

Rev. Anne J. Scalfaro
19 April 2026

10:30 a.m. MT Worship
Third Sunday of Easter

Calvary Baptist Church
Denver, Colorado

Beyond Patient when Beyond Patience

Second Sermon in *Cultivating the Fruit of Patience*
Part of *Abide & Grow: Cultivating the Fruit of the Spirit*

NOTE: A sermon is a spoken word event. This manuscript served as a guide but is not exact to what was preached in the moment. My manuscripts often include more material than what I preached in the worship service.

Scripture Readings divided in Chronos & Kairos Time: See the end of the manuscript for details.

Psalm 13; Psalm 27:1, 7-9, 13-14; Psalm 40:1-3a, 13, 17b; Psalm 103:8-11; 14-17a
2 Peter 3:8-9a

New Revised Standard Version Updated Edition

When's the last time that you prayed: *"My life is too good. Hurry up and do something God! How much longer do I have to wait for something bad to happen? I'm longing for some trials and tribulations."*

When was the last time you were in a great job and a great relationship and said: *"How long, O Lord? Please, help me. End this Blissful Season now. The joy is too much to take."*

Sounds ridiculous...because it is.

In my experience, we *only* need Patience when Life is NOT going as we want it to:

- Some decision that we want made right now...is taking too long to make.
- Some illness that we are suffering...we want a cure

for, a recovery from right now.

- Some relationship that is strained...we want healing and a clear way forward immediately.
- Some injustice that the world is enduring...we want it rectified and restored today.
- Some person who is driving too slow in the left lane...we want them two lanes over five exits ago.

The situations and circumstances in life that we lose patience over are things that we want Changed. Things we wish were different.

I just mention this about Patience—that we only need it when hard stuff is happening—because of the nine Fruit of the Spirit, Patience the only one like this. The other eight—Love,

Joy, Peace, Kindness,
Goodness, Faithfulness,
Gentleness, even Self-control—
these all can be cultivated in
good times *and* hard times, but
Patience...Patience requires a
situation that must be endured
that, if it were up to us, we
would not be enduring in the
first place.

So if you are feeling impatient
today about something in your
life or in our world, or even with
yourself—my first word to you
is to give yourself some grace.
You are going through a hard
time, and enduring a hard thing.
If you need patience, then that
means you also need self-
compassion. There is a reason
your Fruit of the Spirit gift from
Calvary this month is a “Breathe
in, Breathe out” Stress Ball and
a packet of meditation cards to
help you breathe and center!!
Patience is hard and it always
has been.

In fact, in Galatians 5:22, when
the Apostle Paul is listing the
Fruit of the Spirit, the one
translated in English as
“patience”: μακροθυμία /
makrothymía (mak-roth-oo-
mee'-ah). It means “*endurance,*
constancy, steadfastness, and

*perseverance—especially as
shown in bearing troubles and
ills.*”¹

I suppose that is why—in trying
to tackle the concept of Patience
from a theological, personal,
and spiritual perspective—I
turned to the lament psalms. We
lament when we’re going
through an experience that we
want to be over, or *through*.
Lament is inherently an
expression of impatience. And,
as we saw in today’s lament
Psalms, impatience begins with
Questions and quickly turns to
Imperatives, or demands.

Questions:

How long, O Lord?

Will you forget me FOREVER?

*How long will you hide your
face from me?*

*How long will I bear pain in my
soul?*

*How long will I have sorrow in
my heart ALL DAY LONG?*

*How long will my enemy be
exalted over me?*

Imperatives:

Answer me.

Hear me.

Do not hide.

Do not turn away.

Do not cast me off.

¹ Strong’s G3115,
<https://www.blueletterbible.org/lexicon/g3115/kjv/tr/0-1/>.

*Do not forsake me.
 Deliver me.
 Make haste to help me.
 Do not delay.*

These Questions and Demands have an urgency to them that feels like a ticking time bomb. Just reading off the list made my heart rate increase. We all know this kind of urgency. When a situation is either so new or so difficult or so unbearable or so murky that all we have in us is to say: *Make It Go Away. Fix it God. Please...Help.*

These types of questions and imperative demands of God—or of other people, or even ourselves for that matter—they reveal just how deeply we are embedded in and wedded to *Chronos* time. Chronological time. Linear time. Time measured by a clock in seconds, minutes, hours, days, years. Time that can run out. Time that is limited.

