

# Jung in the World | The Power of Ritual: Simple Practices that Restore the Psyche with Casper ter Kuile

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## Transcript

### Patricia Martin:

[0:01] Hello, this is Patricia Martin, and I'm your host for Jung in the World. Our postmodern tech-driven society has left too many of us feeling isolated and frazzled. Previous structures for building community and finding meaning no longer support us. Joining us today to talk about how we can recover our sense of the sacred is the author of the book, Power of Ritual, Casper ter Kuile. Casper ter Kuile reveals a hopeful new message. We might not be as religious, but that doesn't mean we are any less spiritual. Casper Turquille is a Harvard Divinity School fellow and co-host, of the popular Harry Potter and the Sacred text podcast that explores how we nourish our souls by transforming common everyday practices into sacred rituals that heal our crisis of isolation and struggle for purpose. It's a message that we need now more than ever for our spiritual and emotional well-being. In the post-pandemic age, ter Kuile is the co-founder of Sacred Design Lab and, former director of On Being Impact Lab. Currently, Casper is leading a new startup, The Nearness.com.

[1:26] An online venue for people eager to explore big questions with other like-hearted, people to build community and belonging. Welcome to Jung in the World, Casper ter Kuile.

### Casper ter Kuile:

[1:40] Thanks for having me. Great to be with you.

### Patricia Martin:

[1:42] Oh, it was such a pleasure to read your book, The Power of Ritual, mainly because it has so much to say about how we can take sacred opportunity into our own hands.

ts, into our own selves, into our own families and communities.

And I have to believe that a book like this really is a book that has a mission in the world.

And I'm curious to know how that mission revealed itself to you.

**Casper ter Kuile:**

[2:24] Well, what a question. I grew up in a non-religious family.

[2:30] And I think the older I get, the more I realize how unlikely my upbringing was because we were not religious, but there was a lot of ritual and a lot of really close community in my life growing up.

My mother ran a bed and breakfast in our home and ran a cycling campaign and was one of those women who ran the village unofficially, you know, the unofficial map.

And it just meant that there were always people around, which drove me crazy as a teenager. I didn't want these people in our house.

But it just set, I guess, as standard in my operating system, if you will, the sense that we belong together.

And so my mission with this book, as so much of my work, is to help people connect, to connect more deeply with themselves, with one another, the world that we live in, and a sense of transcendence, whatever language we use for that.

And so that's really what I care about and what I hope the book helps people realize is possible.

Because I think so much of ritual and certainly religious light often seems either irrelevant, very distant and difficult, or cruel and unnecessary.

I really wanted people to rediscover the rituals that are already latent in their lives and that when we pay attention to them, how much they can help us feel more connected to one another.

**Patricia Martin:**

[3:55] So I'm curious to know how you actually looked at ritual to write about it in terms of okay what are the what are the ingredients of a ritual?

I mean that sounds it sounds over simplified I understand that but I am curious to know if I, have the power to create what is sacred, it feels like a responsibility, and I feel like I kind of want to get it right.

**Casper ter Kuile:**

[4:28] Yeah, no, it sure does. I was really interested in those practices that helped us connect, and so I spent a lot of time looking at how traditional practices perhaps have morphed and changed into the context that we live in now.

It's an extraordinary moment if you look at the history of religious life in the United States.

For the first time, more than half the country is not a member of a congregation.

[4:55] So even though people might still say, I'm spiritual, or I believe in a higher power, whatever language it is, what is actually happening in terms of what people practice, it's way down.

Attendance is down, belonging is down. So, these traditional anchors of our ritual life are ebbing away.

What I was really interested in is less, how can I create a ritual ex nihilo from nothing?

Because often that ends up being pretty empty.

It feels kind of thin and it doesn't have a lot of richness to it because we're creating something new.

Instead, what I was interested in is, how can we adapt and compost, as my friend Jen Bailey puts it?

Traditional rituals that maybe lived within a religious context, how might they live outside of it?

Where can we see the echoes of those traditional practices out in the secular world?

And when my colleague and I started looking at that in a mapping exercise at Harvard Divinity School, we found these fascinating examples from fitness communities, to creative groups, to grief groups, all sorts of places that were ostensibly secular.

But when you looked closely, there were very, very sacred rituals happening there.

[6:14] And then to answer your question directly, some of those patterns within those rituals that we saw over and over again were threefold.

