

CHRIST REVEALED

Episode 8

Transcript

Gretchen Jensen: I can't believe we're already at episode number eight. We just have one more to go, it's just gone way too fast and it's been so, so good.

But, you know what? Coming up today we have a fabulous interview with Dr. Gabriel Barkay. And also he's going to take us on a tour of the Church of the Holy Sepulchre and we have that interview with Kim Dorr-Tilley.

You mentioned that the church tour was very emotional and moving for you. Tell us about that.

Patrick Gentempo: Yeah, the church tour is just startling because there's so many holy places within that church and you feel it the moment you walk in. Dr. Gabriel Barkay, or as we know him, Gabby, is brilliant, and you can tell the intensity of his intelligence as he's explaining things to you.

He's also somewhat famous because he discovered the Silver Scrolls, which pre-date the Dead Sea Scrolls by 400 years. So, he's a guy that's got a lot of experience in biblical archeology. He's also very learned about the history and the evidence surrounding Jesus. So, he's a perfect person to be taking you on this tour.

So, after we finish that roof top interview, we take a walk to the Church of the Holy Sepulchre, and you walk in and there's the Stone of the Anointing and you know you're in this holy place. You can see the intensity of how people are experiencing this place.

So, I can not wait for you to experience it with us. It's an amazing journey.

Patrick Gentempo: Gabby, thank you so much for spending some time today. We're very much looking forward to this day. You're going to take us on a little tour. And we are in this incredible location up here in the top of the Mamilla Hotel, which is, you know, the roof deck. And we see a lot of site seers. So before we start rolling the cameras you're pointing out varying buildings and giving me the different histories behind them.

So, this is a town rich with history. Not only ancient history but even more recent history.

Dr. Gabriel Barkay: It was located on the same spot and settled by humans for the last 6,000 years at least.

Patrick Gentempo: Wow.

Dr. Gabriel Barkay: And it had a very intensive history and still has. So, never a dull moment in Jerusalem.

Patrick Gentempo: Understatement for sure.

So, what is your background? What got you involved in archeology and the work that you do?

Dr. Gabriel Barkay: I was born in a place in time that nobody should be born in. That means I'm a product of Central Europe, second World War. I was born on the day that my mother had to enter the ghetto and actually my being alive is a miracle. I owe my life to the Russian dictator, Joseph Stalin. Many others owe him their death. I owe him my life.

So, in January of 1945 he entered the ghetto of Budapest in Hungary and so I'm alive. My parents and myself, we got here in Jerusalem in 1950. And I'm a Jerusalemite since then and enjoys every minute of it.

Since my childhood in Jerusalem I was wandering around and collecting all kinds of artifacts. And I was curious to find out to whom did they belong, what is the significance of these finds? I picked up some coins, some pottery and other artifacts and that drew me to archeology from childhood.

So, I am in this business of archeology in Jerusalem for over 50 years. And my first dig in Jerusalem took place in 1964 just after I finished my military service. Since then I'm fascinated by what this city has to offer.

Patrick Gentempo: Yeah, and right now you're involved in a very interesting project, which is looking at ... I guess you take, let's call them lay people or non-archeologists and take them through the process of sifting through dirt but this dirt happens to come from the Temple Mount.

Dr. Gabriel Barkay: Listen, the Temple Mount is the soul, heart and spirit of the Jewish people. It is the only holy place for Jews. All synagogues, even in the states, are directed towards the temple man. The temple man is the place which was first created by the Almighty, the rest of the world created around it. That is the place of the binding of Issac. That is the place of the altar built by King David, who purchased the place from the last pre-Israelite ruler. That's the place of the First Temple. That's the Second Temple's location even after the destruction of the Second Temple the importance of the place did not diminish.

Three times a day Jews are praying for the restoration of the Temple Mount and the Temple of Jerusalem. So, one has also to remember that the Temple Mount is referred to more than 20 times in the New Testament. It was one of the focal points of the activities of Jesus in Jerusalem. He was presented as an infant upon the Temple Mount. He turned upside down the tables of the money changers in the Temple Mount and there are many other references to the Temple Mount.

So, it is one of the most important, historical and religious sites in the city. In addition, as a result of that, it is also the most important archeological site in this country. And very interestingly. Jerusalem is one of the most excavated places upon earth. We have continuous excavations in Jerusalem by archeologists for the last 150 years.

On the other end the Temple Mount, the most important place is a black hole in the archeology of Jerusalem. There were never ever any archeological excavations taking place upon the Temple Mount. It was never touched by the spade of an archeologists, not even a single [inaudible 00:07:53] was published from the Temple Mount.

So, in this ... In light of this fact I'm very proud that we could do something that comes close, as close as possible to the archeology and the excavation upon the Temple Mount.

In 1999, a terrible crime happened, an illicit excavation with bulldozers took place upon the Temple Mount, which was motivated by political developments stemming in Washington D.C. and the Islamic Trust of the Temple Mount dug an enormous pit in the place where even a tooth brush would be too large a tool to carry out excavations. They did it with bulldozers.

Patrick Gentempo: It's probably worth giving you a little bit of the more recent political history is that the Temple Mount was under control of Jordan since 1947, 48. And in the Six Day War in 1967, Israel was able to recapture it and had control of it. But, that one part of the old city, you had the Temple Mount there that was given back to Jordan. Is that correct?

Dr. Gabriel Barkay: No, no, no, no. Jordan had control upon the Temple Mount as part of their conquest of certain parts of Palestine and British Palestine that they conquered as a result of the Israel's War of [inaudible 00:09:39] in 1948.

Patrick Gentempo: Mm-hmm (affirmative).

Dr. Gabriel Barkay: In 1967, Jerusalem was reunified and it comes under Israeli control because of the capitol of the State of Israel. But, the Temple Mount, in addition to its importance for Jews and Christians is the third and its holiness for Islam. It is believed to be the final destination of the miraculous night journey of Prophet Muhammad from Arabia to the far mosque and far mosque Alexa, the far one is identified with the Temple Mount.

All that, of course, stems from the fact that in the armies of Prophet Muhammad entering that place with the second caliph, Omar. A short time after the prophet's death, in his army there were some Jewish soldiers. And they told him the significance of the Temple Mount.

In any case the Islamic concept is that that is Temple Mount is the Far Mosque. The name Jerusalem is not mentioned in the Quran and this is a later identification. In any cases from there Prophet Muhammad's supposed to ascend to heaven. The story is thus that Jerusalem and Temple Mount become the third after Mecca and Medina in their importance for Islam. As a result of that it became a very sensitive political issue. Jews claim it to be their only holy place. The Muslims claim it is holy for them. Each of them says, "All of it's mine." Although Israelis give the right to the Muslims, the Muslims do not want to give any right to the Jews. No right of prayer, no right of entry, no right of owning any part of it.

The political situation became complex and one of the American presidents, Bill Jefferson Clinton, very naively thought he was going to solve all the problems of the world. Somebody whispered into his ear that the Temple Mount is the crux of the Middle Eastern conflict. And if

he solves the Temple Mount problem, the rest of it would be a piece of cake.

So he came up with a think tank that offered for the future to come with an agreement of the parties to have a division of sovereignty upon the Temple Mount. Whatever is above ground was including the mosques of the Muslims will be under Palestinian sovereignty. And whatever is underground, thus including the remnants of the temples of the Jews, that would be under Israeli sovereignty.

It's an ingenious idea. But in Washington. If you come down to earth, you can have a building standing in one country and the plumbing in another country. You can't have sovereignty over the sub-ground when all the approaches to the sub-ground are above ground. It's a super idiotic idea.

Patrick Gentempo: Yeah.

Dr. Gabriel Barkay: In any case, the idea leaked out, as everything in Washington, and the result was that in the 1990s the Islamic waqf, the religious trust, which runs day to day matters upon the Temple Mount, began like mad to dig into the sub-ground in order to jeopardize that plan. One of the results was very tragic, that is a large pit excavated. And from that pit they removed approximately 400 truckloads of soil saturated with ancient remains. And for the last 12 years I'm directing the project of sifting through that soil. And that soil, we have until now, approximately half a million finds-

Patrick Gentempo: Wow.

Dr. Gabriel Barkay: Covering thousands of years of history. Very significant finds, some of which even change history as we know it, as it is written in history books.

Patrick Gentempo: I want to talk about those in a moment. But, one of the things that you said to me earlier, which many people share this opinion is that it's felt that Temple Mount is the most important piece of land, this little piece of land within the old city walls. And it's also politically where many people feel like is, you know, might be the basis for the start of a large war.

Dr. Gabriel Barkay: Listen, I'm an archeologist. I deal with the past, not with the future. So, I don't know anything about the future. But, as for the present I can say it is a vulnerable point. It is an explosive place and it's very sensitive. The Temple Mount caused lots of riots, even recently. Even seven months ago we have had a wave of violence, which started from events of the Temple Mount.

So, the place is most explosive.

