually from that community.

I lived in the area before I became the pastor of the church, which is, I think, very atypical. So I'm afraid I'm not very helpful to this particular person in this particular addressing this particular question. I would just say, I don't know where it comes from in terms of trust per se.

But I will say we were actually talking before we hit the record button about the effects of living in a mass media culture and an Internet culture and a social media culture where we live in a world of influencers. And it is a sense that in today's world, people sitting in the pews of the average church have self-selected into particular book authors or particular bloggers, or maybe they're listening to a very big pastor's sermon podcast. And there is this sense in which people who have very, very large profiles can, in fact, almost be used as a trump card over the teachings of the local church.

It's very difficult in our world. If you read like Robert Cialini's book, Influence the Science of Persuasion, which everybody should read, it's a must read. He's the leading cognitive psychologist on this.

He talks about the factors of persuasion. One of the key ones is social proof. We like things that other people like.

And the fact that these people are popular really raises their status as influential. Authority is another one of those ones. And the local pastor certainly has authority, but

someone who's on TV or who is writing op-eds in the New York Times carries tremendous authority in a mass media age.

You can think about James Davidson Hunter's talk about how elite networks at the center really drive culture, which drives it. I do think there's this sense, I've heard so many pastors say, you know, I don't pay attention to what they say over at the Gospel Coalition. I'm just teaching my church.

But I think there's this old, you know, apocryphal Trotsky quote, I think. You may not be interested in a war, but war is interested in you. And this idea that I will just ignore everything that's going on out there in the world and live my own life, I think, is a challenge.

And so I'm going to read one more question because I think my delivery people just pulled up the front. I think I hear some brakes on a truck. But do you see ways in which more formally recognizing authority and submission frameworks within a community would actually help foster truth building, despite our larger culture constantly promoting individualism and diminishing ideas of legitimate authority in our culture at seeming every turn? Well, I think I'll proffer a thought and then hand it over to you, Alistair.

I think that when it comes to the work of a pastor, longevity is a very significant thing when it comes to authority. Because as you've been involved with people over a long period of time, you've seen them in various situations in their lives and at different phases of life. That, I think, has a way of significantly undergirding anything you have to say to that person.

I think the acids of the question authority kind of ethos that we live in are not easy to overcome just by getting a title or being employed by an important institution. Those things can help. But I think the biggest challenge is the challenge that Aaron just noted.

And that is that when you live in a sort of a star struck world where everybody is following popular people or people who have big followings, what do they say about... I can't remember. It's basically the person is famous because he's famous. You know, the idea there's really no substance here at all.

Maybe it was Paris Hilton. She's just famous because she's famous, you know. And, you know, people really are attracted to that.

I completely give that point to Aaron. You have any thoughts, Alistair? I think it can be helpful to maybe pick apart some of the things that we're referring to when we talk about authority and submission. There are many ways in which authority can function in a more organic way within a society.

The way that we honor our elders, those who have an example to present to us. And there may be no formal office that they are exercising. But yet we grant them or we

recognize that they have an authority that we should acknowledge and honor.

There are other situations where people have a purely formal authority. They're put in a position and they're empowered by the position. But they're not filling the position.

They're not bringing to their position any weight of their own. Rather, they see the position purely as a structure that empowers them. And I fear that many of our institutions function that way now.

We have these abstract systems that are vested with authority and they have all these different... You can pull the levers from that position. But the people who occupy those can often seem weak and vulnerable. And when you challenge them directly, they will hide behind the powers of the institution.

And hide behind the privileges of their authority position. Whereas there are other people who have a more organic authority that is then recognized by an institution or by some title or office. And within the local church, I think that can best be seen when there is some sort of continuity between the organic structures of authority which operate within the congregation.

And then the more formal ordained recognized offices. So I've often thought about the ways that the structures of church government are built on the foundation of very organic structures between the generations. You have elders.

And so there is an age difference which is a basis for church office which is a formalization of some of the force that is integral to age. And the way that our elders are those that we look to for counsel, for wisdom, for the pattern of life that they have presented to us. And these things, again, are ways that authority is filled out.

So you're not just submitting to authority as such. You're recognizing the force that authority properly has. Because true authority has gravity to it.

It can be seen in someone who has a track record of wisdom. And a track record that's seen in, as Christ constantly emphasizes, people's fruit. See what people produce around them.

What type of community surrounds them. What's their family like? What are their friendships like? Are they people who have a life that shows that they've exercised wisdom along the way? Do they have a track record of good judgment? Do they have maturity in their character and other virtues that you admire? If you want to learn a musical instrument, you look to a person who's a virtuoso. And you're not just working on some abstract authority as such.