The first was that people brought an intention to the ritual, so there was a desire for this ritual to do something, that it might transport us in some way, that there was a moral emotion intention, like generosity or forgiveness or joy that lived in the ritual. So intention.

The second one was about paying attention while people practice the ritual.

So this is traditionally why you might see stained glass or beautiful music or incense, right?

These all very embodied things, things that bring us back to the present moment.

So intention, attention.

And then finally, repetition, coming back to the same practice over and over again, And whether it's every day, a seasonal cycle like a new moon, or on an annual basis.

But some sense that this is a practice that one returns to over time.

And so intention, attention, repetition really became a shorthand for me to think about a way of noticing these practices, these spiritual practices or these rituals out in the world.

**Patricia Martin:**

[7:25] You know, it's so interesting that you say this thing about not starting from nothing.

Right. I think that's a dull negative, but you know, starting from some basis of some sort.

And I had this, I was reading your book during the month that my son's wedding plans were culminating.

And he and his wife are from two completely different traditions, Christians, Judaism, and Catholicism.

And they were having a very secular service.

And I as a mother was feeling some desire to, you know, bring something sacred to the table.

And all I had with was my toast.

And so I was really racking my brain and everything. And I was even rehearsing these, you know, I would write these things out and then I would try it, and I found myself chickening out.

You know, I'm not afraid to fail in public, but it's smart so little, and I- Especially at a wedding day, that's high stakes.

**Casper ter Kuile:**

[8:33] That's high stakes.

**Patricia Martin:**

[8:35] It was high stakes. And so what would you say to someone like me in that situation where we're really setting out with great intention, we're really trying to craft something meaningful, what would you say to encourage us to do it?

**Casper ter Kuile:**

[8:56] Well, the first feeling I noticed is just enormous empathy because I think so many of us are in exactly that situation where we're caught between, you know, especially when it's not your own wedding, when we're caught between a context where, you know, people have intentionally left behind a particular way of doing things.

And in this case, it sounded like, and I don't know that was a question of leaving behind these two traditions specifically, or whether it was the difficulty of navigating two different traditions in one service, which is also tricky.

But for one reason or another, people stepped away from the way it has always been done, at least the sense that we perceive the way that it's always been done.

But on the other hand, a dissatisfaction with the kind of purely secular framework that a state city hall kind of wedding certificate it would offer us, and we're looking for a way to access that deeper mystery.

[9:54] So the first thing I want to say is, I get it. It's really, really hard, and especially

when you're conscious that it's something that's important to you, but how do you invite everyone into that particular experience when there is so much difference within the group that's gathered? It's really hard.

And I think the statistics at this point are more than 40% of Americans getting married don't use a clergy person to officiate the wedding.

So even in the way in which wedding services are being constructed, more and more it's being done by friends or family members who have great love for the couple getting married, but maybe not a lot of skill in creating, a service and then holding the space in which they can invite people to go into debt.

And so I noticed there's a lot more laughter than there are tears at this point in wedding ceremonies.

A lot of people go to funny, which is charming and warm and lovely and you feel together, but it kind of stays in the shallows, right?

It doesn't bring us to the full depth of what this commitment is all about in its beauty and in its pain.

When I got married, my aunt came up to me in the receiving line, and she'd just been caring for my uncle for about 10 years who had Parkinson's.

And she said, if you knew what you had just committed to, you would never have done it.

[11:19] You know, to receive that on your wedding day is quite something.

But I knew what she meant, or at least I didn't know, but I knew it, I would know.

You know what I mean? And I think hopefully a wedding is a moment where you can speak that kind of truth. And so, what I would say is that, first of all, I understand, and it's really hard.

And yet, it's also necessary, because I think what we're in danger of is that we're living in the midst of this meaning crisis, right?

And I think you see the impacts of that in terms of people's loneliness, in terms of addiction, in terms of suicide, even.

The fact that we no longer have ways of navigating our own experience, especially of suffering, thing. That makes sense within a greater whole.

And it's not that we want to naively assent to...

You know, fairy tale stories and certainly not religious fairy tale stories, but at the same time, if we don't have moments where we can tell each other the truth about the beauty and the horror of life, we don't know how to navigate it.

And so, I guess I would say it's important.

It's important that we take those invitations and do the best we can, knowing that it'll be imperfect, but nonetheless finding the courage to do it.

