

Everything Belongs – Rohr, Richard

Most spiritual work is readying the student. Both soil and soul have to be a bit unsettled and loosened up a bit. (38)

The point is not to obey the law as much as to find the purpose of the law. (40)

Spirituality is the necessity of both descent and ascent. Religious energy is in the dark questions, seldom in the answers. (45)

Historic figures saw grief as a time of incubation, transformation, and necessary hibernation. When we avoid darkness we avoid tensions, spiritual creativity, and finally transformation. We avoid God, who works in the darkness – where we are not in control. (47)

Liminality or liminal space means threshold. (47) It is always an experience of displacement in the hope of a new point of view and to relativize our private absolute center. (50)

Idolatry is when we worship and protect the means. (51)

The last experience of God is frequently the greatest obstacle to the next experience of God. (52)

Everything becomes priceless if it is sacred. And everything is sacred if the world is a temple. (56)

You cannot earn this God. (57) When we can see the image of God where we don't want to see the image of God, then we see with eyes not our own. (58)

We want predictability but that fixes us in the past. (62) The present moment has no comparison; it is not judged in comparison to any other. (65)

Don't look for anyone to blame or say to any group, "You took me out of the garden." The whole Bible is written outside the garden. It is only important that you have a garden to remember. (68)

We can relate to God only according to the level of our human development and the level at which we relate to everyone else. We live in a benevolent universe, and it is on our side. The universe, it reassures us, is radical grace. Scarcity is not the primary experience, but abundance. "Be not afraid" is the most common single line in the Bible. (69)

Our thinking doesn't make it so. (78)

Identity makes us feel in control and superior and right, but it is largely self-created by stories we know about ourselves. (84) If we stay in the world of preference and choice, we keep ourselves as the reference point. (90)

Healthy religion is an enthusiasm about what is, not an anger about what isn't. (96) The most courageous thing we will ever do is beat humbly the mystery of our own reality. (97)

Love flourishes only in the realm of freedom. (99)

"Wiping the mirror" is what Zen masters call when you see exactly what's there without distortion. (103)

"Fair witnessing" is describing this kind of attention. (104)

We have power when we know we have the ability to respond freely. When grace is no longer an experienced reality, it seems the realm of freedom is lost, too. It is dangerous when people have no inner life. (107)

In the silence of contemplation, we will observe the process whereby we actively choose and create what we pay attention to. (108)

There is a major difference between scapegoating and prayerful discernment. Scapegoating is usually unconscious displacement; discernment, on the other hand is conscious placement. (110)

Humility and honesty are really the same thing. We grow by subtraction much more than by addition. Meaning is not created; it is discovered. (121)

Eastern world appreciates what it calls “big mind.” The West has tended, instead, to emphasize “small mind.” Big mind sees the whole, a panoramic awareness; small sees the individual and the parts. Small mind needs big mind for context and perspective, just as big mind needs small mind or it gets lost in mystique and abstraction. When we combine both we have mature faith. Protestants extended the emphasis on practical rationality even further than Western Catholics because of the period of history in which they emerged. The Buddhists call the small mind the “clinging mind.” It wants to attach itself to everything in order to figure out everything, in order to control everything. It doesn’t have a high tolerance for mystery. (125)

We need to move toward a contemplation that is socially engaged and tied to the earth. (127)

What we know about God is important, but what we do with what we know about God is even more important. Morality is always inside a narrative, always inside a context. (129)

Sin history and salvation history are two sides of one coin. “Fore-given” means being given to beforehand. Forgiveness creaks down the entire world of meritocracy and the notion of deservedness. (131)

Unforgiveness is perverse moral superiority. (134)

What must be sacrificed, and it will feel like a sacrifice, is the attachment and the strange satisfaction that problem-solving gives us. We must not get rid of the anxiety until we have learned what it wants to teach us. (144)

The gift of contemplative prayer is not a way of thinking; it’s much more a way of not thinking. It’s not a way of talking; it finally moves beyond words into silence. Peace of mind is a contradiction of terms. (147)

Buddhist teaching says there are three things we must have: sitting, teaching, and community. (150)

Almost every theophany (revelation of God) in the Bible begins with the warning not to be afraid. (158)

Transformation is radically unsettling. (161)

Francis lived so close to the bottom of things that he could never fall very far. That is freedom (163)

Learn the great art of detachment, which is not aloof, but the purifying of attachment. Stand in that third spacious way, neither fighting nor fleeing. (171)

They look at the cross but don’t realize what the cross is saying. That is true for both liberals and conservatives: The liberals deny the vertical arm of the cross (transcendence and tradition); the conservatives deny the horizontal (breadth and inclusivity). (172)

The prophets are not deconstructed persons outside Judaism throwing rocks back at the temple. They love the temple and the law. But they see it all the way through. The prophet combines the best of the conservatives and the best of the progressives. Yet that usually makes them 'radicals' and unacceptable in either camp.

Gandhi said: dig one deep well, not many shallow ones. (173) We seldom look at the long-haul patterns of life and death. We are short-run people. All religion is metaphor and symbol, which is not to dismiss religion at all. There is no other way we can know the mystery. Symbol and metaphor are the only way we can see the spiritual and the transcendent.

If we hate it "over there" and not in ourselves, we become self-righteous. (174) Before enlightenment, all fear, judgement, and criticism is stated in the second person: "you are." After enlightenment, all criticism is henceforth stated in the first person: "we are." (176)

Einstein said, "No problem can be solved by the same consciousness that caused it." (182)