There's something about them that represents that rightful authority as a teacher. Because they themselves have learned. They have demonstrated their aptitude.

And then they're the person that you would look to to teach you. And one of the things that this brings to mind, your thoughts, Alistair, is early on, one of my mentors taught me in ministry that there are two flow charts in any organization. The one that's on the wall and then the real one.

And often the real one doesn't correspond at all to titles or whatever. So over the years, in terms of my pastoral ministry, I've tried to find out what that real flow chart is. And work with it rather than see it as a threat.

So one of the things I do when I go into a church is I think, who's the patriarch here? Who's the matriarch? Who are the people who've been around a long time? So I can tell you, except I won't, I can tell you the patriarchs and matriarchs of my church, and they don't necessarily correspond to offices or anything. They're just people who have a lot of influence. And I try to work with those folks.

I try to make sure that I check in with them, that I talk with them on a fairly regular basis. Not because I'm afraid of them or anything, but just because I know that they will amplify my influence or dampen it. And if I can work with them, my influence will be amplified.

Anyway, just a thought. I also think- We didn't have to go too crazy long on that question. I also think when we talk about authority and submission, we often see these things as opposed to each other.

There's one pole that has the power and the other pole that just submits. But I think the more that we look at society, there is the bringing together of those two poles is what allows for effective collaborative action. And so if you just have one pole insisting upon its authority and another pole that does not feel the rightfulness of that authority and does not feel that that authority is doing anything for their good or committed to their well-being, nothing is going to happen that's good.

On the other hand, if you have a reverse of that situation, again, it's ineffectual. So I think the bringing together of authority and submission is a collaborative effort. I mean, the example that we often look to are these political examples where it's very much backed with force.

But we can think about authority and submission in terms of an orchestra and a conductor, where something beautiful that can be done together is made possible because of authority and submission, not as opposed things, but as collaborative adventures. Yeah, I'll do one more on this and then we'll move on to the next topic. And the question here is, how do you build trust networks and self-sufficiency in an urban environment, particularly one with a non-neighborly culture and where the equivalent of the mayor is a long way from one connection away? I think this is probably somewhat of a response to your location there in Connecticut.

I spend a lot of time in urban environments and studying urban policy is really kind of my thing. And I do think there's a there's sort of a. I think self-sufficiency and trust networks are a little bit antithetical in terms of that. I don't know that self-sufficiency is really a goal per se, but I do think in urban environments, and I'll hit this later as well.

Another question that we get to it is you have to be comfortable and have a personality type in a profile of everything about your life that is more comfortable with autonomy. That's just the nature of those environments. The big global cities like New York and London or Boston are very hostile to kind of healthy forms of local community in many ways.

Due to extremely high churn, due to the cultures of these places where because of the high churn, people quickly learn not to over invest in relationships. Many cities have a culture of transactional relationships, you know, and it's that. So I do think that these are more challenging environments to develop these trust networks.

On the other hand, you have the proximity to information flows in these cities that you don't have when you're in the hinterland. So you actually have when you are at the center, you are connected to more nodes in the network. And so not everybody has to be physically present in that city for you to connect with them.

It's actually easier to connect with people in many respects when you're in the in a community in the center. You have to think of it in terms of networks in terms of versus proximity, necessarily geographic proximity. And I would say you if you want to build like more personal relationships, you maybe need to narrow your world to, you know, substance of that.

Even in a place like New York, people live in their neighborhood. They don't go more than four or five blocks from their house most of the time. And you're living in a multifamily building.

Do you know the people on your floor? Right. Have you gotten to know anything about your neighbors? Can you invest in a church community? And so I do think it's possible to build relationships in these places, but you certainly have to be much more comfortable dealing with rapid change and unstable environments and such in order to really thrive in those places. And of course, I'm saying this, you know, to you.

Yeah, this goes to essentially, I think, you know, people who are more of the demographic profile of us on the call in certain immigrant communities in the city. They actually have extraordinarily strong trust networks within that community. They're able to essentially build a city within a city.

So if you fit into one of those demographic categories where there's a very strong community there, it might also, the big city might be a very good place for you versus

the hinterlands, where you won't have as many access to networks. But that's, any other thoughts on that? Yeah, I think, you know, I lived in Boston for a decade and was involved in urban work or ministry and church planting and so forth. And so I concur with everything you said, Erin.

I also think that, you know, there's a kind of layering. So there are still people I know back in Boston that I know will, you know, you know, be happy to hear from me and I've been away for over 20 years and I can call up and go out to dinner when I'm in town or whatever. But one of the reasons that's so is because I was involved with some particular networks, you know, professional networks that are even sort of interest networks that were a bit unusual.

