

LEARNING

HOW

TO

SEE

Brian McLaren

Jacqui Lewis

with Richard Rohr

Brian McLaren: On August 12th, 2017, I was standing on a corner in a quiet neighborhood in front of a Methodist church. A white van pulled up, and a man about my age in a Vietnam-era army fatigue jacket stepped out of the front passenger door. The side door slid open, and nine young white men in khaki pants and sports shirts float out. They lined up behind the older fellow, unfurled flags, and began to March into lines. As the van pulled away, less than ten seconds later, another van pulled up and the same thing happened: more young men following one older man, more flags, more marching. That van pulled away and within seconds another came, and another, and another. The flags were Confederate flags, “Don’t Tread On Me,” flags. Flags of various right-wing militia groups. And, yes, there were Nazi flags too. I never thought in my life that I would see Nazi flags flying on American soil.

I was standing in Charlottesville, Virginia, that day part of a multi-faith clergy witness on the day of the “Unite the Right” rally that left a young woman, Heather Heyer, dead, the victim of killing by car. [music] I was just up the street when the murder happened. I remember the sound of my black leather shoes slapping on the sidewalk as I and other clergy ran into the chaos of the crowd, helping the injured even before the first responders arrived. In the days before and after that event, I was given access to the secret communications of the event organizers. I read posts where they celebrated the murder of this young woman and where they celebrated our president for calling them “good people.” I’ll never forget those days because they taught me on a visceral level something I cannot unsee. We may live lives in the same country, or the same city, or even under the same roof, but we live in different realities, different universes.

I saw those young men as deluded white supremacists blinded by their ideology, radicalized by radio talk shows, Fox News, and white nationalist internet sites. They saw me as a deluded and naive preacher who is standing in their way to achieve national greatness through racial dominance. The same things may be going on all around us, but we don’t see the same things, so we don’t tell the same stories. So, we cast ourselves as characters in vastly different plots.

Since then, as I’ve been watching what is unfolding in our world, I can’t stop thinking, “How can we learn to see, to see what’s really there, to see what our neighbor sees but that we’ve always missed, to help others see what we see, to open our eyes together and see what we’ve never seen, or even been able to see?” If you’ve ever read the gospels, you’ll remember that Jesus has a lot to say about seeing. “You have eyes,” he said, “but you do not see.” How can we learn to see? [music ends]

Welcome, everyone, so glad you’re part of this conversation with us. And I’m especially glad to have my dear friends and colleagues, Rev. Dr. Jacqui Lewis and Father Richard Rohr here with me. I wonder, Jacqui, if you could just begin by introducing yourself to everybody, tell them a little bit about you, and what you’re up to lately?

Jacqui Lewis: Thank you, Brian. It’s so good to be with you. And, Richard, it’s so good to be with you too. I missed you. It’s good to see you. Everyone, I’m a Protestant clergy, Presbyterian. I serve as the senior minister at Middle Collegiate Church in Manhattan. We are the oldest corporation in America and the oldest, continuous Protestant church in America. We date back to 1628, so we’ve got lots of history. We’ve got lots of good things, and we’ve got a little bias working for us too. I’m a PhD in psychology and religion and found myself in

graduate school in search of theories that made sense for what I was experiencing. So, I really gravitated toward a narrative way of thinking about becoming a person, Brian, and the stories that shape us, the stories that resonate with us, the stories that make us who we are. That's what I'm excited about today is sharing in this conversation with you and Fr. Richard as we think about bias and stories.

Brian McLaren: Beautiful, thanks. And, Richard, so good to see you. I miss being in person with you. Catch us up. Just how are you holding up in these crazy times?

Richard Rohr: Yeah, I was thinking it's almost exactly six months that most of us began to hole up, however we did. I'm here in my little hermitage, which should have prepared me for quarantine, a religious name for it, but I'm doing okay. I started creating yesterday a litany of death, not in a morbid way, but just in a realistic way. So, I know I'm feeling an awful lot that I don't know how to process, but apart from that, I'm doing okay.

Brian McLaren: That's good.

Richard Rohr: I don't know how people get through this though without faith.

Brian McLaren: Yes.

Jacqui Lewis: Amen.

Richard Rohr: I don't. I don't.

Brian McLaren: That's right. Turbulent times. So many, so many different kinds of pandemics sweeping through our nation and world at the same time.

Richard Rohr: Yes. Yes.