### **Patricia Martin:**

[12:41] You know, you remind me of a quote from Carl Jung about meaning, actually.

He said, Neurosis is suffering that has not yet found its meaning.

**Casper ter Kuile:**

[12:56] Oh, that gives me chills. Yes.

**Patricia Martin:**

[12:59] And so I think about these rituals and how, you know, sometimes our lives have been made up of milestones that we experience in a faith that we're brought up in. So you know, a couple gets married in the church, a couple has a child and there's some...

Welcome to the world ritual for the child.

Child grows up, there are usually a few milestones there, usually a rite of passage at around 13 that is consecrated by the faith.

But then there's all the stuff in between life that are those moments when we are not sure what to do.

We are in the between space, between one identity and another, one sense of self and another.

Have you any experience with observing rituals or participating in them yourself that address this in-between stage before we've reached meaning?

Because we haven't gotten to the meaning and we just have to hold our space until it arrives.

**Casper ter Kuile:**

[14:19] Oh gosh, what a great question. My mind goes to a couple of places, and I don't know if this is a comprehensive answer, but maybe it's a beginning of some pattern spotting.

I do think there's a deep suspicion amongst people who are outside of religion for any uniform answer.

And so one of the things that I'm definitely noticing is the mixing of different different sources of wisdom.

And that might be practices like, I think a lot of mindfulness and meditation practices more generally are about how do I navigate my own anxiety or my own suffering in one way or another.

So I think people are reaching for practices that help them in the meantime.

And as my colleague Sue Phillips always says, it is a meantime.

[15:11] I think one of them is those practices. is. I think another place that people go are a, um, sort of transformation acceleration experience. What I mean there is everything from the classic of my millennial generation is the Burning Man, but also things like men's retreats. The Mankind Project I think is a great example.

You're seeing more and more men's work, women's circles, new moon rituals that don't

t necessarily equate to a particular life stage, but that give a venue in which to bring whatever question it is.

I've been unfaithful to my partner. I've lost my job.

[15:54] My health is state. Something is changing and there isn't a go-to ritual or, a way of making meaning with my community, if I even have a stable community.

I think people are going to these kind of experiences or the Hoffman process, these kind of transformation experiences, to put that experience into a place so that they can make meaning from it.

[16:21] I think one of the shortcomings is that whatever happens in that place, it's a transient community.

It's always a group of people. Maybe it's 20, maybe it's 200, maybe it's 200,000, but it's a transient community that won't hold you as you return, so there's still a lot that's left on the individual.

And this is why I care so much about thinking about what is the relational and the kind of spiritual infrastructure of the future.

If it's no longer a congregation, let's say, that's affiliated with a particular denomination – you know, the standard religious infrastructure that we've had over the last few hundred years for the majority – what are the structures in which we'll accompany one another over time that we can make that meaning with for years to come?

**Patricia Martin:**

[17:10] And well, you're experimenting with that right now in [thenearness.com](http://thenearness.com), right? And you know, I am, so I have spent the last decade really analyzing and researching the digital culture.

So I, you know, I am very curious about what you're bringing to this, Casper, because you mentioned earlier about, you know, leaning into the mystery and there's something in that for us.

Carl Jung would talk about the numinous and that all liminal places where we, stop being in one state and start being in a new state of being that that juncture is typically numinous.

And so, which is very, I mean, it's an ethereal word, it's very hard to pin down, but I'm curious how you're attempting that online.

**Casper ter Kuile:**

[18:19] Well, it's fascinating to see, and COVID of course was a massive accelerator for not just our project but so many others.

Some have really tried to lean into experiencing that numinous sense, whether it's through music or shared practice.

I think what we've done is to really focus on cultivating a set of relationships and a rhythm of time in which to pay attention to that question.

I don't want to say that people are having experiences of great transcendence on Zoom every week. I don't think that would be fair.

But what they are doing is gathering in a group of five or six people, week in, week out, usually for eight weeks.

What we invite people to do, as well as centering themselves, lighting a candle, there's a moment of checking in before we start.

Then there is an exercise, and that changes from week to week, which might sometimes be a storytelling practice where people share a particular experience and sometimes that is experiences of the numinous, whatever language people can find to make sense of that.

Sometimes it's a sort of analytical practice where we're looking at what are the values that are most important in my life and where do I embody them and where do I fall short?