And like, you know, I saw you, Erin, at an event sponsored by the American Conservative. And so when I went in that room, I actually saw, and I'm not even from New York, I actually saw like five people I knew. It was one of those things where, you know, here we are in Manhattan, you know, and, you know, in the shadow of the Chrysler building, and I'm seeing people I haven't seen for a few, you know, years and sort of like, how you doing? So there are these networks that can be very strong, because in a place like New York, you have a sufficient, you have sort of like critical mass.

So like the network that I tap into when I'm in New York is the sort of the intellectual conservative Christian network, which is, you know, very tight. People know each other. And I think that's true in a lot of places like that.

Yeah, New York, you can just wait there and every anybody you want to meet with will eventually come to New York, they will come to you for some reason, and then you can meet with them. Whereas if I want to meet with someone here in Indianapolis, and they're not from here, I'm probably going to have to go to them. Realistically, for me to have the kind of networks that I want to have, I probably have to spend a lot more time on planes.

Because that's just the nature, people don't just pass through here the way that they pass through these global hubs. And that's what I mean about being at the center of the networks. I've thought in the past about the concept of, given the example of trees, where you putting down roots in a particular place and trying to broaden your network.

But then there are also birds that take refuge in the trees. And it seems to me, if you're in a city, there are certain contexts where there are trees, there are people who have been embedded in that community for a long time. And they can exercise a disproportionate influence compared to people elsewhere, simply because there are so many birds taking refuge in their contexts.

And those people will fly to all these different other contexts within the nation, and even internationally. That is a particular type of rootedness, but it's a rootedness that has

great potential if it's practiced thoughtfully. I'd be interested to hear more of your thoughts, Aaron, on the way that we can take lessons from minority communities and other specific religious communities within urban context.

I remember you writing on this in the Masculine List on occasions, and for instance, thinking about the weirdness, so called, of these communities, and how maybe we could take some cues from that. I definitely think of that in terms of the, you know, the Hasidic Jews who were very distinctive outfits. And it's like if you want, you see them walking around Manhattan and the black hats and the side curls and like, you have to have a certain amount of confidence in who you are to walk around Midtown Manhattan, you know, dressed like that.

Now there's always a certain element of urban peacocking that, you know, that goes on, you know, and, you know, when I used to walk around in my seersucker suit, you know, I get a lot of comments, that's what people do. But, you know, being confident or having a sense of identity that allows you to go against the norm, I think is very important. It's certainly not, I don't think everything can be replicated from these places, but I think there's elements of them, you know, I think of these, you know, I think there's a lot that Christians can learn from the Jews, from the Mormons, from Muslims in terms of community and how they structure it and what they do.

I want to just again switch to another topic here. And there's a number of questions. And this will kind of be a bridge between Trustworks and the household is how do I get started? And I think a lot of people here, Chris, heard you kind of talk about your more mature household economy and your rootedness there for a long period of time.

But there's a lot of people like, okay, how do I get started? What's step one? And so the first question was basically the problem is they have no idea where to start. Who do I trust? And why should I trust that guy? So like, if you're trying to build a trust network, are you starting with what's like step one someone can take? Well, I give this advice a lot, but it's very rarely taken up. And it's, you need to, there are a couple things.

One is, you need to acquire productive property. Now that can be a business, you know, that could be, you know, real estate, that could be intellectual property. But when you have productive property, getting back to this law of attraction, you know, to manage it, you're going to need help.

Oftentimes professional help. People who have themselves maybe productive property in the case of say, perhaps an accountant who has an accounting firm, you enter into a kind of Aristotelian utilitarian friendship. Now that can actually be where you start, doesn't have to be where you end.

And these things can grow, you can develop. But when you have this kind of excuse to know people and get to know people, you're doing two things at once. You're actually,

you know, managing your own affairs, hopefully well, but you're also engaged with the larger world and developing a network.

The other thing is, I think that you need to invest in a place where you already have some network. And we live in a world that, you know, thinks about opportunity costs, you know, first, you know, if I stay here, I'll miss out on that. I tell people, you know, of the New England states, Connecticut's my least favorite.

If I had a choice to live anywhere in New England, this would not have been it. It's got a lot of charm. It's, you know, it's sort of you discover it, you know, as you look for it.

And probably that sounds a little crazy, because some people have inserted in terms of my, you know, social media network know, they know right across the street from me, there's a house that was built in 1757. And I live in an environment where, you know, there's a lot of history and, and, and there, but I'd rather live in Vermont, frankly, or Rhode Island, in terms of the beauty and in terms of some certain things about those those states that I really like. But the longer I'm here, the more I'm sort of bound up with the place, the higher the cost for the opportunity cost becomes.