Patrick Gentempo: Yeah, so-

- Dr. Gabriel Barkay: Temple Mount, by the way, occupies about 1/6 of the total area of the whole city. Temple Mount is the largest religious compound of the ancient world.
- Patrick Gentempo: So, you've been able to at least sift through dirt. And like you said ... It makes me want to cringe when I hear about things being bulldozed and just kind of a big excavation done without any regard for what might be in there.
- Dr. Gabriel Barkay: That was excavated barbarically, without any archeological supervision. It is the most delicate place in the archeology of Jerusalem. If one can squeeze out something positive from that tragedy is to sift through that soil. And this is what we do. I do it as a result of the urging of two of my former students, who found out some people who followed the trucks removing the earth from the Temple Mount. And so they urged me to take it upon my shoulders, this project. We carry it out with the help of volunteers coming from all over the world, coming from all facets of society in Israel. And altogether we had over a quarter of a million volunteers, which makes this project to be the most exposed archeological project in the world.
- Patrick Gentempo: So what kind of things have you found through this project?
- Dr. Gabriel Barkay: As you know this material is very badly mixed up with the bulldozers as it is field material eventually, we have only small finds. More than that, the larger pieces, larger architectural members, pillars, capitals, sculptures, stones, building stones, they were kept upon the Temple Mount by the Islamic trust in order to be reused once and again.
- The small finds that we have are pottery, we have large amounts. Pottery is dateable and as a result of that one can draw kind of a graph of the intensity of activity upon the Temple Mount in different periods.
- We have over 6,000 ancient coins. We have fragments of figurines and statuettes. We have objects of ancient warfare that's arrowheads, sling shots, et cetera. We have pieces of jewelry. We have seal, seal impressions. All kinds of clothing accessories, buckles, et cetera. All kinds of objects. But we have also fragments of building material that is roof tiles, floor tiles. From the floor tiles of Second Temple period, from the time of Herod the Great, we were able to reconstruct the very lavishly decorated colorful floors off some parts of the Temple Mount, which were made of important stones, colorful stones coming from North Africa, from Europe, from Egypt, from Asia Minor, important. And we were able to reconstruct the patterns, which are very beautiful geometric patterns.
- I guess that the coins rolling on the floor from Jesus turning up the tables of the money changers were rolling upon these floors-
- Patrick Gentempo: Wow.
- Dr. Gabriel Barkay: Because it is only a few decades after these floors were laid down. So we have the floor patterns. We have objects from all periods, mainly

from the time of David and Solomon some 3,000 years ago up 'til our own time.

Patrick Gentempo: So, you said that some of the things you found altered the view of history?

Dr. Gabriel Barkay: Yes. For example, again, we have the shape of the glory of the mount in Second Temple period. The [inaudible 00:20:15] said about the Temple Mount they hated the guts of Herod. Herod was a no no. In any case, they praised him for building the temple though they hated him.

So they said that he who didn't see Herod's building didn't see a magnificent building in his lifetime. And that magnificent building, we couldn't see anything of it. Now we can see the beautiful floors of that building concerning the early Christian period.

Muslim's, in their history books that write that Temple Mount was empty at that time. We can establish now based on the evidence that we have that there was much and intensive activity upon the Temple Mount between the 4th and 7th centuries of the common era, the so called byzantine period. We have pottery, we have an abundance of coins, we have cruciform pendants, we have building remains, we have mosaic floors, et cetera.

We may even say that there was some ecclesiastic activity. We have fragments of chancel screens of church buildings. So we can say for sure that the Temple Mount was not empty. It is true that the Jewish traditions upon the Temple Mount were adopted by Christianity and transformed towards the Holy Sepulchre. It is true that itineraries of pilgrims, Christian pilgrims during the early Christian period did not include the Temple Mount. But, the evidence is very clearly pointing towards the Temple Mount being occupied and even by ecclesiastic structures.

Patrick Gentempo: So, it's pretty fascinating that the history of the Temple Mount reaches back all those thousands of years ago. And, today, just still remains a very big area of political controversy. And certainly there's, I guess, this sense of discovery that's sitting there that can't be accessed.

Dr. Gabriel Barkay: Yes. Actually every day in the sifting project we have finds which illuminate dark corners in the history of Jerusalem. It's a fascinating work, you know.

Patrick Gentempo: Now also, today, you're going to be taking us on a tour of the Church of the Holy Sepulcher. What can you tell us about that?

Dr. Gabriel Barkay: The Holy Sepulcher is in the heart of the Christian quarter of the old city of Jerusalem. The present day building, most of it is medieval dating back to the 12th century and on. The first building at that spot was built by Emperor Constantine in the 4th century of the common era. That building is an ugly building, not very much inspiring. In comparison to churches in Europe or in other parts of the Western world, and not even in the Western world, in comparison to any other church it is gloomy. It is unattractive. It is ugly.

Patrick Gentempo: Why do you think that was?

Dr. Gabriel Barkay: On the other hand-

Patrick Gentempo: Yeah.

Dr. Gabriel Barkay: It is one of the most fascinating buildings on earth. It is a complex of buildings where every corner is a page in the history book. Every corner tells a story. Every wall of the building, every dome in the building, every altar in the building, every staircase leading down to a cellar in that building is a fascinating historical tale.

So, there are no buildings of that kind all around the world.

Patrick Gentempo: So, it seems like there's this paradox here of this fascination and aesthetically, something that's not very attractive. Do you think there is an intention behind this that was apart of what they were thinking?

Dr. Gabriel Barkay: It so happened, it so happened because of historical developments. The building, unlike all other Christian edifices in the world, is not property of one domination. There is a certain division, division of space and division of time for ceremonies, religious ceremonies between different denominations.

The Greek Orthodox were the first, they owned most of the building. But there are Catholics, there are Armenians, there are Ethiopians, there are Syrian Orthodox, there are the Coptic Church of Egypt. So, there is division of ownership in the building.

Many of these different denominations, they had tensions and misunderstandings through the history. It was the Holy Sepulchre that caused the Crimean War in the 19th century because of removal of some candle stands from one place to the other by one of the denominations. In any case, the Turkish authorities, they wrote down a certain status quo, which was prevailing there in 19th century and that was accepted as law by the Turks.

That law was adopted later on by the British from 1917 and on. It was accepted as law by the Jordanian authorities ruling the old city of Jerusalem from 1948 to 1967. It is accepted also by the Israeli authorities as law. So this is the only church in which, by law, there has to be a policeman.

Patrick Gentempo: Wow.

Dr. Gabriel Barkay: Yeah, so it is very exceptional in many ways. More than that the church got neglected with time because of the division of ownership. Nobody was responsible for the old structure. More than that, I would say, the Western world, which is mainly Protestant, the Protestants came too late and all that was already divided between the others.

Patrick Gentempo: Yeah.

Dr. Gabriel Barkay: And more than that, they came here and saw the different clergy members fighting one another inside the place. And it looked to them gloomy, far from the dreams they had about a nice garden with a tomb of Christ. So, they came up with other alternatives. They came up in the 1880s and 1890s with a garden tomb, which was especially made popular by General Charles George Gordon, who was a legend in his lifetime. And his tragic death in Khartoum in Sudan where he was shorted by one head, made the place even more popular amongst Westerners.

So we have competing sites. We have the garden tomb in Northern Jerusalem, we have the Holy Sepulchre in the heart of the old city, and all that created all kinds of tensions around the subject and all that also voided the restoration and the proper up keeping of the building.

Patrick Gentempo: How far apart are the conflicting places, the garden tomb versus the Sepulchre?

Dr. Gabriel Barkay: Half an hour walk.

Patrick Gentempo: And is there any expert opinion on which location or if either location is accurate?

Dr. Gabriel Barkay: Look, I'm a Jerusalemite for the last 68 years. I was not around when the funeral took place-

Patrick Gentempo: Yeah.

Dr. Gabriel Barkay: Only established. My understanding of the subject through the historical sources. We have a very important source of the first century, was born in Jerusalem and left us some writings. That is Flavius Josephus or Joseph, the son of Mattathias, the priest. He was a priest born in Jerusalem, later became a general in the first revolt against Romans. And still later became a historian in the court of the Julio Flavian Dynasty in Rome.

He describes Jerusalem of his time, which is several decades after crucifixion. He speaks about three different walls that existed in Jerusalem. One of those walls was built by King Herod the Gripper, the grandson of Herod the Great, about a decade after crucifixion. So that is out of question. So, the so called second wall was the outer wall of the city in the time of crucifixion.

Patrick Gentempo: So now we have, as you mentioned, two spots, the garden tomb and the Church of the Holy Sepulcher, as two areas of contention as to where the tomb of Christ is. What do experts think?

Dr. Gabriel Barkay: Jesus had to be buried outside the city because no Jews were buried inside the city. According to Jewish Halal tombs contain impurity and it has to be at least 50 cubits from the last building of the city, outside the city. And the question is what was the outer limit of the city in the time of Jesus. Where is the second wall? That matter is very much debated by scholars because, first of all, the potential line of the

second wall is in an area which is densely populated and densely built up today and cannot be excavated.

The second problem is in the descriptions in Flavius Josephus the second wall gets only one sentence, too short a description. And therefore the subject is debated. Not only that, it's a bombshell because wherever you put the wall it either justifies this or that view and behind each of the views there are either very strong or very opinionated Catholic scholars. And behind the other one there are very strong and very opinionated Protestant scholars.

Patrick Gentempo: Right.

Dr. Gabriel Barkay: I'm in a very good position. I couldn't care less about any of them. So I'm rather objective in this. I think that Christians shouldn't care also where about the exact location because he is anyhow not there.

Patrick Gentempo: Right.

Dr. Gabriel Barkay: He has risen. As an archeologist I can say for sure that the traditional location in the Holy Sepulchre is a very good one. First of all, it is most probably just outside the second wall. Though today it is in the middle of town it was outside the wall in the time of Jesus.

Second in the complex of the tomb of the building of the Holy Sepulcher, there is one raquian cave, which is a burial cave dating back to the Second Temple period, first century b.c. or first century a.d., and that helps very much the potential identification.

