

**ANOTHER
NAME
FOR EVERY
THING**

with

RICHARD ROHR

Season 3, Episode 9
The Universal Christ in Action in
Deep Time

Brie Stoner: [music playing] Did you ever see that video by Charles and Ray Eames? It's called the Ten Times or Ten by Ten? Ten to the Power of Ten, that's what it's called, Ten to the Power of Ten video? [Note: The correct title is Powers of Ten.]

Paul Swanson: No. Huh-uh (negative).

Brie Stoner: It's this art video in which they are starting with this couple in Central Park on a blanket, zoomed in to where they're sitting, and then it zooms out by the power of ten, and by the power of ten, and by the power of ten. It keeps zooming out, and zooming out, and zooming out, until then you're actually seeing first the state, then the country, then the world. Then you're pulling out, and you're in planets, and you're seeing the whole cosmos. For some reason, this episode reminds me of that video, because it's all about having a bigger perspective on time than what we're used to.

Paul Swanson: Like not being so caught up in just what's happening this day in the twenty-four-hour news cycle, but scaling back to look at a much, much broader sample.

Brie Stoner: [music stops] Right. I talk about this in the episode, but I was recently in Spain, and I found myself privileged enough to be in a millennium olive grove where I got to sit with trees that were 2,000 years old. There's something about sitting by or being next to trees that are of this age, or older, that it really puts your small life in perspective. It makes you consider the facts that our actions have a longer impact than what we see. Therefore, our motivation and our orientation when we think about our activism or social justice needs to kind of have that long-term view. We may not be the ones to reap the fruits of what we sow. In fact, having that kind of orientation may be the right approach to how we act in this world.

Paul Swanson: Yeah, it reminds me of looking up at the night sky. I'm realizing that it's this light from the past that's reaching me here in the now, with my kids. That, to me, is just so inspiring, and it changes my concept of relational time.

Brie Stoner: Right. Without getting too science-y about it, it is interesting that we have such a sequential view of time, when in reality science is telling us that spacetime is stretchy, and it is really relative. Yeah, and in the conversation, we explore the ways in which the mystics maybe had this intuition about deep time, in that they talk about the eternity of time, and that contemplation helps us touch into that, right, that kind of deep relationship to time, and maybe helps us live

Brie Stoner: from a different orientation than our own desired outcomes, and the timelines that we want them, but rather to trust in the slow arc of evolution as an expression of Christ moving in and manifesting in this world.

Paul Swanson: [music starts] I think when we take that deep-time approach, we're able to hold onto those values that are more eternal, and orient ourselves with those values kind of being that guiding light, we're less tethered to the outcome of the present. We're less tethered to what we think should happen when we take that deep-time approach as Christ unfolding throughout all of time.

Brie Stoner: Yeah, without it being something that you're just checking out and not participating in anymore, because that certainly isn't it either. I really appreciate the tension of this. I hope

you all do, too, as we explore *The Universal Christ in Action in Deep Time*.

Paul Swanson: Richard, today we want to talk about deep time and how the Universal Christ is always present, and always a part of the evolutionary trajectory of our experience here. Can you expound on the term “deep time?” I don’t think it’s something that is in everyone’s lexicon. What do we mean by when we say deep time?

Richard Rohr: Well, let me say I’m not sure that I’m the best one to define it. It is used in different ways, but the best way I can come at it is the recognition that the Greeks found it necessary to have two words for time. Chronos was time as duration—sequential time: 10:00, 10:30, 11:00, 12:00. Then they had another word, kairos, and kairos meant time as significance, time when it comes to a fullness and reveals the meaning of chronos, of chronological time. That’s close to what we mean by deep time, a reframed notion.

When you fall into deep time, it’s not Thursday anymore. It’s not fall anymore. It’s the way things always are. It’s a deeper level of experience, a deeper level of truth, a deeper level of your own self and life. I’m sure others use it in a slightly different sense. I’m pretty sure that’s what Jesus was trying to point to when he used his metaphor of the reign of God, “in the reign of God,” in deep time. Just put that in there and you’ll get it. Excuse me. I’m sorry.

Paul Swanson: That’s okay.

Richard Rohr: We don’t want to put that in, “Richard belched.”

Brie Stoner: We’ll just make it a ring tone. [laughter]

Richard Rohr: Okay.

Brie Stoner: Well, it’s interesting that you say that the chronos and kairos definitions of time. It seems to me that mystics have had this instinct of eternity—

Richard Rohr: Yes, almost always.