So, you know, if I'm offered something in some other part of the world, I have to think about, well, what's that going to cost you? It's going to cost me a lot to leave this place. So, that kind of rootedness, you know, has an upside and a downside if your goal in life is to see the world, to go, you know, you know, and have lots of different jobs in lots of different places. But anyway, I hope that helps.

Those are the two things you got to get something going. It doesn't have to be a business, maybe it's some kind of human service or some kind of mission or something that gets you out of the house and into the community and helps you build connections with people. And then find where you already have those networks or that network and build on that, not feel like you have to start from scratch someplace on the other side of the world.

Yeah, I think that, you know, again, we're in the process of transitioning from a high trust society to the, I don't know if I would say it's a low trust society, but a much lower trust society. And therefore, we can't say, you know, why should I trust this guy? You know, it used to just be, well, because I trust people because people are basically trustworthy. And it's very, very hard, I think, for us to, to, to, to set our minds there.

And I think in a lower trust world, trust is downstream of other things. It's not the first thing you do. It's not why should I trust this guy.

Trust is an outcome. And one of the things you do is like, okay, is there someone from your church, not a virtual person out there, someone you know, physically in your community, that you are investing in that relationship, that you're getting together

socially, maybe. Maybe go out and watch the game at the bar, like once a week, you know, see the Patriots, as we're talking about.

New England here, although the Indianapolis people won't let me sit there. But, or, and then you move on to that. And maybe you collaborate in some undertaking, hey, let's go do X together.

And over time, trust becomes a product of I know this person. And I have a history with them. And I know how they respond to different circumstances.

And I've met his family. And it's more an organic product of something more than a something that we try to bestow on a stranger and say, do I know, can I trust this guy? And many times we have to, we have to answer that. But I think that's almost a little bit jumping to the end, you know, more than, more than the beginning.

So you have to start getting to know people and build personal relationships with people in the real world. You know, I agree. just with so called quality time, where it's merely a matter of leisure, and something that's drawn back from actually depending upon each other.

When you have to rest actual weight upon people, and really trust them, because things rest upon that, then real relationships develop at a far greater and fuller rate out of that. I agree. Another question.

This was not really a question. It was a suggestion. Get out of debt.

This will give you the margin to absorb shocks, capitalize on opportunities and help others to get out of debt work on the discipline of simplicity. How do you guys feel about debt? How should we view this suggestion or the thought that like, step one, get out of debt? Well, I think I've got two sides of my life. I do believe in making sure that my consumer debt is, is, you know, zero, you know, you just kind of get it over, you know, pay off your credit cards every month, that kind of thing.

I think that's great. And I think saving is great. When people ask me, you know, how did I get to where I am in terms of my real estate stuff? Well, a lot of it was I was timing was great.

I was very fortunate. But I used a lot of leverage, frankly, I got into a particular kind of debt. And it was a it was a debt that I went into with my eyes wide open.

And I used to, you know, secure assets that I have was pretty confident of the conditions continued the way they were. And if trends were going the way they were that those would appreciate and that's what happened for me. So, you know, if I were to say there's no good use for debt or no way that that can be a useful thing, I would be untrue to my own experience.

You know, but that's my take. What I like talk about, you know, just kind of from there kind of transition into more about discussion about households and communities. And another question for you, Chris, how does productive property translate to online businesses, like websites, mobile apps, etc? Well, I've been thinking about that lot and been trying it.

You know, it's a it's something that has its own kind of logic. There are certain people who are much better at it than I am. But I think it I think that so long as, you know, property law and intellectual property law works the way it does, and residuals work the way they do that.

It's a it's a worthwhile thing to get into. And I'm trying to get into that more. That's really, I think, probably as much as I can say on that there's there is a downside in the sense that because it's intellectual property.

It doesn't provide the quick access that some people with small children can wish they had. So like when you have like a farm, you know, soon as the kid can walk the kid can go out and collect eggs. But in this sort of thing.

You'd really can't expect, you know, much, you know, of a way and you know much contribution in from your kids until they're of a certain age. So like, you know, last week, my oldest son helped us out with our, our, our, our webinar. And he does that for a living.

And so I'm actually at a stage of life where I'm working with my adult kids now in different ways and And this particular thing intellectual property. My oldest son is working with me on on a weekly basis, even though he lives in Nashville and I live here in Connecticut. So I, those are some things that happen or work for me.