Or it might be a reflection exercise on a piece of text or a piece of music or an embodiment practice. We're essentially trying to give people as many roads into these meaningful conversations as possible.

[19:48] Sometimes it's a visualization. There's all sorts of different ways of doing it.

What I'm thrilled about is that it helps people, I think, integrate the experiences that they're having in their life right now.

Sometimes that's dramatic, going through a divorce or a new diagnosis or something.

And sometimes it's the sort of hinterlands, I'll say, you know, a lot of people have talked about something over the last few years has shifted.

And my old assumptions about the world no longer hold true, or the old assumptions about who I am no longer hold true, I want to find a group of people who are kind-hearted.

[20:26] People are going to show up who I can trust, who are dedicated, and are going to put into this like I am as much as they can, and to get together and try and make sense of it all.

That's what's happening in the nearness, and those groups are happening online.

I'm excited about the small group modality because it feels like the right kind of size of group of people that you can really make a commitment with and stick to it, so more than 90%, of people who sign up for The Meninist make it through all eight weeks, which for an online peer-facilitated experience is extraordinary.

I would like to think it's because they love us, you know, hosting the experience.

No, they love each other, right? Over time, that intimacy and sense of friendship and camaraderie means you realize, oh, I'm not just showing up for me, I'm showing up for the rest of my group. they're depending on me as much as I depend on them.



So to me, that's a really, really beautiful, it's one model, I think, of what the future might hold.

**Patricia Martin:**

[21:23] Well, I can also probably imagine that people, if they're sticking with it, and they have developed a friend group, a cohort, it's a bit of a pilgrimage, isn't it?

**Casper ter Kuile:**

[21:34] I love that model, yes.

**Patricia Martin:**

[21:36] In a very old school way, yes.

**Casper ter Kuile:**

[21:38] Totally, totally. Yeah, and I love that idea of the *communitas* that forms on the pilgrimage, right?

That some of the boundaries that keep us separate in our everyday life, in this kind of in-

between experience, that liminal space, new types of relationships can form, which you might not have expected.

Because a lot of people will say, I would never have chosen to sit next to these five people, but I'm so glad that you matched me with them because they were exactly the people I should have met, you know?

So it breaks down some of those barriers in a way that a pilgrimage does too, I think.

**Patricia Martin:**

[22:11] Very good. I'm curious about this phrase you have in the book, moral emotions

.  
Can we unpack that?

**Casper ter Kuile:**

[22:21] Yeah. Well, this comes, I should say, from Dacca Keldner, who wrote the foreword and who is a wonderful scholar at UC Berkeley.

He talks about the way in which rituals and these practices, like we talked about, center moral emotions like generosity, like forgiveness, like hope.

It is a discipline to cultivate those moral emotions. And in religious traditions, you see that show up in all sorts of ways.

In Judaism, there's a whole school of practice where there's 13 particular of these moral emotions.

They don't use that language exactly, and you meditate on one for each week and you seek to exercise in a way.

In the Christian context, you might think of it as formation, that you're cultivating these gifts in your life.

I think rituals sometimes can be misused.

It's been interesting to hear over the last few years the kind of friendliness of ritual and the way in which corporations will use that language.

I mean, there's even, I believe, a makeup brand that's called Rituals.

[23:29] They kind of center the ritual activity on that particular product rather than on the moral emotion.

And so, I think one of the things I'm passionate about is how do we ensure that the rituals that we're practicing and that these practices, that they shape us, and so that we're aware, of the narratives that they hold and the way in which they're forming us.

Because I think if we're not careful, we end up being formed into the image of something we might not want to become.

And so that's why it's so important that we have that intentionality and that moral emotion that lives at the heart of the ritual.

So for example, maybe to make it kind of concrete, we end each nearness conversation with a very short blessing.

It's an invitation to take three breaths of gratitude, one for the time that we have together, one for our bodies that can take this breath, and one for the transcendent moments that we've shared in our time together today that remind us of the bigger thing that we're all part of.

So it's just a way of centering, through a very simple breathing practice, what it is that we're here to do together.

**Patricia Martin:**

[24:38] You know it's interesting I was thinking about as we talked about the moral emotions, I had a conversation recently with a relative who is living in a major market and is still, practicing his faith and formed a men's group about 10 years ago and continues to run it and it has been overwhelmed.

It used to be 25 guys and it is now cresting 200.