Brie Stoner: --of this greater unfolding. And so, you see them talking about it both as a place that we can gain access to experientially in contemplation, and now science is helping us understand, not even recently, that this kind of eternal, ongoing manifestation is what we can understand as evolution, this great, creative adventure that we’ve all been a part of. I wonder if you could help us understand, how does having an appreciation for that evolutionary deep time, that great arc, how does that help us have perspective on not needing to have immediate outcomes in our action, but not being passive either?

Richard Rohr: Yep. Isn’t that a hard tension to hold? Well, I opened to this quote from our *Oneing* periodical, the particular issue on “Evolutionary Thinking.” As self-centered as I am, I’m going to quote myself:

Evolutionary thinking is actually contemplative thinking, because-- (and here’s the reason it is) --because it leaves the full field of the future in God’s hands, and not controlled by my performance, my contribution, and agrees to humbly hold the present with what it only tentatively knows for sure.

That's faith. It's the heart of the matter, that I don't have to have a totally predictable outcome. I know that's very hard to live there, especially if you're working on any kind of assembly line, which most businesses are, in effect: "I've got to do this, so she can do that, and so forth." That's kindness, to be your part of the whole chain. But we've got to know the Christianity that was handed to almost all of us wasn't that way. It was a very static notion of time, and therefore transactional. You just had to know the right buttons to push. You didn't have to be a part of an organic movement in your own soul, in the soul of your marriage, your community, anything. It's a different mind, really.

So, contemplative mind is not just an evolutionary mind, but I think it's the mind of Christ, which allows the future to show itself, to reveal itself, without the present totally predicting it. I can live without predictability, to some degree. We all need some degree of predictability.

Living in that in-between could be called evolutionary thinking—I'm not sure if that's what you asked me—or it could be called deep time, but I'm trusting there's a deeper river flowing, not much is happening on the upper river, but I still trust the deeper river.

Brie Stoner: Yeah, I think that absolutely is answering the question, and helping us see that there's a place where participation, where our creativity meets the deeper stream of ongoing creativity of God through evolution, and that there's an active point where we share in the responsibility of moving that river, but that we're not it. It's not just up to us, and it's not just up to what we can see as predictable, short-term—

Richard Rohr: That's better said. Good.

Brie Stoner: --outcomes.

Richard Rohr: Yes. It's holding hands, and not taking myself, and the perfection of my response, too seriously. It's the communal notion of evil, and the communal notion of salvation.

Paul Swanson: It feels like the eternality of now, where—

Richard Rohr: Yes, yes. Another better way to say it. You get it already. Thank you.

Paul Swanson: One of the ways that you define "resurrection" in The Universal Christ, is you say that's another word for change, which we only see in the long run. In the short-term, it looks like death. This, to me, is a very deep-time perspective. Right now, as I look around our culture and our politics, it's easy for me to see the death. It's easy for me to see the pain, and I haven't quite lived into that space of that eternality of now, of that bearing witness in the hope of the resurrection. How do we practice resurrection before it's—

Richard Rohr: How do we practice resurrection?

Paul Swanson: --fully realized? How do we live into that, in that, to your point, Brie, of that space of not becoming passive in the moment, but still hanging on to that hope, but also

trying to embody and realize it in this moment?

Richard Rohr: Well, first, it's almost impossible to do, unless someone assures you it's true, because your cynical voices will win out. I had a woman come to me recently, and she said she was an atheist. I said, "Now please don't take offense. I'm not trying to define you, but I don't really think you're an atheist. I think you're a cynic," and I think she got it.

If you give in to the cynical voices, the cynical voices mistrust the authenticity of everything, "It's not." You mistrust the motivations of other people, which is the face you turn toward the self is the face you turn toward the world, and what I hope I was able to help her do was recognize she was very cynical about herself. This utter cynicism about her own motivations, her own intentions. When nothing means nothing, and you're just grabbing at another reason for doing it, because, "It looks good. It makes me rich. It will get me sex," or whatever, it's not far until you're cynical about all of reality, because that's the face you turn toward the self.

So, what Christianity, I think, hoped to do, what Jesus hoped to do, was give us the announcement of a certain conclusion, to shore us up against "the slings and arrows of outrageous fortune," when the emotional life almost couldn't believe that, because life has been so hard.