The challenge of collaborative endeavor, I imagine, is one of the great differences between a lot of the online intellectual work and the concrete work that you'd find in a local Context. And I often wonder what shape that should take. It's not always clear.

A lot of my work is done in a very individual way, but It's possible, I think, to pursue group endeavors to work with other people to form a stronger base for your individual work, but by its very nature intellectual work can be Very solitary in the current environment, unless you're part of a larger institution like a university or something along those lines, which I think we should be working towards. At the moment, I think we're seeing some of the impact of, first of all, corrupt institutions, compromised institutions, where they cannot serve their fundamental purpose. And so we do need collaborative undertakings.

The internet can be a sort of scaffolding for that, but you can't live in scaffolding. I think you need something beyond the internet if you're going to be truly effective in the sort of community we need at this time. I guess my last thought Before we move on, and I'll

make it brief, is that it's good to have a kind of a balance in your life between the hands on and sort of the intellectual So like my second son is a steelworker and a blacksmith and he just lives five miles away and he and I work on things together that are very different than the stuff that he, you know, I and his older brother work on.

So I think it's good to have both things. Yeah. The one thing I would say on that is Physical businesses of certain types, like a real estate business that you have, Chris, give you skin in the game in local community and rootedness in a way that intellectual or virtual businesses do not.

I can always pack up and head for the hills and my work would be less affected than your work. And so I think The skin in the game principle, you have skin in the game in your local community, maybe in a way that I don't. And I think there is something about that.

And, you know, it helps show I think why a risk, you know, kind of feudal elites were more stable than sort of Modern business elites, because the modern business elites became unrooted from their community in a way that someone who's wealth and position was bound up with a particular territory. Was not Question here. I believe in going in with a local community.

But would you would probably agree that I'm not all local communities are equal. My family is still young enough that we could possibly move to more fertile soil, if need be, how would you evaluate the quality of local communities. Well, I think that there's a big difference between say inner city Detroit and where I am, you know, so if we're thinking about it in terms of economics.

You know, there are certain places that are really kind of like sand traps, you know, you try it. You try to climb and you just keep finding yourself losing ground. I think You know, there are places in the country that are kind of like that.

And I think it really requires a heroic person to a real heroism to stay with a place like that. And I think some people should, but I guess the thing I would encourage a person to do is to not undervalue the things that they already possess maybe do a good accounting of You know what, like I said, with regard to, you know, the network I have here I kind of I I came into it in a sense because my wife's family has been in this community for three generations. And when I was leaving the denomination that I was a part of when I you know I pastor to church on Cape Cod and a different nomination and I knew I was leaving that denomination.

I started to buy real estate in this area. With the with the with the conviction that you know my wife and I and our kids would move to this area so that they they could enjoy the network that was so strong here. So maybe that's part of it.

So those are some thoughts. Yeah, it's interesting you mentioned Detroit. I was talking

with a young guy there who talked about how Detroit was a place that just so many idealistic young Christians came there with the idea of doing mission and basically they all left very quickly.

And it's the people who are actually from that community. It was their community. That were the most committed to it.

And so I think there's something there's something that this this idea that this is the place I'm actually from versus the place that I'm just choosing to go and I would have to say like a huge consideration has to be where your extended family lives. Where are you from a community that you are from where you have roots in the soil is Really, I think, above all, that's like number one criteria. Like one reason we are here is my wife and I are both from Indiana and our families are here and You know, this is home in a way that no other place would be.

And if we stayed in New York love New York, you know, in New York, we have a zero zero family networks there. And that's the basis, I think, of A lot of support. So you have to think about, you know, where are you actually from right as a as a consideration.

I guess this is a related question are self selected religious communities eg drears Benedict option for devotion to a physical community as in Wendell Berry, a key to growing community and maintaining stronger families in the face of eroding trust and formal institutions. You want to start with that Alistair And I think many of these things again will depend to some extent upon your specific context berries work, I think, has its natural soil in a more Rural environment and maybe villages, things like that. If you're thinking about the sort of Benedict option.

You'll find different contexts where that that might work and challenges and other ways and I've Always appreciated something of the traditional way that the church has negotiated space. The church has been something that has created space within the UK, historically. So church formed networks of grimmage the church orders the nation in terms of diocese and then parishes and so it's the carving out of land in terms of Areas, then the church orders the land in terms of landmarks.

So you have steeples where Everywhere you go, you can see towers or steeples of churches that mark out particular territories, then it drives itself down into a particular location. So you have a church and you surround your church with a graveyard. Now car park a graveyard.

It's a sign that you belong to this place. You've got skin in the game. You're going to stay there for generations.