Point number three is very important, that is a place about which we have a tradition from the 4th century and on, which is a little bit more than a fortnight. So, I guess that such an important place, the place of crucifixion, burial and resurrection of Jesus Christ would not be forgotten by this small Jerusalemite community of the followers of Jesus, the Judaeo Christians of that time. And they passed it from one generation to the other until they got to the 4th century. That narrows the gap between us and the 1st century and leaves a gap of only about three centuries.

Patrick Gentempo: Yeah.

Dr. Gabriel Barkay: That gap is a problem, is a problem. But again, archeologically, I cannot say anything against the possibility that the Holy Sepulchre is the authentic place. On the other hand I studied, myself, the competing site of the garden tomb, which is a marvelous place for the devotional activity. It's an ideal place. It's a beautiful garden. It is a place well to the taste of Westerners. It is a wonderful site.

But, the burial cave there is much, much earlier than the time of Jesus. It dates back to the First Temple period to the best of my understanding. It is of the eighth, or really, seventh century b.c. That is centuries before Jesus. And Jesus was buried in the tomb of Joseph of Mattathias, which is said to be a new tomb.

Patrick Gentempo: Yeah, well it's fascinating points and I'm looking forward to having you bring us up to the church and having a look around. So, before we wrap up here to head over to the Church of the Holy Sepulcher, over your left shoulder there's an abbey over there. What can you tell us about that place?

Dr. Gabriel Barkay: That building was built around 1910. It is a result of the visit made to Jerusalem in 1898 of the Emperor of Germany, William the Second, who got that plot from the Turkish Sultan, Abdul Hamid. The building standing there is a Catholic building. It is the Dormition Abbey. Dormition, that means the way and place of sleeping. That is the place where the Virgin Mary slept forever, according to tradition.

The place is the summit of Mount Zion, which is the Christian Appalachian of that place. Mount Zion has an agglomeration of Christian edifices upon it. Next to this building of the Dormition Abbey is also the room of The Last Supper, The Cenaculum and there were other places as well, such as the house of Caiaphas, the high priest in the time of Jesus and where Jesus was allegedly arrested, et cetera. There are many other Christian edifices.

Patrick Gentempo: There's really no direction you can look at in this city and not see something of historical significance.

Dr. Gabriel Barkay: That is very true.

Patrick Gentempo: Yeah.

Dr. Gabriel Barkay: That makes me enjoy the place where I live.

Speaker 4: [00:37:13 foreign language]

Dr. Gabriel Barkay: [00:37:16 foreign language]

Speaker 5: [00:37:17 foreign language]

Dr. Gabriel Barkay: Hello.

Speaker 5: Hello, how are you?

Dr. Gabriel Barkay: Good, how about you?

Speaker 5: Excellent.

Dr. Gabriel Barkay: Good.

This is the main street of the Christian quarter.

We are in the front of the Holy Sepulcher. The front faces south. Unlike most Christian edifices the entrance to which is from the west and you proceed east towards the rising sun. This façade of the building is crusader, dating back to the 12 century. Now, there was a double entry. One side is blocked since the beginning of 19th century. Inside that blocked area were the tombs of the Crusader Kings of Jerusalem from

Baldwin the 1st and on. Those tombs were destroyed during a fire that took place here in 1808. Following that fire, the Greeks blocked up that entrance and put a staircase against it on the inside leading up to the Chapel of Golgotha.

Now the façade itself has two stories. It has the second story supported by a projecting cornice, which is sculptured. That cornice, in style, is Roman, and probably stems from the Temple of Venus, which was dismantled by Emperor Constantine, who in the beginning of the 4th century built the original building at the site here.

So the original building was inaugurated around 335 following a previous visit of Empress Helena, the Emperor Constantine's mother, who allegedly, according to church father named Eusebius carried out excavations here. She was like the mother archeologists. She excavated and always found what she wanted.

Now, what she found here were the remnants of the true Cross. But she found more than what she needed, actually. So they checked the pieces of wood against some sick people and the one piece that cured the sick was regarded to be the Holy Cross upon where Jesus was crucified or the Vera Cruz.

Now, that cross was taken in captivity by the Persians in 614 and returned to Jerusalem a decade later. In any case many pieces of that Cross are scattered in different churches in Europe. If you put them together you get the forest.

Now the Holy Sepulcher, present day building has five major parts. There is an outer courtyard, the [inaudible 00:40:22], underneath which there are large cisterns. They collect the rain water, which was gathered from the roofs of the building. It was a large building and the roof was regarded to be a catchment area for rain water. So, actually you can take a boat and have a trip in the cistern underneath here.

Now, in front of the fore court here, there was a colonnade. You can see here one half of a column and the beginning of the springing of an arch.

Patrick Gentempo: Yes.

Dr. Gabriel Barkay: That arch was supported by a pillar on which this lady sits. You can see the pillar base here.

Patrick Gentempo: Yes.

Dr. Gabriel Barkay: Yeah, and there was a whole row of pillars here with arches. Ahead of us is the main entrance. Again, it is Crusader. At the front of it, in the floor there is a wooden cover, which underneath which is buried Philip [inaudible 00:41:27], the educator of the King of England, Henry the IV, one of the people who signed the Magna Carta. He is buried here.

Inside there are two major parts. One is the round part in the center of which is the Holy Sepulcher, that is the rotunda. It is surrounded by pillars and topped by a dome. Another part is the Catholicon, which is a

squarish part, which marks the center of earth. And that part is in the hands of the Greek Orthodox.

Two other parts, one elevated, that is the Chapel of Golgotha where crucifixion took place.

Patrick Gentempo: Mm-hmm (affirmative).

Dr. Gabriel Barkay: And the subterranean part where Empress Helena found the remnants of the True Cross. The building, in present day shape, follows more or less the Crusader building, which was built in the 12th century.

Patrick Gentempo: Mm-hmm (affirmative)

Dr. Gabriel Barkay: Following the conquest of Jerusalem, the last year of the 11th century, 1099 July, when the Crusaders entered. One of the first tasks was to rebuild the Holy Sepulcher. So, the building belongs to different denominations who share parts and share also time at different points, which are important to all denominations.

Patrick Gentempo: Yes.

Dr. Gabriel Barkay: We entered the Holy Sepulcher at the entrance. There is the Stone of Anointment upon which the body of Jesus was laid when he was taken down from the Cross. We are here in the section which is property of the Armenian Church, and the place marked where the dome above this is the place where Mary watched her son being crucified. This is the place of the standing mother of the stubborn martyr.

Now, this is a place to which I enjoy coming because to watch people and their reaction to the Stone of Anointment, which is right to the entrance of the Holy Sepulcher, is one of the most fascination things from the point of view of psychology and people watching.

Patrick Gentempo: Yeah.

Dr. Gabriel Barkay: There are people who kiss the Stone.

Patrick Gentempo: Yes.

Dr. Gabriel Barkay: There are others who stretch upon the Stone and order the Stone to touch as many possible parts of their body. There are yet others who bring from home a handkerchief that they soak in perfume and then squeeze it to the Stone and then collect it again and squeeze it back to the bottle. That is perfume that touched the Stone.

There are others for whom it is very difficult psychologically to absorb the situation. They begin mumbling and they begin showing psychotic signs.

Patrick Gentempo: Wow.

Dr. Gabriel Barkay: The hospitals in Jerusalem are full with such cases known as the Jerusalem syndrome.

Patrick Gentempo: Jerusalem has a name for it, Jerusalem syndrome. The people are just overcome and have a psychotic break? [crosstalk 00:44:46]

Dr. Gabriel Barkay: Yes, yes, yes, yes. It is mainly happening to Westerners.

Patrick Gentempo: Yeah.

Dr. Gabriel Barkay: Now the Stone itself is allegedly the Stone upon which the body of Jesus was washed and prepared and purified for burial.

Patrick Gentempo: Wow.

Dr. Gabriel Barkay: When Emperor Constantine came here, he found here a natural healing. The heal is named in the gospels Golgotha.

Patrick Gentempo: Mm-hmm (affirmative).

Dr. Gabriel Barkay: But that name is neither mentioned by Josephus nor in the Hebrew Bible, neither in the writings of Flavius Josephus, or in the writings of any other historians of that time.

So, we are quite puzzled about it. The name Golgotha means in Aramaic language skulls, skull hill.

Patrick Gentempo: Wow.

Dr. Gabriel Barkay: When Emperor Constantine came here and found the remnants of that rocky hill, which stood there since the time of Jesus, and he cut it and left two cubicle pieces of the rocky hill. One of them was where the Cross stood, and that is the Chapel of Golgotha. The other included a cave and that is the burial of Christ. That rocky cube, which included the cave, disintegrated as a result of constant tides, which occurred in the church.

Patrick Gentempo: Oh.

Dr. Gabriel Barkay: We are here in the major part of the Holy Sepulcher. This is the rotunda. It is a round structure, which has in the middle another edicule, or another small chapel. The small chapel has a tourette on top and it is made of pinkish colored stones. This structure, which includes the tomb of Jesus, this structure was built by the Russian Czars after the original rocky structure that existed here disintegrated.

Inside there are two chambers. The first one is the enter chamber in which there was the rolling stone, which was found to be unrolled by the women who came to visit the place three days after crucifixion. And they are the ones who found the tormente.

In any case, a remnant, an alleged remnant of the rolling stone is there. By the way the rolling stone was not round. And of course, these were non-singing rolling stones. The name rolling stone in Aramaic is golal. And it is a name for any stone that blocked the entrance to a burial cave. Even if it was a squarish plug it is named rolling stone. So we have

about 1,100 burial caves around Jerusalem from that time and only in four of them do we have round rolling stones.