**Casper ter Kuile:**

[25:13] Holy moly, wow.

**Patricia Martin:**

[25:14] And I asked him, right, I asked him what he thought it was about and the only thing he could figure out is when, you know, you join, you're asked to fill out a little form and, you know, what other religious practice do you hold, like, you don't have to be of that faith, it's nice, but they've opened their arms, and the preponderance of these men are coming from fundamentalist faith groups.

And then when asked why they were attracted to this, and this happens to be a Catholic church.

They were drawn to the sacred and to the symbols and to the rituals.

And I just thought it's so interesting. You would, it's a- CBT Counterintuitive in a way

MG Totally counterintuitive, but it speaks almost to the question I think you were raising earlier about a makeup brand taking on rituals that will invite people to see themselves as transformed through the product.

[26:36] That I think people are looking for something they can trust that is true or that is at least tried and true.

Do you see what I mean?

### **Casper ter Kuile:**

[26:52] A hundred percent. And I think also that won't shy away from the difficulties of life.

And I think this is part of, you know, we're in the midst of this epic move away, you know, the exvangelical trend, right?

People who've maybe grown up in the evangelical church or more fundamentalist traditions who are stepping away and going through this phase of deconstruction.

And often, what initiated that was either an experience of, I don't fit the mold, there's something with me that does not make sense, or someone I love, maybe they're gay, maybe they have an abortion, whatever it is, that the world is more complex than this simple theology makes space for.

And so I think traditions that can hold that complexity without condemnation and that have space for embodied practices and beauty, especially if there's that long tail of tradition. I think that's very attractive.

One of the case studies we looked at some time ago, which still continues, although with a different leadership team now, was Nadia Boltz Weber's community in Denver, the House of All Saints and Sinners.

It has a very, very progressive theology, but its liturgy was deeply traditional, very, very old-school Lutheran, but very participative in its leadership.

So, you have trans people showing up, helping to lead this 17th-century.

[28:20] Liturgy, things that go back hundreds and hundreds of years, in its language even, just really striking.

I think it's because it gives a sense of the magical authenticity word.

So much of what people are looking for is a place where they can feel authentic, but also that a tradition feels authentic. And I think this comes back to what we were talking about before.

If you try and create something out of nothing, it just lacks that sense of depth and

d and true authenticity which you mentioned.

So that makes a lot of sense to me and I'm so glad that that men's group is growing. That's wonderful.

**Patricia Martin:**

[28:58] I think it's also maybe a reaction.

I'm really, you know, I have done zero study on this phenomenon, but I do begin to wonder if we are burning out on cruelty.

**Casper ter Kuile:**

[29:10] CBT Oh, I hope so.

**Patricia Martin:**

[29:11] MG That the online world, you know, it's, I think there is a sense of fatigue. And I think there's also a sense that People are beginning to see that what is going to be important in the 21st century for at least the next decade is how human can you be, right?

Because we're facing the specter of artificial intelligence and the question is, you know, what's our role? And certainly, at the base is, what kind of human being are you?

**Casper ter Kuile:**

[29:52] MG Yeah. I often kind of joke that one of the jobs that religion will need to help us with is to know what it means to be human.

Because in an age where we cannot tell the difference, perhaps whether it's a bot or a human that we're interacting with, not just in text, but soon in voice and perhaps even beyond.

How do we know that we have value? We're not going to be as smart or as fast or as cheap or whatever it is.

Where does our value come from? I think that's why I'm passionate about using language like the word soul, because even though it's a very difficult-to-pin-down, notion, it gives, us a way into talking about the inherent worth and value and dignity of human life.

I think will be more and more difficult to differentiate. Yeah, I think you're exactly right.

**Patricia Martin:**

[30:47] Well, you talk also about the cost of isolation in the society.

And I think you were working on this book during the epidemic, right? The COVID-19.

**Casper ter Kuile:**

[30:58] It came out actually in the first three months of COVID. So the trends that I was pointing to already were very, very embedded before COVID, in purple, but obviously just made them even more prevalent. But yes, the phenomena of working from home, of later marriage, of fewer people having children, we're just spending more and more time by ourselves. The sociologists describe that as social isolation, but on top of that is the quality of our relational connection, which they describe as loneliness. So there's the structural ways in which we spend time by ourselves, but then there's also our experience of the relationships that we do have, which I really do think social media has impacted. And that sense of loneliness on top of the social isolation is really shaping how people experience their life. And I think the biggest challenge of that is that rather than driving us towards connection, as you would think, it actually heightens our threat perception and we become even more defensive and more likely to isolate. And so, structures that help people connect, I think, become more and more important because we can't just rely on individuals to, you know, pick up the phone or knock on a neighbor's door because the more we're alone, the more we feel threatened by other people.