People are going to die. Their descendants are going to die for several generations and you're still going to be there and that sort of process takes a long time. Within the UK.

It's a different sort of thing than from the US because the US simply the vast tracts of land that you have The fact that much the US was developed in the age of the automobile. It's a different sort of place within the UK, though, I think that the church can do an awful lot With the structures of spatiality that has established over the course of its history, more than anything else, the church has created British geography. And if you look around the history.

It's this vast palimpsest, this Piece of manuscript, as it were, that's been written on and certain things have been rubbed out or faded. But if you look beneath the surface, you'll see the structure that the church created And I think that's an example or an inspiration to take in our own time to think about what are some ways that we can lay down landmarks. That we can establish something similar to the graveyards around a church, the way that we can establish a sanctuary, a sort of place that people come into and find a different sort of spatiality in the heart of In the middle of a city where things are all mixed together.

So I worked for a while in Durham Cathedral. And that's a perfect example, very mid middle of the city. You can see it anywhere you go within the city, you can turn the horizon.

And there's the cathedral there. It's a building that's been around since the 11th century and within it, you can see how it's developed over a long period of time. It's a building that is an externalization of the heart and the values of the community.

It's a building that is a site of pilgrimage for Bede and Cuthbert and all these other aspects of what makes that place that place is Without the cathedral Durham would not be Durham. Now we don't have, I mean to build something like that takes 1000 years For that effect to happen, but I think we should be thinking in terms of those sorts of creations when the world is so lacking in space and a sense of real place. I think a Christian imagination has a lot to offer.

And that's one of the things that for me speaks to a more Benedict option approach, perhaps, I mean, Durham Cathedral was a Benedictine monastery. Well, go ahead, Chris. Yeah, the situation here in New England is has some of that.

I mean, we're our history is not nearly as long, but relative to the United States experience experience United States were like ancient Like I was, I told somebody the day down at the town hall here in Tolland. The list of the word that begins with the French and Indian War, and there was a lot of there were a lot of guys from the town who died in that war. And in fact, there's more.

I think there's more guys who from our town more men from our town who died in like the revolution and then died in World War One. So, you know, and and some of the, you know, the space has was shaped with those convictions in mind. You go to any New

England town and at the center of the town is the Congregational Church right on the green.

Now, you know, it's awfully hard to do that, you know, in some parts of the country. Because the land has already been carved up and so forth. But it does, it does have a way of shaping your outlook, but also here in New England, we have Really the sort of the seed.

This was the seedbed for a lot of the problems that we have with rootlessness to date, you know, with the transcendentalists and all this stuff. And we have a lot of utopian we have the ruins of the Benedict option all around. I can take you.

I can take you to failed utopian experiments, you know, within 20 miles of my house, you know, where people have tried to do exactly this very thing, you know, you know, obviously, you know, you got the shakers, but you've got lots of other stuff. And these things lived, you know, they existed for decades, in some cases over 100 years, but they're dead today. So I think that kind of working with the structures of our society like you suggest Alistair really it's a really important thing.

And those of us who live in a place. It has the good fortune of having been shaped By the Christian, you know, sort of a Christian approach to spaces, you know, we we benefit greatly. And even though some of those historic churches are really loony tunes.

Now, the folks who come out of those churches who are looking for something, you know, That has roots as history are are really fertile they provide fertile ground for for biblically informed and theologically sound Christian practice. I know my church half my church has fled, you know, the United Church of Christ. They're at our church because we actually teach the things that their church used to teach 100 years ago.

Okay, well, you know, I would say this is I think what Alistair pointed out, the United States is, you know, maybe the original in the Xerox machine of all of the bad trends. Of kind of maturity, because we were founded as essentially a liberal society and America was founded by people who made decision to leave their actual community and come and try to create something else. And this idea, we just run away from our problems, I think, is one thing to it.

The second is this idea of this kind of liberationist notion that we do not have to conform to any essentially unchosen inherited identities and I think about that in terms of You know, I'll pick my church community. Well, and where there was an established church, you didn't pick your church community, you were born into a church community, you were born into a town, you were born into it. One reason that you had essentially trust in those is that we're all stuck in this place together.

We're not getting out. There's no getting out of here. Right, we're all in this arc, and we

have to figure out how to live with each other.

Well, now, when somebody could just disappear at any time. It's crazy. So I was, you know, essentially born in rural southern Indiana.

I can choose a community to live in. Right now I don't live in that community. I live in Indianapolis, but this idea that I can just choose to leave my community and I'm going to go somewhere else and think that I'm going to create like a real community there When the entire founding of that community is the fact that I left my actual community.