When we are feeling deeply impatient about something, it is a clear sign that we are living in *Chronos* time. And why would we not be, when *Chronos* time is measured for us from the day we are born by birthdays and enforced to us daily by productivity benchmarks and to-do lists and deadlines, and even

marketed to us as something to fight against with anti-aging products and procedures. If we are not careful, we can live our whole lives in a western, American culture that tells us that the Time we mark by the Clock is the only Time that matters, and therefore Time progressing (the “clock ticking”) is something to be anxious about and fearful of and something to work our way around (as we “beat the clock”) or work our way out of altogether (as we attempt to “turn back time”).

And, no doubt, we live our lives in chronological time; we can’t escape this day-to-day reality. And truly, it is in our day-to-day reality of the clock ticking that we experience the suffering of illness, the grief of loss, the loneliness of a strained relationship, the worry of a parent, the frailty and frustration of an aging body, the anxiety about a test or a try-out, the fear of a threat or enemy attack. All these experiences feel even more difficult than they already are when held in the “Tyranny of Time” as we know it. Because it feels like either the minutes and days cannot pass fast enough for something to be over OR because there is never enough time to achieve what

needs to be achieved or protected or prevented from happening.

But as Margie and Gordon explained for us in our readings today, the Greeks had two words for understanding time, which are helpful and instructive to us: *Chronos* AND *Kairos*.²

Kairos time measures moments, not minutes. *Kairos* refers to the “right moment” or the “opportune moment.” It is not a defined length, but rather is defined by its purpose or outcome. *Kairos* is about the *quality* of time, not the *quantity* of it.

Kairos is what philosophers and mystics refer to as ‘deep time;’ it points us to a deeper Truth than what the present moment says is true. *Kairos* moments are when the world seems to stop entirely. Things slow down. These moments are measured in deep exhales, a shared laugh or silence, or even by a colorful sunset or a deep recognition of being seen by another, or even in a moment of reflection when you think back over a few months or years and something

just clicks and you have a new insight or understanding. Franciscan priest Richard Rohr, refers to *kairos* as those moments in life where you stop and say, ‘*Oh my God, this is it. I get it.*’ Or, ‘*This is all I need.*’ Or, ‘*Wow. This is enough and everything, all at once.*’³

One person put it this way: *chronos* is the 30 minutes spent in your car driving to the baseball field to play catch with your child, the GPS telling you how to go turn by turn, traffic piling out, the moments stressful because you are worried about being late. *Kairos* time is the time out on the field, leaving your phone in the car, no watch on wrist, nothing but crisp air, and your child’s laughter and smile, and your shared time together playing ball. Even if you are playing ball for the same amount of time as what it took you to drive to the park, 30 minutes, this half hour will feel so much longer if you allow yourself to be lost in the moment. To be present. To give an acute attention to NOW...if you absorb that experience for the miracle that it is.

² See the end of the manuscript for the scripture reading.

³ Naomi Matlow, “More Kairos, Less Chronos (Live More. Work Less.),” *Unsettled*, accessed on April 19,

Or as another person put it: “*Kairos* time is the reason a traveler can miss their flight, get food poisoning, lose their passport, and still talk about the trip with shining eyes and flushed cheeks.”⁴ All kinds of pain and hassle is worth it for that one perfect moment of seeing That Sight or Being Caught By Surprise By That Experience. It doesn’t take much. And that is the lovely thing about *Kairos* time. It’s power, in one moment, can overpower countless minutes. It can frame your experience. Give your life meaning.

Author Andrew Lang says, “We most often experience these *kairos* moments in the midst of:

- Love
- Death
- Changes
- Suffering
- Turning points
- Meaning-making work
- Deep connection with nature

Time flows differently in these kinds of moments—our clocks and calendars cease being the standard by which we measure the passing of our lives.”⁵

Kairos time has a texture about it that creates resonance, awe. It is a chance for re-framing and meaning-making. For even a few moments, we aren’t tripped up by our circumstances, but we are free to see differently.

These moments may be few and far between but sometimes a *kairos* moment in life can feed your soul, like fuel, for many months at a time. When you find yourself in *kairos* time, you lose track of *chronos* time, or at least, *chronos* time doesn’t have a hold on you in the same way.