**Patricia Martin:**

[32:16] So, I'm thinking about this in terms of moments when we all traditionally gather and, you look toward the holidays. Those are times when there are long-standing rituals and we all seem to partake in them in, you know, pretty similar ways, right? There are markers for those. But as people listen to you now, if you could give them some clues or some thoughts about moving through the holidays and approaching them with the intention to strengthen the bonds of the people who have gathered and to nourish people, not just their appetites but their souls. What would you say?

**Casper ter Kuile:**

[33:09] Oh, I love this question so much. I truly think parties will save the world.

**Patricia Martin:**

[33:14] I really do.

**Casper ter Kuile:**

[33:16] So, if you're listening to this and you're thinking, oh, maybe I should post something, please do. Please do. And the things I would turn to, as you say, not just to focus on our appetites, which so

much conversation around the old days is about the recipes and the food, and I would say that's really secondary.

Food is to get people on the door, but what really matters is the experience you have together once you're in person.

A couple of things that you might consider. One is just structuring a conversation with a slight invitation.

I created a little project with a friend a few years ago that we called the Thanksgiving Project where we just wrote down 20 questions and cut them into scraps of paper and we put one little scrap of paper on each dinner plate.

It just gave people a question to ask the table or a question to answer themselves.

It might be something as simple as, what is a new skill that you would like to learn?

Who's someone that you're really grateful for over the last three months?

If you were to start life all over again, what career would you choose?

Just questions that are open-

ended and generative and might help people who already know each other quite well, get to know each other in a different way, in a deeper way.

So a very simple kind of structuring question practice like that.

Or, and this is something I love to do every year around Christmastime, my husband and I host a Black Tie Christmas Carol Sing-Along Spectacular.

[34:44] And so all our friends come over in black tie and we sing Christmas carols in four-part harmony.

And it's silly and it's fun, but what it does, and I think singing, like other practices, it allows you to connect with each other in a way, even without conversation, because you're breathing at the same time.

You're sharing this experience of creating beauty and hilarity together.

So whether it's a games night, whether it's a music night, whether it's a movie and discussion night, don't just get stuck uptight.

Add that layer of social design or spiritual design onto the food, and you'll be surprised how much it means to people.

It will really sit with them for weeks to come.

My hosting rules are very simple. Make sure the toilet is clean, and there's a candle in the bathroom, and that you've got some glasses ready.

Then everything else is fine. The house doesn't need to be clean, you don't need to work without anything else, but bringing people together I really think is like a life-saving mission.

### **Patricia Martin:**

[35:57] So I have to ask you, just as we wrap up, your go-to ritual, the thing, this is the desert island ritual, Casper to Kyle, where it doesn't matter, nobody's looking, right?

You're at the end of times, but you're still doing the ritual.

**Casper ter Kuile:**

[36:21] You know, one that I've really relied on over the years is I wake up in the morning, you know, and as I'm getting dressed and going to the bathroom, putting on moisturizer, there's a moment where I look in the mirror.

And as I'm putting the moisturizer on my face, I'll say to myself, life is full of joy and suffering. And today will be no different.

And I find it such a helpful balancing ritual, that it reminds me that there will be things today that are beautiful and joyful and make life worth living, and then there's going to be moments of pain and suffering and humiliation and whatever else life throws my way.

It just reminds me of that enduring wisdom that those two things are both real and ever-present.

So that's one that I have depended on as the years pass.

And on the rare day that something seems to be going just perfectly, I've genuinely had this happen where I look back at the end of the day, I was like, huh, today it was just great. Nothing bad happened. And I stubbed my toe.

I was like, there it is.

**Patricia Martin:**

[37:29] There you go. Just to make you whole.

**Casper ter Kuile:**

[37:34] Exactly, exactly.

**Patricia Martin:**

[37:37] Oh, Casper, it has been delightful to sit down and talk with you.

**Casper ter Kuile:**

[37:44] Thank you for having me. And I'm so touched by your invitation and just really appreciated this conversation. Thank you.