Jacqui Lewis: That's the truth.

Brian McLaren: I, Richard, want to start by thanking you for something. I'm not even sure that you'll remember this because during the years that, you know, both of us were on the road traveling, we bumped into each other a number of times, and I would always try to steal a dinner or a meal with you somehow. And I think we were in San Diego, but I might be wrong. And we were, as I recall, sitting in a little Mexican restaurant, and you said something to me, you probably had no idea how significant it was to me, but I asked you a question like I just did, "How are you doing?" And you were writing a book, and you said something to me like this, "I'm realizing that it's not enough to just teach people better ideas or thoughts. Instead, we need to teach them a new way of seeing and thinking because in their current way of seeing and thinking, they aren't even capable of understanding the new ideas and thoughts they really need." It was something to that effect that you said to me, and it disrupted me because it helped me at that point name what I was really frustrated with, that it didn't matter how well I tried to say and teach certain things, people just didn't get it.

Richard Rohr: Yeah.

Brian McLaren: And I wonder, do you remember how it was that you came to that insight?

Richard Rohr: As you know, being Catholic, I was educated by the Franciscans in scholastic philosophy and theology, which to most people appear so rational, and rarefied, and distant, and it is in many ways. But this was almost a premonition of what became postmodernism. There was a Latin phrase—I'm going to impress you with my Latin by saying it—that we had to memorize, and the professor would just put out his hand and the whole class we'd repeat it. I'm going to say it: *Quidquid recipitur ad modum recipientis* [recipitur]. And this was a foretaste of postmodernism that the scholastics relied upon, people like Thomas Aquinas and Duns Scotus. And they said, what it means, whatever is received is received according to the manner of the receiver, whatever is received. This is 13th century.

Brian McLaren: That's amazing.

Richard Rohr: It really is. Whatever is received is received according to the manner of the receiver. It was early psychology before we thought we had psychology. And then, of course, there's such similar lines in Jesus, the four kinds of soil, and so forth. Be careful how you see. Yeah.

Brian McLaren: Yes because soil receives, doesn't it? It receives this seed.

Richard Rohr: Yeah. Yeah.

Brian McLaren: And so this issue of receptivity, how we see. Jacqui, I'm sure you encountered this in a lot of different ways between your theological training and your psychological training. What does that Latin phrase do for you, Jacqui?

Jacqui Lewis: Oh my gosh. It's just like would we have heard that sooner and memorized it. Yeah. I think we are all wired by what we've experienced to be in search of a story with an ending. Jim Loder used to say that when I was in seminary that we are all in search of a face that will never leave us, but also of a story that feels like it has a completion. And the stories that we gravitate to are the ones that make sense to us, stories that fit, stories that feel like they have continuity, connection to the past, where we've been.

In other words, like Howard Gardner would say, "Leaders tell compelling stories that change the stories in the minds of followers." Those stories that we will follow, Brian and Fr. Richard, are the ones that feel true, feel like they have continuity to our past and that resonate with the trajectory of our lives. So, we're looking for the story that doesn't necessarily change our minds, we're actually looking for the story that confirms what's in our minds.

Richard Rohr: Yes. Yeah.

Jacqui Lewis: Does that make sense? You know? Yeah.

Brian McLaren: It really does. In fact, we're going to circle right back to that in just a couple of minutes, Jacqui. It strikes me, though—my theological training as a conservative evangelical—everything for me was oriented around finding the theological system. Systematic theology was the ultimate. We didn't even know we were getting systematic theology. We were told it was the Christian worldview. And I remember,

Jacqi, when I had this moment of almost, you know, just a revelatory insight where I realized every one of those doctrines that we plugged into our outline or our system, there was a story behind it. And there was a group of people who articulated it, and they did it in a certain context. So, this awareness of—Richard, can I get you to say the Latin phrase one more time?

Richard Rohr: [laughter] Okay. *Quidquid recipitur ad modum recipientis* [recipitur].

Brian McLaren: Oh, my goodness.

Richard Rohr: Is received according to the manner of the receiver.

Brian McLaren: So, this sense that we receive according to who we are, and we fit everything we have into certain stories that we're working with those two insights are so powerful. And if I could go back to the twenty-three-year-old me who was just beginning to preach, I don't know if I could have accepted it, but maybe if I could have quoted Latin and somebody as scholastic, [laughter] it would have given me more respect to give it a chance.