Living with a *Kairos* orientation to time does not take away our suffering or eliminate it, it just helps us contextualize and make meaning out of it so that we can endure it. So that we can long-suffer it. So that we can makrothymía-it. Live it with *patience*. Put it in a larger context. And remind ourselves that that context is God’s love and God’s unconditional grace and God’s acceptance of us from everlasting to everlasting.

And this is, actually, what we see the Psalmist doing in real time. Letting a *Kairos*

⁴ McKinley Valentine, “Chronos vs Kairos: Understanding how the Ancient Greeks viewed time will make your life richer,” *The Whippet* (9 March 2020), accessed on April 19, 2026 at <https://thewhippet.org/kairos/>.

⁵ Andrew Lang, “Kairos vs. Chronos Time (and how we measure the passing of our lives),” *AndrewGLang.com* (7 April 2026), accessed on April 19, 2026 at <https://www.andrewglang.com/past/kairos-chronos>.

understanding of time re-frame, re-define, and re-contextualize their *chronos* pain and suffering.

I love the psalms because they are so utterly human. We connect with the psalmist, a regular person, like you and me, who is suffering and *longing for that suffering to be over*. They are **beyond patience**: *How Long, O Lord?* they plead. All those *Chronos* Questions and Imperatives are so relatable and understandable. Yet, **just as they are beyond patience with their life circumstances and situation right now, they remember, that God is beyond patient with them**. There is a God-reality that is larger than their own-reality that is holding their pain, their suffering, and contextualizing it for them with compassion.

The *Kairos* moments in these Psalms come in spoken truths—interspersed in impatient *chronos* moments—almost as if the Psalmist is reminding themselves of what they know to be true even though they can't feel that truth right now:

- *I trusted* (past tense) *in your steadfast love* (if I trusted in the past, I can trust again right now)
- *I shall rejoice* (future tense) *in your salvation, which*

means healing (I believe I will one day feel this...maybe not today...but one day...)

- *I will sing to the Lord* (future) *because he has dealt* (past) *bountifully with me*

Do you see how, in Psalm 13, the lamenter is speaking *kairos* truth into their *chronos* moments? They're using what they believe to be true about God in the Past and hope to be true in the Future to hold their Present Moment and help them endure it.

Part of living in *Kairos* time—is trusting that all of “THIS” is cyclical, not linear. God holds it all, and all of our lives—past, present, and future—all together, all at once. And when we can lean into that timing that understanding of time, which is beyond the urgency of our NOW, we can withstand a lot. We can cultivate patience. Because we know that whatever THIS *chronos* moment holds, it is not the End All Be All. There is a larger story and truth, a larger Life and Love, holding it all, holding us all.

We see, in Psalm 27, the psalmist holding onto this Truth for dear life:

- *The Lord is my light and my salvation (present tense!), whom shall I fear?*
- *The Lord is (present tense) the stronghold of my life, of whom shall I be afraid?*

The Psalmist brings *Kairos* into *Chronos* here. Just notice how saying those statements feels in contrast to all the questions and demands of *Chronos* time.

These *Kairos* assertions are grounded. Assuring. They orient us to our Truest Selves and the Origin of our Very Life—our Creator.

These are declarative statements by the Psalmist. They know who God is in their life. They know there is nothing to fear. And then later, after slipping back into the *Chronos* moment of their difficult situation for a bit—*Hear me Lord; answer me! Don't hide from me!*—they are able to Cultivate something that looks a whole lot like the **Fruit of Patience** if you ask me:

- *Come, (present tense) seek his face*
- *BECAUSE I believe (future) I shall see the goodness of the Lord; wait (present) for the Lord, be strong (present), let your heart take courage (present), wait for the Lord (present)*

The psalmist teaches us that PATIENCE is the practice that bridges the gap between the hardship and difficulty of the *chronos* moments in our lives and the reality of *Kairos*, the opportune moment, the time that holds a bigger picture. Only God knows when the next thing in our life is “to be.” We see pieces of the puzzle, and *Kairos* helps us get glimpses of the full puzzle that God sees.