And I think we have to re- It's essentially impossible in modernity, but I think we have to wrestle with the idea that essentially organic community has been destroyed, you know, other than perhaps the family is the only remnant of it. And if, you know, I have to think of my own life. Do I live in a place where I was born and raised, where most of my family was? Secondly, right, I think it is certainly in Protestant world, you're leaving the church that you, your, your religious inheritance is very common as well.

Protestantism in the United States has been, you know, stratified on essentially socio-economic and racial levels. So it's like I was raised, I was born into Catholic peasant stock on both sides of my family. And then my mom left the Catholic Church when I was probably like four or five and I was raised in essentially a rural Pentecostal fundamentalist church.

When I was older, like I kind of walked away from that religious inheritance. I'm neither Catholic nor essentially, you know, a, you know, a fundamentalist. I'm in this reform church.

Why am I in the Presbyterian world? Probably because socio-economically I fit into Presbyterianism. Like, let's just be honest. Right.

We have to just be honest with ourselves on that. And what you see, and a friend of mine here is very good at urban stuff, made this point. If you look at the people move from all over the state of Indiana into Indianapolis, they kind of leave their home, but then the people who are born and raised here, the next generation, they all leave.

His kids, he moved here from Northwest Indiana and his kids have left. Why did they leave? Because they have no family here. There's no local, there's nothing that roots them here.

So if you choose to leave your actual community and say, I'm going to establish a new community somewhere else, your kids are probably going to leave it because it has no roots. It's shallow. The only family they have there is you.

There's no extended family around. And in fact, it's more and more common today for grandparents to sort of parents to move to where their kids are when the grandparents

are born rather than vice versa. And so I do think we have to reckon with, are we willing to accept the things we were born into, or does it have to be an intentional, an intentional, totally intentional community? I think we're kind of deluding ourselves that we're going to produce anything that lasts.

This idea to create a new utopia, you know, it's not going to happen. I think that's reality. If the founding of that is I'm going to leave this other thing that's not working out and go to try to create something new.

I think a wrinkle to this that I just like to introduce is the, you know, higher education. So my son and my daughter-in-law come from somewhat similar situations. You know, my daughter-in-law is from Houston and her family is rooted in Houston.

I mean, they own businesses. They get several generations there. My son's family rooted here in Connecticut.

They intentionally chose Nashville. So they could be halfway between. It also made sense in another sense because my son is involved in the music world.

But, and we do have family in Nashville. But this whole thing is exacerbated, I guess, is what I'm getting at, by, you know, these larger institutions that sort of mix things up all the time, like colleges. Well, traditionally, too, you know, some societies were sort of patrilocal or natrilocal, like where do people go to live in America? So there's like, you know, these sort of things were not totally like known.

And I do think there is, there is an element in which societies with no migration, with no change become stagnant, and that you need a dynamic principle as well as a rootedness principle. I don't think those need to be the same in every community. Large urban areas tend to need much more dynamism and less rootedness.

But I think we've lost, we certainly have lost the balance, I think, between that, you know, in a sense, and it's challenging. Well, I think we're getting close. Well, okay, you finish up.

And then what I was going to say is we can like each pick like something that was on the question list that we wanted to talk about but didn't get to. Go ahead and finish this off. It seems to me that we have great differences within our societies.

A college educated person generally moved around to a number of different cities in their lifetime. But within the UK, the majority of people lived in a town where they were born. This is not a society where people move around, although college educated people are moving everywhere.

And so I think there's a class difference that can often, we can be blind to because we are primarily from that college educated class. And the result is that there is a breach

between classes that otherwise, in the past, we had a small college educated population, they'd return to their hometown, and they'd be serving the people that they came from. Whereas now they'll go to big cities, they'll go to other countries.

And there's a breach between the classes and I think deep tensions that have resulted from that. The other thing is, these sorts of dynamics change our concepts of absolutely fundamental realities. So things like the family.

When you think about sonship as a concept within scripture, sonship is not referring to the kid on the father's knee. It's referring to the adult son who's working with his father. And to be the image of the father is to be someone who can act as the representative of the father, who can stand in the father's shoes in many respects, and represent him out to the world, work alongside him, inherit the connection between the son and the father who prepares a wedding for his son.

This is a son entering into the full scope of life. And the child is not seen as actually being a son yet. He's working towards that.

The adoption of sons is something that refers to entering into your majority. You're no longer in that date of childhood under the guardians. You're like a slave in that stage.

But then when you grow to your maturity, it becomes a very different thing. And that changes the way that we think about our Christianity. If we think of ourselves as sons and daughters of God, primarily as infants.