But I'll just tell you, you both, this all really started coming together for me in the winter of 2016. And I remember I was watching one of the Republican conventions and all of, you know, there was, I can't remember, thirteen, sixteen candidates, or something, and one by one, I watched Donald Trump vanquish them. And then one by one, I watched them submit to him. And I remember saying to my wife, I think this guy's going to win because I think he has some hidden key into some glitch into the programming of the human brain. That's how I said it.

Jacqui Lewis: Wow.

Brian McLaren: And I called a friend of mine who's a clinical psychologist, and I said, "Hey, listen, if you can help me understand what's going on in this election, if you see anything from the world of psychology, that will help me understand, would you start sending me those articles?" And so, he started sending me all these articles, and I came across just the simple idea of bias. And let me offer a definition of bias. Bias is a prejudice or pre-critical inclination in favor of or against something. It's a pattern of prejudice or pre-critical inclination. Before we even think about it, we bring it to bear. And we could say it's a pattern of distortion in our ability to see what's there.

So, it has to do with seeing. It has to do with thinking it has to do with, Richard, that Latin phrase, receiving [in] the manner of the receiver, that we aren't objective when we come to anything but that we have a whole set of inclinations or prejudices. And now in a sense that's really obvious, but then what happened is my friend started sending me these articles, and I started trying to articulate different kinds of bias and for a reason I'll explain later, I was able to wrestle all of them into words beginning with the letter "C."

Richard Rohr: Yeah. Brilliant, brilliant. Go ahead.

Brian McLaren: It's the old preacher part of me.

Jacqui Lewis: Like a good preacher. That's right.

Brian McLaren: Exactly. [laughter] And what I'd like to do, I'm just going to very briefly read through the whole list. And as I read through it, if any one sticks out to either of you that you would like to say something about, or if you have any general impressions, I'd love to hear it. And then we're going to just focus on the first two, but I'm going to read all thirteen just because I want folks to get a sense of the big lay of the land. Okay? So here goes. Here are thirteen biases that affect the way we receive or the way we see. First, confirmation bias: The human brain welcomes information that confirms what it already thinks and resists information that disturbs or contradicts what it already thinks. That's the first one. Second one, complexity bias: The human brain prefers a simple lie to a complex truth. Third, community bias: The human brain finds it very hard for you to see something your group doesn't want you to see. In other words, we put tribe over truth. This is also known as social confirmation bias.

Fourth, complementarity bias: If people are nice to you, you'll be open to what they see and have to say. If they aren't nice to you, you won't. We mirror back the attitude we receive from other people, and that makes us open or closed to what they have to say, whether it's true or not. Fifth, contact bias: If you lack contact with someone, you won't see what they see. Sixth, conservative/liberal bias: Our brains like to see as our party sees, and we flock with those who see as we do. There's a lot more we could say about this, and we'll come back to it in a couple of episodes.

Seventh, consciousness bias: Our brains see from a location, a person's level of consciousness, or we could say their cognitive maturity makes seeing some things possible and seeing other things impossible. Eight, competency bias. This is really an interesting one. Our brains prefer to think of ourselves as above average. As a result, we are incompetent at knowing how incompetent or competent we really are.

Jacqui Lewis: [laughter] That's lovely.

Brian McLaren: Ninth is confidence bias. Our brains prefer a confident lie to a hesitant truth. We mistake confidence for competence, and we are all vulnerable to the lies of confident people. Tenth is conspiracy bias. When we feel shame, we are especially vulnerable to stories that cast us as victims of an evil conspiracy by some enemy or other. In other words, our brains like stories in which we're either the hero or the victim but never the villain. Eleventh, comfort, or complacency, or convenience bias: Our brains welcome data that allows us to relax and be happy, and our brains reject data that requires us to adjust, work, or inconvenience ourselves. We could say the brain is lazy, but it's very fast at being lazy. [laughter]

Twelfth is catastrophe, or normalcy, or baseline bias. Our brains are wired to set a baseline of normalcy and assume that what feels normal has always been and will always remain. That means that we minimize threats, and we're vulnerable to disasters, especially disasters that develop slowly. And then the last one, one of the most powerful, is cash bias. Our brains are wired to see within the framework of our economy, and we see what helps us make money. It is very hard to see anything that interferes with our way of making a living.