When we are stuck in *chronos* time and need to be reminded of the truth of God’s Love Holding Everything and All of Us and that there is a timing and understanding to all of our lives beyond our knowing...that is where Cultivating Patience can help us, and be the EXACT spiritual tool we need. Wait for the Lord. Be Patient. Be Strong. Take Courage. Wait. Slow down...remember the bigger picture, the kin-dom of God.

The Waiting is not to say that the suffering is easy or fun or deserved. Life is hard and unfair and unjust. That is real. Everything about *Chronos* time is real. We experience it. But everything about *Kairos* time is *more real*. The *realest*. Those moments when we can contextualize our death, even, as Pastor Ian said last week, in

trusting that there is a Greater Mystery at work beyond this earth, this life...that is as Real as it gets. That is a Lasting Realness beyond any temporary pain relief today.

In other words, the true spiritual patience we are cultivating is not for whatever IS happening in our lives to go away or just “be over.” Whatever you are suffering or impatient about right now...it may never go away in this life. I wish that were not true. I really do. But so much of what causes us pain is not in our control. So we do not just sit around and wait for it all to get better. We recognize that the Patience we cultivate spiritually, is not a patience of just willing something to be over, nor is it *inaction* in terms of not working for justice or not seeking a cure for things that can be cured, or not trying to resolve problems that can be addressed and resolved.

No, the Fruit of Patience, spiritually speaking, is about bridging the gap from *Chronos* time panic to *Kairos* time assurance, as often as we can, as best as we can. Cultivating Patience is not about resolving the thing in our life (whatever it is), but resituating it in the context of God’s understanding

of time, the world, and not just our own understanding, because our own understanding will always be limited. Just as the Apostle Paul said, “*For now we see through a glass dimly, then we will see face to face,*” (1 Corinthians 13:12).

We bridge this Gap by speaking the Truths that we believe and that go beyond our limited understanding:

- *that the steadfast love of the Lord is from everlasting to everlasting.*
- *The Lord is abounding in steadfast love.*

The Lord does not measure time as we do, in fact does not even see our sins as we do, for the Lord knows the finitude of our creation—from dust we were all created and to dust we shall all return—in greater depth than we ever will understanding. As 2 Peter 3:8-9 says, “*With the Lord, one day is like a thousand years, and a thousand years are like one day. The Lord is not slow about his promise, as some think of slowness, but is patient...*”

Time is deeper and greater and more mysterious than what we know or understanding. And so is the depth of God’s love.

Can we trust that our lives, and the seasons of our lives, have a *Kairos* quality to them? Can we trust that there is a greater meaning and purpose that what we can know right now or even understand? When we can trust that, it often gives us courage to act. Sometimes living in *Kairos* time means deciding to turning a *Chronos* pattern into a *Kairos* justice. Because we can finally see clearly.

In 1985, a group of black South African theologians wrote a response to recent crackdowns by the Apartheid government. It was called *The Kairos Document*, and it began: “*The time has come. The moment of truth has arrived.*” The *Document* was pervaded with a strong sense that the time was ripe for change: the fate of South Africa balanced on a knife’s edge, and small actions [outlined in the document] might have the power to change the path of history.⁶

Waking up to injustice and how to act for justice is a sign that we are seeing something in a larger light. *Kairos* moments are kin-dom of God on earth as it is in heaven moments. Full

moments pregnant with possibility and hope and justice.

And our personal yearnings and longings are a sign of this too. We yearn for something different when we know something different is possible. We long to be healed because we know what healing feels like. We plead with God as we face death because we know the gifts and beauty and preciousness of this life.

Impatience is evidence of the Truth of *Kairos* time. Impatience speaks to our yearning and knowledge of a greater completion or state of being—impatience in *chronos* time speaks to the realness of *Kairos* time. We recognize it in our souls. As long as we are yearning for change, we know the Truth of God’s Eternal Love, Justice, and Reality. We know there is something more, otherwise we would not be yearning for it or seeking it.

That yearning and seeking, that impatience in suffering, is actually a sign from God, a reminder from the Divine, that this world does not hold all of our answers. That what we think

⁶ Valentine, *ibid.*

we know is not all there is to know.

And this yearning and seeking, and questioning and demanding, and acknowledging and speaking Truth—this mix of being in the pain and longing of *chronos* time in one moment, and reassuring ourselves in a *Kairos* moment that “God’s got this and God’s got us”—is why I LOVE the lament psalms. Because they are not wrapped up in a neat little package.