The Chapel of the Rotunda, which is round, and it is covered by a dome. The dome in antiquity was opened to the sky. There was a direct contact between Heaven and Earth in the building and it is surrounded by pillars. If one looks at the pillars they look non-proportional. Pillars are original pillars of Constantine of the 4th century. But in the 12th century, when the present day church was built they would cut each of them by hand.

Patrick Gentempo: Oh.

Dr. Gabriel Barkay: And therefore the non-proportional look of them, they were much taller, two times taller. Actually the two pillars behind me are made of two halves of one pillar of antiquity. Oh, hey guys, this structure of the tomb of Jesus was repaired and studied and checked recently by the University of Athens in Greece. The scholars who came here, they reinforced the building, which until several months ago was surrounded by steel scaffoldings. It was like that since 1920s and they were removed only recently. They excavated also underneath the building and found the remnants of the true bedrock, which really exists underneath.

So we are here in the rotunda, which is the major part of the Holy Sepulcher, and it has the tomb and has the empty tomb where resurrection took place. Most of the area here is in the hands of the Greek Warlocks, who were the first to be here. They are directly continuing the Byzantine Empire and therefore they have the vast majority of the property within the complex.

Over there is the Catholicon, which is a large church in the hands of the Greek Orthodox Patriarchy.

Patrick Gentempo: So, we're deep into this area where we have the tomb and here we have ... Through here you can see original walls of the tomb. In here ... So, in this inner sanctum here is a very holy place. We're in the tomb of Jesus and you can see through this plexiglass here through this door here it was the original stone that would've been there when Jesus was entombed here.

You have to cross a couple barriers to get into here, but it's an extremely revered and holy place. [crosstalk 00:50:33]

Speaker 6: [crosstalk 00:50:41] Good morning.

Dr. Gabriel Barkay: Hi.

Speaker 6: Welcome.

Dr. Gabriel Barkay: Thank you.

Okay people. We are here in the small chapel, which belongs to the Syrian Orthodox community. This community, the members of which are

mainly scattered in Iraq, in Syria and some of them recently also in the States. This community is very much persecuted and very poor. This is the only community which did not sign the agreement between the different denominations in the church for the restoration. And therefore the place is very neglected. You can see remnants of fire. The altar is wooden and it is badly affected by the [inaudible 00:51:27].

Something, which is the most fascination about this part, look here, there is inside a raquian burial cave. The burial cave has one chamber and perpendicularly into the walls, there are burial niches cut to the depth of two meters into which the bodies of the deceased were laid.

Now after about a year, after the decay of the flesh they came back, collected the bones of the deceased into bone boxes and freeing the burial niche for the next generation to be buried in. Now the bone boxes were laid upon a shelf, which is cut in the floor. There is a central depressions surrounded by four sides of a shelf. On the shelf they put the bone boxes, one above the other.

The burial boxes reflected by the plan of the cave dated back to the early Roman period, 1st century b.c., first century a.d. It is today known as the tomb of Nicodemus. But, actually the ancient church cut through it and the building went through it. So they buried it underneath the ancient building. And they couldn't care less about the cave. The cave was looted, the antiquity. That cave testifies for the probability of this area serving for other burials as well. It strengthens the identification of the place here as the authentic place of crucifixion and burial of Jesus. So inside is the burial cave. It is a true burial cave from the time of Jesus.

Patrick Gentempo: And that is validation, you know, towards there being- [crosstalk 00:53:22]

Dr. Gabriel Barkay: It is toward the possibility.

Patrick Gentempo: Yeah, toward the possibility.

Dr. Gabriel Barkay: This is the center of Earth, the navel point of Earth. According to Jewish tradition, the center of Earth and the area first created by the Almighty is the protruding rock, which is underneath the dome of the rock at the Temple Mount. All those Jewish traditions were transferred in the early Christian period to the newly built Christian shrine, which replaces the Old Testament and the old religion. This is the Holy Sepulcher built by Emperor Constantine.

And here this stone marks for the Greek Orthodox the center of Earth. The floor here is a modern floor but it imitates exactly the same patterns, which were here in an earlier medieval floor. Now the altar is behind the wall, according to the Greek Orthodox tradition. Behind the altar, the Greek Orthodox carried out excavations in which they found the bedrock and found some houses of the Roman period leaning against the rock.

On top there above us is a dome, a second dome after the dome of the rotunda. It seems that the dome is well preserved from the 12 century and so are many other parts of the building. So this is the largest unit in the hands of the Greek Orthodox.

This is a different world.

Patrick Gentempo: It is.

Dr. Gabriel Barkay: We have an organ. We have confession booths so you know that you are in the Catholic world.

Patrick Gentempo: Yes.

Dr. Gabriel Barkay: Now, in Catholicism, it is accepted that the way of the Cross had 14 stations of the Cross.

Patrick Gentempo: Yes.

Dr. Gabriel Barkay: From the place of judgment to the burial place. So the last stations of the Cross are all concentrated within this complex of the Holy Sepulcher. The whole tradition of the Via de la Rosa, or the Way of the Cross, got crystallized in the 13th century and it was by, most probably by Germans, Europeans.

Patrick Gentempo: Mm-hmm (affirmative).

Dr. Gabriel Barkay: In Europe of those days most of the population was illiterate and they had difficulties in reading the Gospels. So they had to act it, that they played with actors in order to let the population know the Passion of Christ. And when they got to Jerusalem they were looking for the different stations, which were in the plays that they watched in churches in Europe.

And actually, this is a result of those medieval fabrications.

Patrick Gentempo: The Via de la Rosa was-

Dr. Gabriel Barkay: Yes. So the actual-

Patrick Gentempo: [crosstalk 00:56:34] So the actual stations were here?

Dr. Gabriel Barkay: No, the actual Way of Jesus from the place where he was judged to the place where he was executed on the Cross, that is probably a totally different route. There and the Via de la Rosa comes from the East, and they identified the ancient fortress Antonia, named after Mark Antony built by Herod the Great in order to honor Liz Taylor's friend, Mark Antony. [crosstalk 00:57:09]

But, today, many of the scholars think that Pontius Pilate had his judgment and had his residence in Jerusalem in Herod's palace, which is behind us in the western part of the city. So the Way of the Cross was totally different and this is a medieval, much later addition, which is far from reality.

So on the left-hand side where the light comes in there is a small courtyard. A group of people from Texas got in touch with me and they told me that they found out through some secret messages, they found out the exact location of the Ark of the Covenant. And all signs point towards the courtyard in front of the toilet of the Holy Sepulcher. They asked for permission to dig there. They didn't get the permission and by that it ended.

This is a strange story but there are lots of people who think they know where the Ark of the Covenant is. Please tell them it is in Fort Knox.

We are now in the Chapel of Saint Helena, named after the mother of Emperor Constantine, Empress Helena, who came here in the late 20s of the 4th century and allegedly carried out excavations in which she discovered the remnants of the True Cross.

The place of the discovery is shown here in this place. Actually, this is an artificial cave. You can see the bedrock here and the bedrock continues also behind this wall in the chapel of Saint Vartan, which is also part of the Armenian property within the Holy Sepulcher.

This chapel has an ancient quarry. Actually, this cave is manmade. It is a result of the quarry and you can see the imprints of the stones removed, or the scars of the stones removed in the ceiling. The ceiling shows the remnants of the stones, which were removed. And there are large blocks used for public construction. It is not for some private house, which needed those very large ashlar blocks.

In any case, this quarry, you'll be surprised, is of the 8th century b.c., time of the Davidic Dynasty some 2,700 years ago. This is much before the Christian activity here started following the crucifixion of Jesus in the 30s of the 1st century.

Now, in this place here, there are lots of interesting details. First of all, we came down here by the steps and we are in an artificial cave. Second, the space here is subdivided. That half over there is Greek Orthodox. This half over here is Catholic. Now, in the Greek Orthodox place there marks the alleged place in which the remnants of the True Cross were discovered by Empress Helena.

In the middle, there are remnants of a war painting, which is not of artistic value, and the date of which is not exactly clear to me. In any case, we are here at the altar, which belongs to the Catholics. And above it there is a status of Empress Helena, of whom the place is dedicated. She is holding the True Cross in her hands.

At the bottom here is a very a surprising dedicatory inscription. The inscription is dedicated to one of the Habsburg Dynasty, Emperor Ferdinand of Mexico, who was murdered in Mexico. This is one of the descendants of the Habsburg Dynasty of Austria, Vienna.

Now, the most interesting part in this whole complex is the vaulting, which leans against the rock roof on top. You can see some holes for drawing water, meaning that this place served as a cistern. They

gathered rain water from the roofing areas around and through these holes they drew the water up.

Now, if you wonder what is the date of these holes, it is supplied by a cross in relief, which is visible here. The Cross is Crusader. During the 12th century they did not believe that this place of the discovery of the Cross, though the identification of this place as the place of finding of the True Cross is rather late.

Behind this wall is the chapel excavated by the Armenian fathers and this is the continuation of the same quarry. The quarry is interesting because geologically there are two layers of rock. One is less suitable for construction, kind of more soft-ish. They left it as a roofing. And the quarry underneath it, they quarried the royal stone, or the so called Meleke, which is hard as stone and it is meant to serve for public construction.

See them?

Patrick Gentempo: Oh yeah.