I saw that, do you remember a few years ago, when they had that picture of the Taliban whacking off the heads [NOTE: I recommend using the word "decapitating" instead of "whacking off the heads."] of a whole bunch of Christians? Do you remember?

Paul Swanson: I remember the image. I don't remember where it was shot.

Richard Rohr: Yeah, and they were a Muslim country, but they were Catholic Christians, and these men were all kneeling. You know? Both they and their families, knowing their head is about to be cut off, what else do you grab onto at that moment? I've got to believe there is a resurrection, or this human existence is a huge tragedy. At least for me, it is.

How many people have died that way? Oh! It just breaks your heart, how many people have died torturous deaths. The promise of resurrection, we need to emphasize the word "promise" more than the nature of it. I don't know the nature of it. It's certainly not that we're sitting on clouds for all eternity, but something in us lasts forever, and it's the good.

Well, that passage from Philippians, "What other is good? Goodness is from God, and therefore goodness is eternal." Everything from God is eternal. That's what's planted in us by the Holy Spirit, and it's really only trials that teach us how to draw from that source. When you have no trials, you live out of your good looks, and your money, and why wouldn't you?

Paul Swanson: Or your cynicism, right? You narrow the field to be so small.

Richard Rohr: Very good. Yeah.

Brie Stoner: Yeah. And it makes sense, too, that we're struggling with despair and cynicism, when faced with such levels of tragedy as you're naming, and absurdity. Now that we have access in a new way to seeing the tragedy around us, through social media, through the Internet, the instant quality of us being able to see or witness things that are happening on the other side of the planet can lead to a sense of hopelessness and despair.

Richard Rohr: Yes. Yes.

Brie Stoner: And yet, that orientation toward resurrection reminds me of a passage that Cynthia Bourgeault, our fellow faculty member here at the CAC wrote about, and it's worth me reading in its entirety, if you'll bear with me for a second.

Richard Rohr: Sure, go ahead. Go ahead.

Brie Stoner: Hope's home is at the innermost point in us, and in all things," she writes. "It is a quality of aliveness. It does not come at the end as the feeling that results from a happy outcome; rather, it lies at the

Brie Stoner: beginning, as a pulse of truth that sends us forth. When our innermost being is attuned to this pulse, it will send us forth in hope, regardless of the physical circumstances of our lives.

Hope fills us with the strength to stay present to abide in the flow of mercy no matter what outer storms assail us. It is entered always and only through surrender. That is, through the willingness to let go of everything we are presently clinging to. And yet, when we enter it, it enters us, and fills us with its own life, a quiet strength beyond anything we have ever known.

Richard Rohr: Isn't that powerful?

Paul Swanson: Wow.

Richard Rohr: We enter it, the body of hope. Yeah. There's an embodiment to it. It's something that pre-exists us, or we fall into it, or we give ourselves to it. It's not we achieve it by gritting our teeth. It probably demands some kind of decision, "I will be hopeful." Yeah, you almost have to see suffering people do it to learn how to do it yourself; do it sincerely.

I again think of the Black spirituals, and so many Black preachers, who had a life ten times harder than mine. Where did they get the courage, the confidence, the reality-check, to sing that way, and to preach that way, and to talk that way? I almost feel like I don't deserve to talk about it, because my life has been so easy compared to theirs.

Brie Stoner: It seems to indicate that hope is a characteristic of the character of Christ, if I can say it that way. I know—

Richard Rohr: Of course, you can. Yes.

Paul Swanson: Uh-huh (affirmative).

Brie Stoner: --we're talking about "What does the Universal Christ look like with flesh on it?" And that there's something about hope that is both resilient, not passive, but that the orientation

of hope is open toward not what is but what could yet be, that does not give up on that spaciousness toward the future, that holds enough of a gap for what could be. That even in the midst of something as horrific and oppressive of what is now, that there's still this gap of the future saying, "And yet. But wait. There's more."

Richard Rohr: We called faith, hope, and love the theological virtues, and we were told, this was even in the old Baltimore Catechism, that they are not virtues that are gained just by practice, although that helps. But they are a participation in the very life and nature of God: God is hope. God is love. God is faith. When we live in God, we find ourselves being that way. Isn't that magnificent? Yeah.

Paul Swanson: I think you find that, too, in folks who are somewhat at the end of their tether, in the midst of destruction, and yet there's that seed of hope within them. It pulsates, in a way, where people gather around that. I think about what can happen after an earthquake, or a traumatic event, where people gather almost in a spirit of hope, and to say that "We will move forward. We will work together. We will try again."