One of the reasons I laid out the texts for you as I did is so that you can see how the Psalmist goes from *Chronos* to *Kairos* and *Kairos* to *Chronos* and back again, over and over again, as fluidly as we do too. We have the same patterns.

As a people of faith, we are always going to be living between our painful and difficult life situations and the knowledge that God’s ultimate healing and salvation is beyond all of our pain and suffering. We live in the “meantime.” And living in the meantime takes patience.

But all of this back and forth, is a wrestling worth doing because it helps us create meaning. And meaning, helps us heal and live in the ‘meantime’ with patience.

For example, “Grief is best measured in *Kairos* time, not *Chronos* time. We are tempted to measure our grief journey in days and months. We think, “The year of “firsts” has passed, I should be okay now.” Even well-meaning people suggest, “Time will heal” or “Give yourself a few months, you’ll feel like yourself again.” But as all of us know who have traveled the path of grief or suffering, *it is not the number of days that matter. It is the progress that we’ve made in our learning and growing from our grief or suffering that makes the difference.* It’s the important questions we ponder and the revelations we receive. receive. Questions such as, “*Will I make it through this pain?*” “*Why did this happen to me?*” “*What can I learn from my grief?*” “*How is this death changing how I view my own life?*”⁷

⁷ Ellen Krohne, “Learning #4 of 5 Helping Others Grieve and Respecting Timeframes,” *MyHeartLinks.com* (20 April 2018), accessed on April 19, 2026 at

<https://myheartlinks.com/information-center/blog/learning-3-of-5-helping-others-grieve-and-respecting-timeframes/>.

That may take 1 month, 1 year, 10 years or 50 years...Everyone grieves on their own timeline, because everyone makes meaning and makes sense of their loss and suffering on their own terms, in relation to their faith and their openness to wrestle with the big questions of life. *Chronos* Time does not heal grief; we will always miss the one we love until the day we die. But what does heal grief, is meaning-making and life-living. How we incorporate our understanding of loss into the way we continue to live our lives.

Another way to think of *Kairos* time is to think of it as the length of an experience required to make new meaning of that experience. As one artist put it, "We experience moments of *kairos* in a similar way to which we experience a musical phrase as a whole and not a sequence of individual notes separated by seconds. The way I understand it, the difference between the two is that *chronos* time is informed by the passing of seconds, whereas *kairos* time is informed by the emergence of meaning."⁸

⁸ Mary Aslin, "Chronos versus kairos...an artist's perspective..." *Mary Asline Fine Art* (Nov. 22, 2015), accessed on April 19, 2026 at <https://www.maryaslin.com/blog/100405/chronos-versus-kairos-an-artists-perspective>.

And a final way to think about these two types of time is a way that will actually help us release control and live more with patience.

Chronos time asks the question: "**What time is it?**" Maybe it's unemployment time or divorce time or waiting to get into college time or hospice time or whatever your reality. The truth is, you do not have agency over the answer to this question. You don't have control over what time it is. Even as the minutes click by, you can't stop time from progressing.

But *Kairos* time invites us to ask the question, "**What is it time for?**" In the midst of my diagnosis, my waiting to hear from the college, my divorce, my dying...what is the time for? This is a question we always have agency in answering. When we ask this question we are mindful and in the present moment.⁹

I think this type of perspective really is the only thing that can help us cultivate Patience. In every life experience and circumstance, no matter how

⁹ Nadine Mullings, "Kairos Time vs. Chronos Time," *NadineMullings.com* (10 April 2024), accessed on April 19, 2026 at <https://www.nadinemullings.com/chronos-time-v-kairos-time/>.

difficult, we can ask: *What is it time for? What is God doing in this moment with me, for me, around me, within me? What do I need to sit with? What is there for me to learn and experience? What is there for me to release and relax? What do I need to hold on to and remind myself of?*

Can we trust *Kairos* time and *Kairos* truth to help us cultivate patience in our *Chronos* sufferings and longings?