Dr. Gabriel Barkay: There are thousands of them.

This bedrock is part of the Hill of Golgotha.

Patrick Gentempo: Oh.

Dr. Gabriel Barkay: And it has batteries explained as the blood of Jesus penetrating through a crack in the rock formed as a result of an earth quake, which happened at the time of crucifixion.

Patrick Gentempo: Yeah.

Dr. Gabriel Barkay: It's very interesting to watch people here. You begin to understand the human psychology much, much better after a day of watching people here.

We are now in the Chapel of Golgotha, which is one of the most fascinating and most visited places in the complex of the Holy Sepulcher. This place is elevated above the level of the rest of the church, and actually it is a rocky [outcrop]. It is a rocky cube, which was left here from the original Hill of Golgotha, seen by Emperor Constantine.

The chapel itself is subdivided into two halves. This half in which we sit right now is Catholic. The other half, the more important one, of course, is Greek Orthodox. Each of these two halves has an altar in the back on the eastern wall. Over there, on the eastern wall, there is a Catholic altar, which is decorated with small plaques of copper. They are Italian renaissance, 15th century.

Now in the middle, between the Catholic altar and the Greek Orthodox chapel, over there, there is a kind of a closet. It includes pure gold objects, an abundance of them. In the center there is a Madonna. This

is the Madonna of Portugal, and she is surrounded by the arch itself, in the inside is made of pure gold.

Patrick Gentempo: Wow.

Dr. Gabriel Barkay: In the Greek Orthodox half over there, underneath the altar, bedrock is exposed. That is the summit of the top of the rock of Golgotha. And in the rock there are some depressions. The central one being under the altar is the one towards which many of the pilgrims crawl underneath the altar and want to kiss that place. That is the place where the Cross stood. According to the Gospels, Jesus was crucified with thieves.

Patrick Gentempo: Yes.

Dr. Gabriel Barkay: And there are remnants, and allegedly, of some other poles being secured to the rock. In any case, that is the bedrock underneath the altar. It is very carefully kept by the Greek Orthodox monks, and it is one of the targets of the pilgrims coming to Jerusalem.

Patrick Gentempo: So, where they're crawling underneath the altar, that's the presumed area where Christ's Cross-

Dr. Gabriel Barkay: The exact spot.

Patrick Gentempo: The exact spot?

Dr. Gabriel Barkay: Yeah, yeah.

Patrick Gentempo: Yeah.

Gretchen Jensen: Welcome back to the studio. We heard the amazing interview, had the great tour from Gabby, and now we're gonna hear the interview that Patrick Gentempo talked about with Kim Dorr-Tilley.

Patrick Gentempo: Well, we're basically going back across the ocean in a sense. We're in the United States, actually in the hills above Hollywood at the Bel-Air church with Kim Dorr-Tilley, who is an associate pastor there.

And I have to tell you, there are times during that interview that you're gonna feel moved to tears. Her inspiration is incredible and I gotta tell you, when you're in Hollywood and you're trying to save souls in Hollywood, it's a tall order. It's kind of a crazy place.

So, this interview is enormously impactful and I'm really, really excited to share it with you. Here we are now coming to the end of our episode eight after this interview. And, you know, we're a nine episode docuseries with Christ Revealed with the History, the Evidence and the Inspiration.

But, I don't want you to feel like it's fading. It's actually escalating again in episode nine, I'll be interviewing Mike Huckabee. Governor Mike Huckabee, who is very outspoken about his faith, is someone you want to hear from. I really got a lot out of that interview with this amazing man.

Remember, also, that I want to thank you for your support of Christ Revealed. I don't ever want you to think that that's lost on me. And I want you to know that right now Christ Revealed is still available while we're airing it for 50% off the normal price. So thank you for your support. If there are people that you think would also benefit from this you might want to consider getting Christ Revealed for them also. So, enjoy this interview.

Patrick Gentempo: Kim, I want to say thanks so much for inviting us to this beautiful location here in Los Angeles to have this conversation. I'd like to start off by just having you tell me a bit about your background and what brought you to where you are today.

Kim Dorr-Tilley: Sure. My name is Kim Dorr-Tilley, and currently I am one of the associate pastors here at Bel-Air Presbyterian Church here in Los Angeles. In a tiny nutshell I came out to L.A. actually to be a wife and mother. I had pursued acting when I was back in Denver, Colorado. Thought I'd be a classical theater actress and I met an actor back there and his path was to come out to L.A.

So, very young, came out with that intention of starting a family. That did not pan out and when I got out to L.A. knew nobody and got a job at a production company that grew very quickly into being a casting director. So, from a casting directory I became a talent agent, owned my own talent agency and so I had a career in entertainment for about 35 years.

And concurrently with that this incredible thing happened where I became a Christian. I became a Christian right before my 30th birthday. And this journey with God, with my Lord, really started picking up steam. And experienced a call to ministry and went to seminary here in L.A. and kept thinking God would end my career in entertainment and begin a career in ministry. And His plan was actually to weave those together. And so I actually spent 10 years as an associate pastor and as a talent agency owner, which is one of the strangest hyphenates that people have ever heard of.

Patrick Gentempo: I'd say that's quite unusual.

Kim Dorr-Tilley: Yeah.

Patrick Gentempo: What was it that happened when you were, roughly 30 I think you said-

Kim Dorr-Tilley: Yeah.

Patrick Gentempo: That changed your life?

Kim Dorr-Tilley: I can mention that this ... I got divorced.

Patrick Gentempo: Mm-hmm (affirmative).

Kim Dorr-Tilley: And it was ... I got married when I was very young. I got married when I was 21 and it was a lot of, you know, what your mind and your heart

attach itself to, of what you want this to be. You want this to be your knight in shining armor. You want this to be a safe place and it wasn't.

So my twenties were very ... They were hard on me emotionally because there really wasn't a safe place. And I ... When I got out to L.A. I kind of got sucked right in to the New Age movement.

Patrick Gentempo: Mm-hmm (affirmative).

Kim Dorr-Tilley: Being from Colorado, I think I absolutely had some sense of a creator, God. It's hard to look at the Rocky Mountains and not go and feel something other than, hey, that's a rock. There is something testifying to something.

Patrick Gentempo: Yeah.

Kim Dorr-Tilley: And I grew up with that, but we were Christmas, Easter when I grew up. We didn't talk about Jesus.

Patrick Gentempo: Mm-hmm (affirmative).

Kim Dorr-Tilley: So when I got here being spiritual without having any grounding, I was ripe for the New Age movement. And right when I got to LA is when Shirley McClain and her book "Out on a Limb" was out and Deepak Chopra. And there was so much about the spirit world.

Patrick Gentempo: Right.

Kim Dorr-Tilley: And so I was so open to that and found in the context of such a hardship in my emotional life with my marriage, that I was in a very conscious pursuit of knowing the name of my spirit guide. And that was all New Age driven.

I believed. I used to say out loud there is truth on the other side and if I could just reach it that, whatever that wisdom and truth is, it will help me right now. And I believed that. I don't know why I believed it. And I would go to as many places and talk to as many as people with really one question. And that question was, "Who is my spirit guide?"

Patrick Gentempo: Right.

Kim Dorr-Tilley: And never got an answer. I can tell you about your past lives. I can tell you about your auras. It was like I don't really care that much. But I do care about who my spirit guide is and I want a name. I want a name.

And I felt like if I could get the name that wisdom would start pouring into my life and I'd have some path of how to get out which was really difficult for me. And went through this divorce, the marriage ended, and right about the same time one of my best friends, who was raised Christian, but had not been walking out her faith, was not connected to her faith when we met, she had some events in her life and she came back her to faith. She rededicated herself to being a follower of Jesus Christ.

So, now I've got this friend of mine who's talking to me about Jesus, and I am the person going, "How could a Christian believe that? How could a Christian believe this? That's the stupidest thing I've ever heard." And I kept engaging her in conversations debunking her.

And this culminated with me calling her up one night and saying, "Do you want to hang out?" And she was looking for a church to join.

She said, "Well, I'm going to go to a church tonight. Do you want to come?"

"Yeah, sure." It could've been a bowling alley, it could've been a bar. I just wanted to hang out with my friend. And on the way to church that night she said ... Well I said to her, I said, "I don't like it that you look at me and think I'm wrong."

And she said, "I don't think of you as wrong. I think of you as distracted from the path."

And I said, "What does that mean?"

And she said, "Well," she said, "Do you want to know how I pray for you when I pray for you?" And now this is ... That's like somebody saying, "You want to know what you look like when you sleep?"

I'm like, "That's weird. You pray for me? What do you pray for me?"

And she said, "Kim, I feel pain in my body, physical pain in my body when I pray for you." She said, "I have never met anybody more determined to find a path that you know is there. You know it's there. So when I pray for you I see you in this jungle, running through this jungle and you're tripping over roots or branches and slapping into ... You're getting bloodied and bruised looking for what you know is there and you keep getting up and running deeper in a jungle." She said, "I'm standing on the path you're looking for and somebody else got bloodied and bruised for me and his name is Jesus."

We pull into the parking lot. We walk into the church and that night the preacher was talking about people that had been distracted from the path.

Patrick Gentempo: Wow.

Kim Dorr-Tilley: And a light bulb went on. I ... Something ... I was born again. That was ... I received that as revelation. I knew that it was God speaking to me and what God said was ... All of this pursuit of trying to find the name was instantly in my mind, like snapshots of all the things I had pursued. And hearing the name Jesus in this first time in this context of ... He's not this person to debunk. He's Lord and Savior. I felt God in my spirit say, "You weren't prepared to hear that name and I was not prepared to give you a way."