We're not thinking about it as taking agency and responsibility and working in God's name in the world. We're thinking about more therapeutic, relational dynamic that really leaves us without a place and a role and a purpose within the world. And that more generally is something that has been a devastating loss, that intergenerational dynamic that is rooted in common undertakings that root you in a particular place.

I think traditionally, pastoral families have functioned on the old model. So I've explained this to people. When I candidated a church, and I've done this a few times, the second question after, you know, do you agree with Westminster standards or something like that? The second question is, tell us about your wife.

Now, if you did that, you know, if that was the question in any other job interview, there'd be a lawsuit. You know, there'd be a sense that some, you know, boundary had been breached or some private realm had been violated. But what's understood in traditional conservative Protestant, you know, parsonages is that this is a team effort.

And then the third question is, tell us about your kids. So the idea is that everyone in the household is employed by the church. If I were to go to a church and say, you know what, you're hiring me, not my wife and my kids.

In fact, my wife and kids aren't even going to come. You know, they've got their own lives. I'm, you know, you pay me, I'm here.

That'd be the end of the conversation. Even though in every other facet of the lives of these elders or this pulpit committee, they would never assume that it would be okay to talk about any of the things that it's okay to talk about with the pastor when it comes to, you know, candidating for church or a job interview. But that was the way our ancestors approached everything in the past.

So, you know, that the Smiths, the Smiths were named for the father's profession or his trade as a Smith, the baker is the same sort of thing. It was understood that this was a family effort. Everything was a family effort.

Everybody was all in. There was actually a question here that feminists, in fact, let me read it here. This will be my last thing.

So the question was Umbridge is being taken by compassionate feminist theology that the closure of churches during the pandemic is being called a retreat to the home. And then it goes on to say, I'm a big fan of the home and extended household productive community at home. What is the proper relationship between the house as church and church as church and so forth.

But this is the question of how to, how does the household relate to the larger world. And I'm actually reading right now a marvelous treatment of Aristotle's polis in the household in his polis and for You know, for Aristotle and Aristotle was the closest thing we have in the in the classical world to an empirical, you know, Think, you know, person is drawing on, you know, employing the empirical method. He's, he's observing.

He's seeing what's going on around him and he's thinking about it. So he's not like making up stuff like Plato. He's not saying this is my ideal state.

He's saying, this is the way things are done in these different places and let's evaluate which is the best way to do things. And the household in the classical, you know, city state was fully integrated citizens were formed in households. Now, we don't think about things in that way in terms of our households and the civic life that we find ourselves participating in, but I think we ought to at least think about our households in the church in that way so that You know, we think about everybody's family in relationship to the larger community as being, you know, You know, you could say like every household is a miniature house of God, or, you know, that kind of thing.

So anyway, some thoughts. I'm a son of pastor and I would not be doing anything that I'm doing, were it not for my dad and my mom, who were very much an example of a productive household. So my dad started one man publishing business, which was designed to support his missionary work and the missionary work of others.

And my mom was very much at the heart of when we were growing up, when I was growing up, it was in the Republic of Ireland and she was ministering to traveling people within the community, doing all their washing and things like that and getting to know people, teach them how to read, all these sorts of things. And our house was always a place of hospitality. So I remember at one point having about 15 Irish travelers camping out on our dining room floor, trying to escape from a vendetta with another clan.

Now we had many things like that. We had drug addicts, we had battered women, we had children needing help, all these people coming through our house over many years. And it was very much a family effort and it would not work, were it not every single one of us being involved and committed to a common goal.

The fact that I grew up learning from my dad, surrounded by his library, doing his business with him, it has been an integral part of our relationship. And now I've moved back to within 15 minutes walk of my parents and I see them most days at the moment. I'm able to do all their shopping and things like that for them.

And it's been just, I mean, this last week, attending my parents' church and my church, but it's a Reformed Baptist church. I'm not Reformed Baptist by conviction, but I'm committed to the church because it's where I flourished and grew up. And on Sunday last, I preached in the morning, my dad preached in the evening.

And that sort of commitment to a community has meant a very big deal for me. And if I were just going to the community I had the greatest ideological commitment to or whatever, I'd miss so much of what I do have here. All right.

Well, I think we probably, you know, we could go on. I think we only answered about two questions. We probably go on for another two hours.

I never get tired of chatting with you guys. But we probably need to wrap it up here. Does anybody, you know, I don't have anything further to say.

Do you guys have any concluding thoughts from anyone? All right. Well, Chris, Alistair, thank you very much and look forward to collaborating with you more in the future. Sounds great.

Bye bye. Bye bye.