So, those are the thirteen biases that I've come across. I know there are others, but these are

the main ones and the ones that have some amount of discreteness. And I would just love to know anything that strikes you as you heard those, or any general impressions?

Richard Rohr: Jacqui, you can start. [chuckling]

Jacqui Lewis: Oh, thank you so much. [chuckling] I think, well, first of all, I do want to just smile one more time at this beautiful alliteration, Brian. Actually, I think our brains also like alliteration, right? It's a good way to learn; a good way to learn. I think I'm struck by this consciousness bias, this idea of cognitive maturity, Brian. I think we don't want to know about ourselves, but sometimes we're still living from our thirteen-year-old self or our twenty-year-old self, right? Like, we don't let our real self grow up.

And, you know, forgive me, but I was on the phone with my therapist earlier today. So, you know, she's fresh in my brain. [laughter] She's one of these people that talks about a kind of inner-family system, so that inside Jacqui is her seven-year-old self and her twelve-year-old self, right, and her twenty-three-year-old self and her thirty-five-year-old self. I'll stop there. But all those jockeys are still in there. And when I'm afraid, in my younger Jacqui, my less-mature Jacqui, is the one that responds to what's happening in the world. Right? I'm anxious; I'm nervous; I'm angry. So, I think that just is fascinating to think about how we work around that, how we grow ourselves up as part of our way to be unbiased human beings.

Brian McLaren: It strikes me how worthwhile it is to have a therapist that just reminds you that that's a thing that happens to us.

Jacqui Lewis: Right? Yeah.

Brian McLaren: Isn't it? Oh, my goodness. Richard, any general thoughts or impressions?

Richard Rohr: Oh, my, so many. I selfishly wish I'd known this thirty years ago when I was on the road. In so many ways it lays the groundwork for why I think we need the contemplative mind because I don't know any other way to get out of all those biases because almost every one of them I see in myself, at least at different periods of my life. And I think there are a lot of people out there who are good-willed enough, who are honest enough that if they were just presented with what you just presented us with, would have the freedom to investigate how can I let go of that, or how can I move beyond that? So, I find this very helpful, Brian, thank you. Thank you.

Brian McLaren: Richard, you know, this to me is one of the realities of the contemplative mind and the contemplative practice that is so attractive. Something I hear you say a lot is, "You are not your thoughts. You are not your reactions."

Richard Rohr: Yes. Yes.

Brian McLaren: And the ability to, in a sense, draw a line between that thought, or even that prejudice, or bias, or that habit, or whatever, and the essential me, or to give myself some place to stand other than in the middle of my reactions and my compulsions, and all the rest

Richard Rohr: Well said. Well said. This is very helpful.

Jacqui Lewis: That's right.

Brian McLaren: Well, we're going to come back again and again to the power of contemplative practice in helping us face these, but our main remaining task in this first episode is to think about the first two on the list and to go a bit more deeply in them. So, I'll just read them again and say a few things about them. And then I'm going to be interested in stories you can tell, observations you have, where you see these happening in our world today. The first is confirmation bias. The human brain welcomes information that confirms what it already thinks and resists information that disturbs or contradicts what it already thinks. I realize now that a lot of my theological training was trying to give me a coherent confirmation bias so that I would know what to reject. And there are strengths to that. Some things ought to be rejected, but what is unfortunate, I think, is when we develop such a watertight confirmation bias system that nothing can get through and that we just have this automatic reaction. And even before, I think confirmation bias works so fast, that before we even realize that we reject something, we've already rejected it. It's just automatic, you know. And it's closer related to complexity bias because there's something in our brains that prefers a simple to a complex truth, and that actually is why I worked so hard to get these thirteen biases all under one letter because if I could trick my brain into thinking it's not that complicated, it's just one simple idea that we have difficulty seeing what we can't see, that may be that would help my brain get comfortable with accepting some of these ideas.

But there they are, the first two. And I think in some ways they're the foundational for all the others. We see them overlapping with all the others—confirmation bias, complexity bias. They have a lot to do with politics. They have a lot to do with religion. They have a lot to do with traumatic experiences. Let's just jump in.