And right then it was very clear to me of these realms. The occult, what God says about that and how that Jesus was my Lord and Savior, my

Savior before I ever knew it. Some really bad things could've happened to me and they didn't. So, I gave my life to Him that night.

Patrick Gentempo: Do you feel like you still have a clear context for what life was like or just what your perceptions were, perspective was prior to being born again?

Kim Dorr-Tilley: Yeah. I absolutely do.

Patrick Gentempo: So in other words you can still relate to that person. And do you see it in other people now?

Kim Dorr-Tilley: Absolutely, especially here in Hollywood. Part of my calling to ministry was specifically to the entertainment industry. And so, that's a significant part of my adult life. And there are so many people that are so open spiritually and aware that there is something transcendent around us. I think there's very few atheists. There's probably a lot more agnostics. But, I think you gotta go a long way before you find someone that says, "I do not, I will not, I don't want to hear, I'm set against this."

I think part of the artistic community, when you're working with actors and writers and directors and cinematographers and people that are involved with creating truth, beauty, transcendence, that's a very thin place between art and God.

Patrick Gentempo: Yeah.

Kim Dorr-Tilley: And that's what I was called to, to be a translator.

Patrick Gentempo: And I think that's the point because in a sense is it a blessing in your mind that you had the journey, that you didn't just grow up and stay there the whole time? But, you can see through the lens of people who are also maybe in pain or searching or feel that void in their life.

And maybe, you know, especially in people who are in Hollywood, in the entertainment industry. So what is it like to minister to them?

Kim Dorr-Tilley: You know, if there are people of faith then you minister in that shared faith where we point to faith, hope and love and live in that and remind each other. Like, "Oh yeah, that is who I am. That is what I believe and I believe it in a way that reorients me to whatever realities I'm facing."

When you're in relationship with people who haven't had an experience with a transcendent personal God, their only experience of that is who you are. How are you in relationship with them? In integrity and honesty and authentically caring? And I'm so glad that God actually opened the door to being a talent agent to me before ministry because it sounds funny I think a heart of ministry was born out of being a talent agent.

As a talent agent you are an advocate for someone else twenty-four-seven. You are seeking their best interest. You are trying to help what they most want in life come to fruition. And when they shoot themselves in the foot, you're the one who leaps in front of it and says, "They didn't do that. That was my fault."

And something that was very profound for me in being someone's representative ... And if you just think of that word, I am your representative. I am going to stand for you when I talk about you in this industry. And that's akin to who Jesus is. Jesus is our representative when it comes to taking the full brunt of what we should have taken of this judgment of God. Jesus says, "I'm gonna step in front of that for you and I'm going to represent you to God out of my righteousness." And that's who God's gonna see.

So, I know you probably don't get many people comparing talent agents to Jesus, and certainly not to over religionize or Christianize my role, but it was a place where there was ministry that nobody knew was ministry. It's just how are you loving that person?

Patrick Gentempo: Well, it's a unique place to be because you're dealing with Hollywood. You're dealing with celebrities. You're dealing with an industry that influences culture.

Kim Dorr-Tilley: Yeah.

Patrick Gentempo: Right? And the masses and that can have political implications, right? That has moral implications. It has all kinds of impact on generations and how they're going to behave or what they're going to think. So, how do you see it and what is it like? Because this is a very unique position to be in Hollywood doing what you're doing having the background of, like you said, as being a talent agent and a casting agent, et cetera. Having that background and now saying, "I have a different calling." But yet, you're bringing this calling back to the group or the culture from which you came. So can you describe that a little bit because it's very unique?

Kim Dorr-Tilley: Well, I'll try, yes. One of the first things when we started this ministry to and for people working in the entertainment industry of God always seeks us. And so we wanted to be a church that seeks people who think that the church might not want to have anything to do with them.

So that was just living an incarnational ministry. But one of the first things we really landed on was focusing on significance in Hollywood. So much of the mindset in Hollywood is on success. How can I be successful? And you're rewarded for success and people love you when you're successful. And they drop you like a hot potato as soon as you are not. And people get very objectified in Hollywood. You're an object either as an agent, I'm either an obstacle or a tool that's gonna help somebody get where they want to go.

And we objectify people all the time in the entertainment industry. We buy and sell people, you know. When you hire an actor that's what you're doing, you're looking at them in dehumanizing them in some ways by saying, "This color of hair works better than that color of hair," or whatever. Significance is not related to success. You can be significant when you're standing in line at Trader Joe's and you help that person pick up whatever they just dropped.

Or, their child is crying and rather than giving them a dirty look you actually try to help them.

Patrick Gentempo: Right.

Kim Dorr-Tilley: It's something that inhabits every minute of who you are so that for people ... You know, success in Hollywood comes and goes. You can be at the top of your game and a year later have nobody returning your calls. And if those are your circumstances you can lose your identity, quickly.

Significance grounds you always, you never lose your identity. When you are focused on why God has you in certain places, be they great circumstances or lousy circumstances, there's something that adds significance to your life and through your life and to every encounter that you have.

When you talk about influence culture is upstream of politics. There are so many people that, lobbyists in Washington are there to affect platforms and laws. But before you can affect laws, you have to affect people's thinking. What are they passionate about and why? Well, it's stories that help shape what we love, what we believe, humanity.

From the longest time that we can remember we have told stories, stories that shape our reality, that bring reality into focus. So, when we think of story, sometimes you can think of, "Oh, that's made up."

Patrick Gentempo: Right.

Kim Dorr-Tilley: Or actually story, the mega narrative of humans is so anchored in who we are and what we will die for. We die for conceptual things a lot of the time. So, when Hollywood produces stories they can be humanizing, or they can be dehumanizing. So I'm not using right or wrong or good or bad. But, do I feel more profoundly human as a result of that story, or do I feel somehow more objectified, either how I feel or what I just watched.

And there are so many people here in Hollywood, who aren't necessarily people of faith, that are telling very humanizing stories, that are reaching for something profound about the human spirit. And when Christians can point to those stories and say, "That's the God we serve." We don't have to make movies that have a certain perspective. We just need to point to truth when we see it. And to say, "That's the God that I know."

So part of our ministry is coming alongside these incredible stories that are being told and speaking of God. They're interrelated without being one in the same. And in there is how we can influence culture.

Patrick Gentempo: Well, it's very interesting to understand, as you said, Hollywood is very upstream from politics and in a sense, these actors or these Hollywood celebrities can become worshiped.

Kim Dorr-Tilley: Absolutely.

Patrick Gentempo: And that becomes kind of a psychological thing, right. So now if you're this person being worshiped and you're having cultural influence, you know, all of this can kind of have a weird effect I would think on the individual, who as you said, one day is very celebrated and nobody wants to call him back some time after.

Have you ever had the ability to work with these people and help them find a light or path that has them put all this in context and live a rich life, spiritually?

Kim Dorr-Tilley: Well, I'm going to say yes, sometimes and sometimes there are actors who I'm still in touch with who I think I became a surrogate mother to, that I didn't know how else to be their representative. I love them ferociously and I love them in who they are. And we ... Maybe a couple times I talked about my faith, but certainly not from you must believe what I believe.

But, what they experienced from me is love and so I would say that's a spiritual experience.

Patrick Gentempo: Yeah.

Kim Dorr-Tilley: There are other times where there were more direct things, particularly with young women who ... My job as a talent agent was to bring ... I wasn't a gatekeeper. People didn't hire me to be a Christian talent agent and to make sure nothing non-Christian comes across my desk. That was the farthest thing from who I was.

My job was to put as many opportunities for work in front of as many actors as I could. They weren't all clean and nice. A lot of them were brutal, bloody, and those are the movies. That's t.v. And if there was interest in one of my actors, my job was to put that script in front of them and say, "They're interested. What do you think of this part?"

And sometimes they would enter into discussion with me. Sometimes they would say, "I love it. Book it." And it was like, that's my job. I'll do that. But of the times where they would say, "You know, this one scene disturbs me and I'm not sure why. What do you think?"

That's what opened up dialogue to say, "Well, since you asked, I think that's going to objectify you in a way, so if it was sex, a sexually simulated scene, whether it was language, whether it was a woman being brutalized ... There was a gal I represented who in the course in the time I represented her, she ... When I first met her, she had come out of a Playboy background, a darling girl. And then she got married and she said, "You know, my husband doesn't want me to do as much stuff as I used to do and so can you help me."

And I'm like, "Yes I can. Let's talk about that from your perspective, what that means to your marriage? How does this part affect your relationship with your husband?"

And then she had a baby and she had a baby girl. And now there was a possibility of saying, "Whatever you shoot, it's gonna be out there

forever and someday your little girl is gonna ask you about this." And I want to have that conversation. "How do you feel about that?"

And so I never said, "I think you should or I think you shouldn't." I got the opportunity to have more of the Aristotle conversation to have them consider. And for her to go, "Oh my gosh, I don't want my baby girl to have to even consider this in her life, much less watch her mother act it out." That became a very clear choice for her and moral choice, which impacted a relationship and that's where fear comes in.

See people don't want to make moral choices that there's a fear factor here that if they say no, they'll never have the opportunity to work for that person again. And so the job to say, "So what. If that happens, if you're the person that I think you are and you're the actor I think you are, and you have the confidence in who you are and you don't want to do this kind of work, but you're willing to do it because you're afraid that person will never come back to you can we stand against that together, against the fear, and can we come against that and say 'that's gonna be okay?' Because there's gonna be plenty of other people who are gonna want the opportunity to work with you."