It's that stepping on the gas, hoping to make it to that gas station, even though you're on "E," or whatever it looks like. It's that inching forward at times, because hopefully, you'll get to a sprint, or a run, eventually, but the best you can do right now is that little, small movement with and towards hope.

Brie Stoner: Well, and it also seems to indicate a level of humility that recognizes we're not in this alone—

Paul Swanson: Yes.

Richard Rohr: Again. Again.

Brie Stoner: --and how much rationality has flattened our reality to dismiss the Great Cloud of Witnesses, or what some have described as the Conscious Circle, the body of Christ of those who have gone Beyond, that we're still connected to, the ancestors, or angels, or-- I wonder, Richard, if you would talk about that? Why do you think that we have lost touch with what is beyond the veil of this life, and how that might play a role in animating our hope of recognizing that we're not just doing this alone? There are spirits, presences, in the body of Christ even from those we've lost, that are participating with us?

Richard Rohr: What we used to call the communion of saints.

Brie Stoner: Yeah.

Richard Rohr: But, you know, even that phrase was the last phrase added to The Apostles' Creed, centuries later almost as if it took us a while to recognize this communal nature.

I'm going to get back to my overly drumming on the issue of individualism. The individual can't engender a lot of hope when he's suffering a lot and alone. There isn't the willpower in most people. There are those heroic people that seem to be able to rise to the occasion. But when you're beaten down, and there's no one to love you, to believe in you, to hope in you, or for you, it's pretty hard to sustain it alone.

So, it's a commonly shared, I don't want to say emotion, because it can't depend upon emotion. It's a being held more than a holding on. I know this must sound like gobbledygook to some people, but I ask you to be with it a bit, trust it a bit,

Richard Rohr: especially in the times when you're not inclined to do so, and then you "fake it until you make it." You find yourself being there.

It's invariably a choice, a decision, "I will live in hope." Eventually, you do live in hope. I don't know why that's true.

Brie Stoner: What's the passage of the centurion that says, "Lord, I believe. Help my unbelief"?

Richard Rohr: "Help my unbelief." Yeah. Wow.

Brie Stoner: I think that that is also applicable to hope.

Richard Rohr: It's lovely. Yes. "I do believe, at least a little bit, but I'm recognizing my unbelief too." Yeah. Yeah, that never stops being your prayer. Thank you.

Paul Swanson: I wonder, Richard, could you further expound on how the value of devotion also plays into this, because there has to be that sense of that Sacred Heart, that devotion—

Brie Stoner: That trust.

Paul Swanson: --that trust that I'm a part of this magnificent Cloud of Witnesses. I'm just on this side of the veil, who's trying to participate in this limited, linear time that I'm here, but there's this depth dimension that is the Eternal Now, and I'm participating in that. How does devotion help orientate and guide us in relationship to deep time?

Richard Rohr: I can always only speak what just slipped into my mind. I remember when I was still back in Cincinnati, and somebody from some newspaper came to interview me. I was living in a common household at that time of women, and children, and families. Everybody else was off at work. She was interviewing me in the living room.

She went to the kitchen, to maybe make some coffee, or I don't know what it was, while I went upstairs to the bathroom. I came down, there was a swinging door to the kitchen, and here was this very well-educated, academic lady, on her knees. In front of the stove. She thought she was alone, and I had just begun to open the door. I just was shocked at the beauty of her face, and her folded hands, and her bowed head.

I shut the door. I don't think she ever knew that I saw her. That image of a kind of inner life, inner awareness, came into my mind just now, of that's devotion. This woman clearly knew how to access something beyond. I don't know if we had talked about something especially inspiring, or what it was, but she came out very fresh, and alive, and we continued the interview.

Richard Rohr: There almost has to be a secrecy to devotion. You know how Jesus says, "Pray to your Father in secret." It's probably like the intimacy of a dear sexual moment. Not a wild sexual moment, but one that's really tender and affectionate. When you find yourself relating to

God that way, and receiving God that way, tender and affectionate, and personal, almost hoping nobody sees, because you know they'll think you're naive, or not well-educated, or "What was that?" You've almost have to do it in secret, because the common mind will not normally understand devotion. It will look like naivete.

Paul Swanson: Yeah. It reminds me of the advice given at the end of the Rights of Passage, where it's like, "Don't talk about this too quickly." There's something about when you try to give words and put a container around a wordless, deep experience, it cheapens it in a way, or it doesn't encapsulate enough of the fullness of the experience. Then, all of a sudden, what you're putting out into the world is a watered-down version of that inner experience.