Richard Rohr: My, does that say it. I'm thinking of—again, everyone looks at it through their own lens. Here's my younger-person lens, too, before that pivotal event that we call Vatican II—the only time we bothered with Protestants was to show immediately how they were wrong, how they were wrong, how they were wrong on this or that, how they abandoned Holy Mother Church, and it was just settled. We didn't have to engage with a single Protestant. It was a very enclosed world of confirmation bias. And we were such a big church with our own universities and our own schools that we could stay inside of that rather easily, and we didn't have to hear anybody else with a Lutheran bias or a Calvinist bias. We just knew right up front why they were wrong.

Jacqui Lewis: Hmm.

Brian McLaren: Yes.

Richard Rohr: It was so stupid. [laughter] And the amount of people who are still there is just heartbreaking, heartbreaking. Yeah.

Brian McLaren: Well, if it makes you feel any better, Richard, I grew up fundamentalist Protestant, and we thought about Catholics exactly the same way. [laughter]

Richard Rohr: I'm sure you did. [laughter]

Jacqui Lewis: That's hilarious. I didn't know any Catholics, so how's that for confirmation bias? That's not

true. We went to Catholic Girl Scouts. Richard, your humility just makes me smile all from my head to my toes about the feeling of how stupid that was. I think as a young woman, the confirmation bias in my family and my faith life, really was wounding. My mom and dad were Baptists. They became Presbyterians just because of where we moved, and I could feel the difference between this Baptist church and this Presbyterian church. The Baptist one felt more like judgy and don't-don't-don't, and the Presbyterian church felt like do-do-do, but my mom and dad were don't and the biggest don't—and I hope this doesn't embarrass anybody in the CAC world—was to have premarital sex: No! No! No! No! No!

So, two weeks before I got married on my birthday, you know, we broke the rules, [laughter] two weeks before the wedding. This is going to tell a story on myself. Like, woo-hoo, it's my birthday. [laughter]

Richard Rohr: Humility. Talk about humility.

Jacqui Lewis: I know, my God! And it was so, like, overrated, not that much fun, you know? [laughter] But about two months after that when Richard and I had a car accident, I flipped my car over in the QEW, and the car flipped over three times and spun on a sunroof, and finally landed on the tires. And we walked away from the accident, but I was 100 percent convinced that those two weeks before, breaking the rules two weeks ahead of time is why I had that accident. Can you imagine? Can you imagine? That haunted me for years, for years—

Richard Rohr: Wow.

Jacqui Lewis: --because everything in my faith life, everything in my life said good girls don't, and you were bad. And, therefore, this God that we had created in my faith life punished me and the accident confirmed, right—

Richard Rohr: Mm-hmm (affirmative).

Jacqui Lewis: --the wrongness and the God that was like that. So, this is, this is so, I mean, it's so sad the way, also, we think about parents who've been told that their queer kid is going to hell.

Brian McLaren: Yes.

Jacqui Lewis: And then they put their queer kid out, and then their queer kid commits suicide. So, this kind of confirmation bias can be so damaging.

Brian McLaren: It's so powerful, isn't it?

Jacqui Lewis: Right? It just makes me want to cry.

Brian McLaren: And you know, Jacqui, as you share that on a personal level, I think all of us realize that we all have these structures at work in us, and we torture ourselves, you know? And then you realize we have these as societies and all of this confirmation bias works. And, of course, a huge part of your life, your whole life message, Jacqui, has been addressing, developing anti-racist faith communities and helping people. And, of course, you think of the role of confirmation bias in racism. It's staggering. And you also think of complexity bias because what happens is a white kid grows up inheriting all kinds of complexity bias in the form of

racism.

Jacqui Lewis: That's right.

Brian McLaren: And then he meets a very smart black person, or a Christian meets a very kind Muslim or Hindu person—

Jacqui Lewis: Right. Yes. That's right.

Brian McLaren: And that complexifies his worldview, "Hold it. I thought I knew who the good guys were, and the bad guys were. And now my simplicity is being disturbed." And so I have to do one of two things—I either have to just stay away from that person, or I have to say that person's an exception, or that person's a fraud, or I have to find something to vilify that person, to squeeze them back into the confines of my bias.

Jacqui Lewis: Precisely. Or we end up with a third way, which we hope is where we end up, right? Where the third thing is our contemplative mind helps us to step outside of that thought and embrace another. But because the God thing, right, the God thing, you and me and Richard as people of faith, we can project those stories, those biases onto God, right, Brian? God has ordained men to lead, women to be quiet. God has ordained white is right, white is powerful. God has ordained straight-- You know?. All of that stuff gets stuck in the religion story. And so, how do we push ourselves, right, to a third space where there's something else besides squeezing someone in the box and that we let God come out of the box, if you will. Right?