And I don't care what it is, there are times in any career, where fear and power place such ... They press in and we make choices that fear based. So Hollywood's no different from any other place where we make fear based decisions. And one of the most powerful things that God taught me, when I was first a Christian ... I think it's the signature scripture verse over my life "Perfect love casts out fear."

We have no concept of perfect love outside of God. How can perfect love actually do this. But if you were going to say, if you were going to cast an action hero whose job, his superpower is to cast out fear, well that to me is who the Lord is. That's who Jesus is. That's this person who comes into each one of our lives that says, "You know what I'm afraid of. I'm going to take care of that for you."

Well how does he do that? How does he say, "Don't be afraid," which is throughout scripture, don't be afraid. You're standing in the face of war, you're standing in the face of famine, and God says, "Don't be afraid."

"Oh, I'm pretty afraid, so how is your presence going to change that?"

And how that happens is God comes and he says, "I will be with you. And I'm not here to be known through circumstances. If the famine happens I'm still God. I still love you." So how do you experience famine in such a way that God is still present to you. And when you can shift that paradigm and understand that God is not known through circumstance, that God is known because of God, because of presence, because of His unrelenting pursuit of being known to us.

Well now that means you can be diagnosed with cancer and still know that God loves you. For many people those things feel like polar opposites. If I'm diagnosed with cancer that means that God doesn't love me. But faith teaches us that God is there. So you put that out in Hollywood it seems like not such a big deal, right?

But fear is so prevalent. So when you can stand and say that you're being called to something, and I'm talking to people who aren't believers. You're being called to something. Your spirit is speaking to you, that you don't feel right about this. Say no. It's okay to say no. And the power of no is more powerful than the fear.

Patrick Gentempo: Right.

Kim Dorr-Tilley: And so these factors of the people then who live in LA, that are brushing shoulders with those celebrities, with those celebrity directors, you now stand in place where they're not quite sure how you stand there. How do you be that person that's not afraid? And that's where you get some Teamster truck driver that says, "Oh dude, you're driving him back to his room at night."

And he's like, "Man, how is it that you're always happy, you're always kind and I don't see you responding in fear to all the other stuff that people are responding to?"

Heard this story, "Oh dude, it's because I love the Lord."

"What? Tell me about that."

So, when there's a pervasive sense of that or when we can start to have the aroma of that, you actually have the opportunity to for people to live in this city, to live in any city in the world in a holistic way and not in a broken way.

Patrick Gentempo: Is the reciprocal also true that maybe there are Hollywood celebrities, or people of influence that have faith but if they express it they could be ostracized or marginalized because they have an expression of faith. I think there's probably examples of that. What should their response be in your mind?

Kim Dorr-Tilley: That absolutely is true. A lot of times when people are outspoken about their faith they get pigeon-holed. So whether they get blacklisted or they get pigeon-holed that can absolutely happen. So, there's the expression of being wise. Be wise. Know when to speak and know when to be silent. And to be silent is not a repudiation of what you believe. You still get to live into what you believe. You get to show up in the office or on the set and live out your values without having to speak of them.

And then if somebody asks you in a conversation, "Why are you this way?" then you speak of it in that conversation. If Christianity is an agenda that somebody's pushing it lacks authenticity. So actually the more people that just want to live their faith authentically, the way anybody else wants to live their identity authentically, it's interesting, right-

Patrick Gentempo: Yeah.

Kim Dorr-Tilley: How we ... the world today wants to be the champion of people who want to live authentically, unless you're Christian. We don't want to hear about that.

Patrick Gentempo: Sort of a double standard.

Kim Dorr-Tilley: Kind of a double standard. So I think that Christians are finding that place of we have as much right to live authentically as anybody else does, to speak of who we are, to speak of our identities, not as an agenda but as our reality that means something profound to us.

And so we get to put that in dialogue with other people but share that value. And that creates opportunity. That's what we call an inflection point. When Christians can rethink those paradigms, rethink values, I think we open up the possibility of dialogue and knowing each other better. I think that a lot of the world, and especially here in Hollywood.

I think that people come to Hollywood because of its influence with a lot of agendas. I want to get a movie made about this. And those are never the best movies, agenda driven movies are not good stories. Storytelling is you let that ... You tell the story and you let it affect people the way it's going to affect people.

We once showed a film, it was "The Visitor." We put Haaz Sleiman in that film. And they had promised us a west coast screening. So I wanted the screening to be here for the constituents of Bel-Air church. And what so happened, that Tom McCarthy had promised his sister, who was an ACLU advocate ... Because that film was about speaking for ... It was illegal immigration, speaking for the voiceless. So they had promised the ACLU the premiere.

So the last minute they had said, "We have this really unusual thing but we need to put Bel-Air Presbyterian Church, the home of Ronald Reagan, in the same screening as the ACLU." And I hosted that conversation.

Patrick Gentempo: Right.

Kim Dorr-Tilley: So we have an ACLU advocate. We have Haaz Sleiman, who's Muslim, and we have one of the pastors from Fuller Seminary, a professor from Fuller Seminary, also a pastor and I'm trying to weave together this conversation. And towards the end of the night it was so beautiful. You couldn't have orchestrated this moment any better. Somebody from ... It was kind of funny because they sat in different places in the theater. And somebody from the ACLU raised his hand at the end of this conversation and he said, "I get why the ACLU's here. This is our film. We speak for the voiceless. I understand why your actor's here. I have no clue why your Christians are here. Why are you ... What does this movie have to do with you?"

Patrick Gentempo: Right.

Kim Dorr-Tilley: And I loved it and I looked down at Paul Pearson, who is a professor and he had been a missionary around the world, one of the gentlest spirits you've ever ... And I said, "Paul, you wanna take that one?"

And Paul said, "Absolutely." And in this kind, gentle, fatherly voice he said, "This movie that speaks of one, this one who, as a friend to the friendless, a voice to the voiceless, that's how we see our Lord. And to the extent that we follow Him is to the extent that we can say that we're Christian. This movie speaks to us because it speaks to Him."

And you could hear a pin drop. I don't think the ACLU with a broad brush had ever considered Jesus Christ in those terms to say he's actually on the same page that you are. You just think that Christians aren't. And that's a wake up call to Christians, not the ... It's to both, right?

Patrick Gentempo: Right.

Kim Dorr-Tilley: But Christians have to change how we speak of God, how we speak of Christ. If the only thing is that we put another notch on the belt, is that we got one more, that's not who Jesus is. Jesus is about loving a person. And so I think that's a long way around answering your question. But, it's ... There are very wise, incredible people of faith who just do their work and do it with excellence and do it with kindness and they are positions of incredible influence.

Patrick Gentempo: And I think the idea of civil liberties is something that's not ... So that would be off-putting to Christians, obviously. Civil liberties is the foundation for loving human beings.

Kim Dorr-Tilley: Martin Luther King was kind of ... He was a pastor of a church. And in a modern era that was a pastor of a church who, in a theological way, said, "We cannot have inequality." And that's absolutely what the Church must embrace.

Patrick Gentempo: And there so you have it. There's alignment in areas that somehow it seems like there's people that try to create polarization where none exists.

Kim Dorr-Tilley: Right.

Patrick Gentempo: And that's an interesting thing to observe and interesting firsthand you got to do that screening of a movie, that these varying people come together that seem like an odd assembly.

Kim Dorr-Tilley: Yeah.

Patrick Gentempo: So, when you now are out there, because you've had your context from where you started, where you are now ... You're in this unique environment called Hollywood and have a lot of years of experience in it and you recognize your pre-Christian self in other people-

Kim Dorr-Tilley: Mm-hmm (affirmative).

Patrick Gentempo: Who are in the jungle as you described it. What is the compulsion you feel inside, if any, to reach out and to kind of share with them?

Kim Dorr-Tilley: The compulsion is to love them. And the compulsion is to enter into conversations about their values. And, you know, it's funny, there was a gal who was very New Age when I was working at the talent agency. And we had this really weird room. It was a really odd-shaped room. And, she was all about feng shui. And she used to say, "Your office is horrible. It's horrible feng shui. There's really bad things that are gonna happen here because of the feng shui."

And I'm like, "Okay, I've been there, done that. I don't think anything of that."

So, it was kind of like this trapezoid and this one day another agent that was working there was trying to take some Aspirin. And one of them dropped and rolled under the desk and she climbed under the desk and she screamed.

And I was like, "What?" I thought it was a dead mouse or something.

And she said, "There's rocks down here. There's rocks."

And I'm like, "What?"

And she goes, "I don't want to touch it. I don't want to touch it."

So this sweet, sweet girl had been so concerned about the feng shui in our office that she actually placed crystals in our office, in this corner where she said all the bad energy was.

So I crawl under, and here's somebody who doesn't want to touch the crystals 'cause they think all the bad energy has been sucked up into those crystals. So now we're on our hands and knees under this desk, and I grab the crystals and Aspirin that had rolled there. And I said, "These are rocks. The only thing that has any power is that Aspirin. That is the only thing that can affect your mind and your body right now, is that Aspirin. These are rocks. They do not have power. There is power in the world. There is power that we can't see. But it's not here."

And so then to be able to go back to this sweet girl and take these crystals and to say to her, "This was so sweet of you. Thank you for how you want to care for us and protect us." And then with these crystals in my hand to say, "You know, I used to believe in the healing power of crystals, the protective power of crystals. But I just don't believe it anymore."