Richard Rohr: Yeah, yeah. Thank you. Yeah.

Brie Stoner: How do we orient toward that level of devotion without flattening it into the trite belief of, "Well, it's in God's hands," and, you know, "He's in control," because then, I think that that puts us in a much more passive—

Richard Rohr: [inaudible 00:28:32].

Brie Stoner: --hands up, like, "Oh, well. There's nothing I can do about this environmental crisis," or, "There's nothing I need to do in this political thing, because God knows the outcome already, and I can just trust God." How do we not flatten it to that level, and yet maintain that devotion? What's the distinction there, for you, Richard?

Richard Rohr: I'm not sure that I know. I should know the answer to that. Why should I? I pretend that I know sometimes, when I don't. But that's that "fake it until you make it." I've got to hand people that that's a starting point. We don't want to belittle it, or make fun of it. "It's all in God's hands." I'd almost want to say to that person, if I were their spiritual director, "Be careful what you just said, because life is going to now make you really live that."

Brie Stoner: Yeah, it takes us out of a participation in the ongoing incarnation in a way, to say-- Which mystic? I can't believe I'm blanking on this. --who said, "You are God's"-- Teresa, right? --who said, "You are Christ's hands. You are Christ's—

Richard Rohr: Teresa of Ávila.

Brie Stoner: --"You are the body of Christ." So, if there are needs in the world and you're expecting them to be met somehow passively, it does put us in that we are participating in this ongoing manifestation, but I appreciate that you're not just

Brie Stoner: dismissing that perspective, Richard, because I almost want to, because it was what I grew up with.

Richard Rohr: Yes. It's what I grew up with too.

Brie Stoner: I think about my kids and this is very much what they need right now to feel secure and safe. they need to have an idea that, "Okay, God's holding the world," or like that Madonna from Montserrat that I visited, where she was holding the Christ and the world in her hands. There is something about that image that we need to rest in, without completely falling

asleep to our own role and post.

Paul Swanson: Yeah, because our world is so absurd, right? That we've been talking about. To have something that holds you, if we are in God's hands, like that could help hold in that container, right? At times when the reality of life, that absurdity, is just piercing your reality and you experience that, you can't believe that. You have to set that aside for a while, because your lived experience is in conflict with that.

But at the same time, to hold that in hope, that we are still yet all in God's hand, in that bigger picture. That is the wrestling of my day-to-day with my kids, I feel like. In the world that I feel like we're passing on to them, there's just so much absurdity.

Richard Rohr: I've looked around at crowds, maybe in a big city, walking down a street, and thinking, of course, naturally, "Well, these are all pagan, secular, unbelieving people," which is terribly arrogant of me, "going about their work, making 'filthy lucre.'"

Brie Stoner: Lucre! [laughter]

Richard Rohr: I know, you know, I know. If we can turn that around, which on occasion I've been able to do, it doesn't matter if they're consciously holding on to God. God is consciously holding on to them. That's easier to believe. It doesn't matter that they don't fully know it yet. They're still a part of the cycle of hope, of life, and death, and it makes them holy.

If you're a being, and if God, the one who knows all things can hold onto you even while you're chasing filthy lucre on Fifth Avenue, who am I to say you're not worth being held onto, you know? Yeah. It really keeps me from my "one" judgementalism, because I know most of my life, I ran down streets with my temporary goals guiding me, not thinking about God very much, really.

Brie Stoner: Well, Richard, recently I was in an olive grove in Spain that had millennium olive trees. These were old olive trees that have been there for thousands of years. I got to sit with one of the oldest olive trees that they had in that grove, a 2,000 year-old grandmother olive tree. As I was sitting by this tree, trying to take in

Brie Stoner: just the breadth of time of this being, and just to sit and listen in her presence, I had this sense of deep grief over the ways that our short-sightedness has created such a damaging urgency of short outcomes that have yielded really, really damaging long-term outcomes for our environment.

Paul actually introduced me to this poem by Wendell Berry, Manifesto: The Mad Farmer Liberation Front. I'd like to just read this opening stanza.

Richard Rohr: What a great title.

Brie Stoner: I know, isn't it good?

Richard Rohr: Yeah.

Brie Stoner: Ask the questions that have no answers. / Invest in the millennium. Plant sequoias.