Brian McLaren: Yes. Yes.

Jacqui Lewis: Yeah.

Brian McLaren: Oh, my.

Richard Rohr: You know what's striking me is how dangerous the notion of church most of us were raised with as being a homogeneous group of likeminded people. I mean, we were just set up for resistance to other voices that church without diversity can hardly be church.

Jacqui Lewis: Right.

Richard Rohr: When we confuse uniformity with unity in the spirit, my, my, my, this is revolutionary. And yet, most of us prefer to be around people who think like we do not realizing what a trap that gets us into.

Brian McLaren: It makes a huge difference to whether we're in the majority or a minority, doesn't it? Like, Richard, it makes me think for you and I as white men, we both grew up in predominantly white churches where men were in charge.

Richard Rohr: Yes. Yes.

Brian McLaren: And that was the case in the community at large. And then you think how different it is, for example, to be a member of a Muslim community, or even a synagogue in America, where you make up one percent of the population where that group of people, in a sense, the

confirmation you have to have in that small group or in a black church is to say, “Outside, everybody says we’re inferior. Outside everybody says, we’re second-class. Here in this inside community, we can hold another truth and reinforce it. So, these different bias communities all interact with each other.

Jacqui Lewis: That’s true, Brian. And there’s a way in which, I mean, when Richard says, you know, how can it hardly be a church if it’s not diverse, what’s really true is a diversity of human community is what helps us to break out of these biases, right? I mean, when I’m not the exception anymore, and when you bump into more people like me, when I bump into more people like you, I’m stretched, I’m elastic. My consciousness is expanded. My little Jacqui gets to grow into bigger thoughts. And I think it’s true that people of color, people on the margins, the religious minorities, the gift we bring to human community is we complexify the simple lie. The simple lie is not truth. And as soon as you know, you know, I’m thinking about this family who put their kid out, who killed himself, they were just, they were never going to get him back, but they started mentoring other college-aged kids in Seattle.

And they, like, they would say, “What if my little boy had grown up to be like Bob?” or, you know, so their whole story has changed. And the same thing about race, the simple lie, the white whites are created in some way better than everybody else is totally disrupted with the complexity of diverse community. One of the gifts that African Americans, queer people, Muslims, Jews, people on the margins, one of the gifts that they give human community is that they complexify the truth so that the lie can’t stand, that white people are somehow created better, inherently better. And the more we bumped into the folks who are so-called other, the more we’re stretched and the more we’re pulled out of that bias and have new truths because we have tangible evidence of the beautiful, powerful creativity, that was our God that made all of this diversity for us to enjoy.

Brian McLaren: Hmm. You know, as I’m just thinking with the two of you, it makes me realize first how dangerous it is to be alive— [laughter]

Richard Rohr: Wow.

Brian McLaren: --how easily we can slip into these little eddies of where our confirmation bias is protected and reinforced, and where our complexity bias is protected and reinforced. And it makes me realize how much I need places where I am allowed to think freely. And, of course, in the contemplative life, I think it, in the best case, we, in a sense, let things settle and acknowledge that I’m deceived in many ways, that I’m blind in many ways. I don’t see in many ways.

Richard, I love how you said sometimes that contemplation is receiving as much reality as we can bear to open ourselves and render ourselves vulnerable to seeing more.

Well, in our next episode, we’re going to take the next step and look at two more biases that we’ve already really touched on. We’re going to look at community bias and complementarity bias in a way we take what goes on in our own brain and now we link our brain with other brains in our community, and we see how bias works there.

Thank you so much to both of you for this rich discussion today.

Jacqui Lewis: Thank you, Brian.

Richard Rohr: Wow! I feel like I'm receiving. [music] I'm not giving anything. This is wonderful. Thank you.

Jacqui Lewis: Thank you, Richard.

Yvette Trujillo: Learning How to See was adapted from Brian's e-book, Why Don't They Get It? Available at [brianmclaren.net](http://brianmclaren.net). Brian McLaren, Jacqui Lewis, and Richard Rohr have been your hosts for this conversation. Other members of the team that helped make this possible were Corey Pigg, Paul Swanson, Izzy Spitz, Sara Palmer, Jenna Keiper, Nicholas Kramer, Lisa Powell, and I'm Yvette Trujillo.

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