So and she said, "Why?" And that's how we entered into that conversation. If I had come to her and thrown the rocks at her and said, "How dare you?" that would've been completely different. Her desire was to love us and if you take something like ... I don't know if you want to talk about this or not, but even the abortion issue, right, which is as divisive an issue as you can get with Christians on both sides and with

non-Christians on both sides, at the heart of that is valuing a human being on both sides.

Patrick Gentempo: Right.

Kim Dorr-Tilley: So, how do we take that value when we talk about the strange bedfellows of rather than standing opposed how do we say, "At the heart of what's important to you is the value of the mother and the heart of what's important to you is the value of the unborn child? Is there a way to value both of those without having to sometimes literally kill the other? There's got to be some way that we can value these things. We just haven't found the answer yet.

And so how do we do that? And the more that we force our agendas without listening ... I mean gosh, what's happening in America right now is so sad, that we just don't listen. We just want to get our point across. And that's not who Jesus is. Jesus did as much listening as he did talking. And Jesus never forced himself, really, upon anybody. He stood against the religious community, honestly, of that time because it wasn't authentic.

We have to find ways that we model that without trying to over shout, over speak, drive our point home. We gotta find ways of coming back to civil discussion. You know, it's interesting, William Wilberforce, who championed ending slavery in England and did it through their government without ... We went to war. We killed each other over that issue. Wilberforce legislatively kept attacking that issue, legislatively. The next most important issue, next to slavery, was civil discussion. That was what he, if he hadn't gotten sick, that's what he was gonna take up next, is how can we gather together as citizens of this country and talk to each other in such a way that we can have a civil discussion as opposed to a civil war.

Patrick Gentempo: You had a business partner. Was she of the same faith or no?

Kim Dorr-Tilley: No, which is the beauty of our agency. As I said, we weren't a Christian agency. We were an agency agency. And I love her so much. She, sometimes, obviously she knew who I was and she was Jewish from Long Island and sometimes she's go to Temple, the high holy days. And she's come in and she'd say, "Kimmy, what does this mean?

And I'd say, "Oh my gosh, that's my favorite part of your religion." And I'd say, "This is ..." Whatever it was she had asked, to talk to her from Hebrew scriptures and then say, "This is what that is."

And she'd be like, "Wow. I don't know that I ever learned that about the Jewish faith." And then she's like, "How come you know about it?"

And I'm like, "Well, because that's the only lens we have as Christians, is we would not have the key to understand about Jesus if it were not for the Hebrew scriptures, for the Jewish faith, for the Jewish nation, for the Jewish experience. All of that comes to us in Jesus. And then that's the only way and so we would have the best talks in our agency, you know, take a break and have our minute of theology or whatever it was.

And the other agent that worked there was Catholic and we would just have incredible talks that weren't just about theology. Sometimes they'd end up with us dancing to rap music because we just needed to finish our break that way. But it was such a great open environment just to talk to each other. And that's what we need to inspire, that's what we need to be apart of, is to see the beauty in who other people are and not to be afraid of speaking ...

My brother is where I was before I came to faith. My brother is an incredibly intelligent guy and science fiction lover, a lover of science fiction. And when the TV series "Lost" was on and he hadn't started watching it yet. And I'm like, "You should check out this TV show." I loved it.

That TV show was a bridge between us where he would say, "You know, it seemed like there was a really important scene with Jack and I don't get why it was so important."

And I'd be like, "Dude, that was where you see God [inaudible 01:51:12]. That was like him understanding transcendence and significance and calling."

And my brother would be like, "What? I didn't see that."

And I'm like, "That's there." And then there'd be times where I'd say, "There was like a swan on there."

And was like, "That's a Buddhist symbol for X, Y and Z." And we were unveiling layers of meaning that the story tellers had just layered in. So it wasn't the point of the story, and yet, without those, the story was told more deeply when you could have those conversations and share these world views. They inform each other. And so those were conversations I got to have with my brother about a TV show.

Patrick Gentempo: It's amazing where you can find metaphor in things and maybe build bridges like that-

Kim Dorr-Tilley: That's right.

Patrick Gentempo: Which I guess in kind of looking at the composite of your life and experience of here you are, you find yourself in this unusual place called Hollywood and having a longstanding career in that place and dealing with all the, maybe lack for a better term, rhetoric that goes with that. And yet you have this spiritual path that you've walked down, which has landed you here and doing the work you're doing. What is the legacy that you hope to achieve through the efforts that you're making in your everyday life now?

Kim Dorr-Tilley: Legacy is such a great word of what's the point of the work we do? What's the point of the conversations that we have. I would hope that part of my legacy has to do with, when we talk about objectifying people, Jesus Christ may be more objectified than any person in the history of humanity, that he stands for things and stands for and against

things. And I would hope that part of my legacy would be to humanize Jesus for others, to speak of him the way I came to know him.

Here's another story, great story. There is a ... One of our directors in our student ministries was just this great, young guy. He works in entertainment as well and actually does audio in entertainment, but works with our kids here. He was driving home, and there was this kid, teenager that was walking down the street. And he was wearing this t-shirt that, in a nut shell, said F the Lord, in so many words.

And he's like ... And his heart starts racing and he's like, "What should I do? What should I do?" And he loves kids and he loves the lord. And so rather than just driving by, just being insulted he pulls his car over and he gets out of his car and he stands and he goes, "Well done."

And the kid's like, "Who are you and why ...?"

He goes, "You wanted to make a statement with your t-shirt. Well done. You did it. You've got my attention. So, because I'm curious, do you know Him? Because I do. He's actually a friend of mine. I wonder if you would say that if you knew Him and just as a friend of His I hope that he's a friend of yours too because He's a really cool guy."

How beautiful is that, that we get to humanize Jesus? So I want that to be part of my legacy of this is not a concept, this is not a religion. This is not about insisting on doctrine or our ways. This is about how we honor and follow this friend who changed our lives. And that's, I would love it if that's my legacy.

Patrick Gentempo: You know, I have to tell you, that story, it moved me. And I'm not even sure why. But, it's just ... 'Cause as you were communicating it, it was ... You know, I had this kind of like visceral reaction that was negative.

Kim Dorr-Tilley: Mm-hmm (affirmative).

Patrick Gentempo: And to me you used a term that was, you used the term transcendence. And that's probably a really good example of it, the personification of it saying that you get to a point where rather than outrage as the response is that there's some sort of understanding, there's a preservation of love in something that seems pretty vile and offensive. And then there's a message that is not an edict but an invitation.

Kim Dorr-Tilley: Couldn't of said it better.

Patrick Gentempo: So I really appreciate you sharing that story. I so admire what you're doing and what you have done and I really appreciate you taking time to talk to us today.

Kim Dorr-Tilley: It's been a pleasure. Thank you so much, Patrick Gentempo. And thanks for the conversation. I really appreciate it.

Patrick Gentempo: You too. Thank you.

Kim Dorr-Tilley: Yeah, you're welcome.

Gretchen Jensen: I have loved episode one all the way up to episode eight. I can't believe we're at the final episode of nine. I'm not gonna say we saved the best for last but there are some really compelling interviews. Why don't you tell us about those?

Patrick Gentempo: Yeah, so episode nine is huge. It's a big episode. So we did save a lot of high powered content for this final episode. And what it includes is my interview with Eli Shukron. Eli is the guy who discovered the Pool of Siloam. Now this is no small thing. It's another validation of things that are written in the Bible. And one of Christ's most famous miracles was at the Pool of Siloam, where a blind man had asked Christ why he was this way. And Christ put mud on his eyes, sent him down to the Pool of Siloam, and when he washed the mud off his eyes, he could see. And I have to tell you, that when you listen to Eli talk about this ... And then we actually walk down to the discovery of this site, which was very recent.

Skeptics would say, "Well, you know, it's never been found. We don't know if that miracle was ever validated." Now, I think there's some pretty compelling validation. So you want to take this journey to the Pool of Siloam with us.

In addition, we have my interview with Governor Mike Huckabee. What an amazing man of integrity. The way that he showed up, he couldn't have been more genuine. He couldn't have been more nice. But you have to understand what it means to be somebody in the public eye and simultaneously be very upfront about your faith and direct about your faith. He never hid from it. So, I had some really interesting questions for him, and I have to tell you, it was an amazing interview.

And then finally, we have my interview with Aton Shishkov. Aton grew up as a hippie in the United States during that era. Then went to Israel based on a calling when he decided to walk in his faith with Christ. And I have to tell you, he faced a lot of adversity including having his church fire bombed. I'll leave more of the revelations of that interview for you to see when we actually do the interview. But tomorrow is an amazing, amazing episode. I'm really excited for us to finish strong with you. Now that we've completed episode eight, I just want to, again, remind you that during the course of Christ Revealed, while we haven't released free to the world, you can also own it and I want to thank you for your support of this project. As you can see it's been an epic journey in bringing to life something that the world really needs right now. Owning Christ Revealed is something that can be deeply meaningful to you, and not only you, but the people that you care about.

As you have seen, some of the statistics that have come out during the course of Christ Revealed is that a very large majority of children that grow up in Christian households lose their faith when they go off to college. And why? There is a history, there is evidence and there is inspiration. And when you bring these things together as a whole it's transformative for human beings.

So, right now, Christ Revealed is 50% off. Your support is greatly appreciated. We are extraordinarily fulfilled by what's going out into the world through this project. And I want you to know, in a very heartfelt way, that we appreciate your support. Looking forward to seeing you for our final episode, episode nine.