Richard Rohr: “Plant sequoias.”

Brie Stoner: Say that your main crop is the forest / that you did not plant, / that you will not live to harvest. / Say that the leaves are harvested / when they have rotted into the mold. / Call that profit. Prophecy such returns. / Put your faith in the two inches of humus / that will build under the trees / every thousand years.

That opening imagery of this—and I encourage those of you who are listening to read the full poem—but this imagery is so powerful for me, in the ways that it orients us toward deep time. So, Richard, I’m wondering how you hold the tension of urgent needs of our world, that are asking for our real and present action, as you consider this orientation to Christ’s redemptive humus of deep time?

Richard Rohr: I’m more and more, the older I get, I’m more forced to think that way, because I know, compared to a lot of people, I’ve supposedly had a lot of influence, and that feeds my ego. But I still know that I’m going to pass in a few years and have to let go of my life and my heritage-- That’s not the word that I wanted. What do I want?

Brie Stoner: Like “legacy,” or the—

Richard Rohr: Legacy, that’s the word. --like everybody else has to do. I just have to take satisfaction in the present moment, doing it truthfully, which means to do it lovingly; almost the more trivial it is, the greater the love feels. That it isn’t affecting any life, like maybe some of my books have. There, I can take a great deal of pride. I mean pride in the good and the bad sense. But I still long to do something purely for love. I don’t know that I have yet. I don’t know that I have yet, purely, 100 percent.

Richard Rohr: The only way you can get close to it is if nobody knows, and you can’t take satisfaction in it, because it is so trivial, and you know the infusion of love capacity came from another source, and you were just the conduit. Is that an answer: Don’t say it is if it isn’t.

Paul Swanson: I’m wondering, Richard, with that, do you feel like an action out of pure love, however small, that you would almost even be conscious of it? Because if it was just love, would you be so removed from the outcome, and the desire to know the outcome?

Richard Rohr: You’d be observing it.

Paul Swanson: Yeah.

Richard Rohr: That would be the subject-object split. It wouldn’t be pure participation.

Paul Swanson: Yeah.

Richard Rohr: Very good. Very well said. Yeah. When it is pure love, you’ll almost let it pass by as not one of your creations.

Paul Swanson: Yeah. I almost wonder—

Richard Rohr: Yes!

Paul Swanson: --when you witnessed your friend kneeling in prayer, if that's what we do sometimes, we witness one another do these pure acts of love, but to actually talk about it might, I don't want to say tarnish it, but we almost bear witness to one another—

Richard Rohr: Yes.

Paul Swanson: --or sneak up on people who are in these pure acts of love, and we almost bless them by being like, "I'm not going to even comment on that, because it was just so pure."

Richard Rohr: Oh, that's beautiful. You got it.

Brie Stoner: It also makes me think that the truest acts of creativity, when you are in them fully, and you are not in the subject-object split, you're also in that deep, eternal time. There must be a connection there between contemplation and that act to be able to say in the truest moments of that creative flow, it's touching on that kairos time that you—

Richard Rohr: It's all the flow of subjectivity—through you, in spite of you, with you, in you, as you. Use every preposition you want. That defeats the ego utterly. When you know it wasn't self-generated. Yeah. So, all you can say, didn't one of you

Richard Rohr: mention this yesterday, is "Thank you," and you're not even sure who you're saying the thank you to. Is it to you? Is it to God? Is it to the free-flowing moment? It doesn't matter. It's out there in the universe now. An utterly gratuitous "thank you."

Paul Swanson: To me, I wonder about that, just those two words, "Plant sequoias." Because—

Richard Rohr: Isn't that good?

Paul Swanson: You never see a sequoia come to its full growth in your own lifetime, if you're the planter.

Richard Rohr: No one ever does.

Paul Swanson: That makes me think about that, too, Richard, whether it's you, or any one of us, the work that we're doing now, the impacts that it's going to have generations down the road, it's beyond our conception of seeing that work come to its full fruition.

Brie Stoner: Mm-hmm (affirmative).

Richard Rohr: Yeah.

Brie Stoner: So, Richard, as we wrap up this conversation on *The Universal Christ and Action in Deep Time*, can you recall a moment in the recent days when you were in that kairos, creative flow, where your heart was opened, and you felt yourself channeling into something that you were maybe participating in, that you may not see the outcome of?

Richard Rohr: Because I've fallen so in love with this new little dog who is sitting here at my feet, Opie, he's giving me a lot of such moments as your children must do you. I'm sure your kids do this, while you're still asleep, they come and bother you. Yeah.

Paul Swanson: Every night.

Brie Stoner: No, that's never happened, Richard. I get perfect sleep.

Richard Rohr: He does it. He comes licking on my nose, or on my lips. He's a kisser. I've never seen a dog be such a kisser. What a way to start the flow. I've just, since I've had him these three months, it's been a better life.

I said in *The Universal Christ* book whatever pulls the flow out of you, and gets the juice going, it doesn't really matter what it is. Now, it's more wonderful if it's your own child, and makes you love that child. But I have to say it, I know Christians won't like it, even if it's a piece of art, or a piece of music, that is Christ for you. That is the every thing that puts you in the flow.

Richard Rohr: I believe a scientist who is looking at his research, or his archeological study, which gets him all excited about humanity, the future, because of the past, I believe his papers in front of him are, at that moment, Christ for him.

I just have seen, those of us who are Christian, think it has to have the title "Jesus" written on it to start the flow, and so often, they're not in the flow. Yeah, lately it's been this little one.

I turned on the dog show on television last night, hoping he'd win "Best of Show" the Jack Russell terrier. You didn't win, I'm sorry to say.

Brie Stoner: Sorry, Opie.

Richard Rohr: But it was, on a new level, delightful to me. I didn't watch the whole thing. But how much a certain set of people love dogs. Their whole life is going from dog show to dog show. Now, I wish they'd go from human show to human show, but if that's what gets their juice flowing, started, God's going to use anything.

God's going to use everything that keeps you in the caring, believing mode of passion. Kids use this phrase so much today, "What are you passionate about?" It's almost overused. But it isn't. It's right. What are you passionate about?

I suspect, I have to say, even if it's "filthy lucre," I'm doing a radio show tomorrow in Santa Fe on filthy lucre, on the spirituality of money, with a man who really believes there has to be a good meaning to capitalism. I know he's right. There has to be, there is a good meaning to capitalism. Let's agree upon that, instead of dualistically saying, "It's all filthy lucre." A lot of people are living much more humane lives because of capitalism.

I read a book when I was a deacon here, in 1969, by Josef Pieper, *Leisure: The Basis of Culture*. Did you read it in college?

Paul Swanson: No, I've heard you reference it and unpack it before, yeah.

Richard Rohr: I think it's still in print. Now, leisure sounds like something terrible. But it—

Brie Stoner: Only to you, as a "One" on the Enneagram.

Richard Rohr: Yeah, a "One." Yeah.

Brie Stoner: And a German background would say that.

Paul Swanson: For me, it's my whole lifestyle.

Brie Stoner: Right.

Richard Rohr: If there isn't a certain degree of leisure, most of the beauty of the world could never have been created—most of the medical breakthroughs, yeah.

There's enough—I'm trying to use another word rather than money—there's enough capital. There it is. There's enough capital to allow me to have some time off from the survival mode. This should make us care for people who have to live their whole day at the survival mode. They can't paint Mona Lisa, because they have to feed their children. That's some of the evil of it, that there's no time to do what you and I have time for. Now, I know that can be abused, but it doesn't have to be. It can be used instead of abused.

Paul Swanson: Mm-hmm (affirmative).

Richard Rohr: Thank you.

Brie Stoner: Thanks. I appreciate the way you're talking about what puts us in the flow. I think another frame for that, for me, is the delight that we've been talking about, and the role of delight, even as you're bringing up leisure, but Teilhard de Chardin said something along the lines of, "The role of religion is to animate the zest for life." This zest, that that energy is critical and crucial to evolution, and to becoming the body of Christ in this world, and I appreciate, Richard, how you're inviting us to pay attention to where that zest, where that delight is that starts that flow of creativity and love in our lives.

Richard Rohr: Thank you.

Paul Swanson: Amen.

Richard Rohr: Yeah. I'm seeing research scientists often representing that today. They give twenty years of their life to one amoeba, or something. I'm just pulling out an example, but that's flow. That's caring about humanity.

Brie Stoner: Yeah.

Richard Rohr: Yeah. Yeah.

Paul Swanson: Mm-hmm (affirmative).

Brie Stoner: Thank you, Richard.

Paul Swanson: Thanks, Richard.

Richard Rohr: Thank you. We went over time, didn't we?

Brie Stoner: No.

Paul Swanson: No, that one was under.