Cultivating *spiritual patience* as a practice— especially in times of deep suffering and struggle— *requires us* to orient our understanding of time differently, and to hold in tension our *Kairos* beliefs with our *Chronos* realities. Where I'm from, in Texan speak, the translation would be “hold your horses, not so fast.” Or we might say: Take a Beat. Take a Breath. Wait. Hang on. Sit with it. Discern. (*repeat*) Remember: God is faithful. Name all the times you have felt God's presence in your life. Or if you haven't, name times you have heard other people speak of God's faithfulness and presence and peace. Surround yourself with people who speak about Spiritual Trust and the Mysteries of our Faith and The

Good News of God's Love. Allow those messages to permeate your soul in the midst of the pain of your ‘waiting.’

The Good News is that God is beyond patient with us, even when we are beyond our patience with God or Life (or ourselves, for that matter). Or, to put it another way: When we are Beyond our Patience with Suffering, Struggle, and Waiting...God is Beyond Patient with us—and can lead us beyond our impatience to Presence in the Present Moment.

I'm not sure how anyone actually cultivates Patience without Faith, to be honest. I think you can be kind, joyful, generous, loving without faith. But Patience? You need faith in something Bigger for that one.

So the next time you hear yourself lamenting, “What time is it?” or “Why is not yet time for This or That?”, gently invite yourself to ask a follow-up question: “*Okay. The Time is _____ (fill in the blank)....and so then, what is it time for?*”

And remember, in any and all times, when you are beyond your patience with life...God is

always and forever beyond
patient with you.

Amen.

Scripture Reading

Chronos: The ancient Greeks had two words for time: Chronos,

Kairos: and Kairos.

Chronos: Chronos refers to chronological or sequential time, or “clock time”—time that can be measured in seconds, minutes, hours, years.

Kairo Kairos measures moments, not seconds. Kairos refers to the right moment, the opportune moment. Kairos time is indeterminate in length, yet determinative in appointed purpose or action.

Chronos: Chronos is quantitative.

Kairos: Kairos is qualitative.

Psalm 13

Chronos: How long, O Lord? Will you forget me forever? How long will you hide your face from me?

How long must I bear pain in my soul and have sorrow in my heart all day long?

How long shall my enemy be exalted over me?

Consider and answer me, O Lord my God! Give light to my eyes, or I will sleep the sleep of death, and my enemy will say, “I have prevailed”; my foes will rejoice because I am shaken.

Kairos: But I trusted in your steadfast love; my heart shall rejoice in your salvation. I will sing to the Lord because he has dealt bountifully with me.

Psalm 27:1, 7-9, 13-14

Kairos: The Lord is my light and my salvation; whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid?

Chronos: Hear, O Lord, when I cry aloud; be gracious to me and answer me!

Kairos: “Come,” my heart says, “seek his face!” Your face, Lord, do I seek.

Chronos: Do not hide your face from me. Do not turn your servant away in anger, you who have been my help.

Do not cast me off; do not forsake me, O God of my salvation!

Kairos: I believe that I shall see the goodness of the Lord in the land of the living. Wait for the Lord; be strong, and let your heart take courage; wait for the Lord!

Psalm 40:1-3a, 13, 17b

Kairos: I waited patiently for the Lord; he inclined to me and heard my cry. He drew me up from the desolate pit, out of the miry bog, and set my feet upon a rock, making my steps secure. He put a new song in my mouth, a song of praise to our God.

Chronos: Be pleased, O Lord, to deliver me; O Lord, make haste to help me. You are my help and my deliverer; do not delay, O my God.

Psalm 103:8-11; 14-17a

Kairos: The Lord is merciful and gracious, slow to anger and abounding in steadfast love.

He will not always accuse, nor will he keep his anger forever.

He does not deal with us according to our sins nor repay us according to our iniquities.

For as the heavens are high above the earth, so great is his steadfast love toward those who fear him; For he knows how we were made; he remembers that we are dust.

Chronos: As for mortals, their days are like grass; they flourish like a flower of the field; for the wind passes over it, and it is gone, and its place knows it no more.

Kairos: But the steadfast love of the Lord is from everlasting to everlasting...

Bonus content:

The Greeks like to personify just about everything. Their personification of *Chronos* is exactly what you might think it would be. Think of old Father Time. A weary, bent-backed old man with a long grey beard, carrying a large, bladed scythe

(*rhymes with writhe*) and an hourglass. His resemblance to the Grim Reaper is not accidental. *Chronos* to the Greeks, or *Saturn* to the Romans, is the Stuff that Kills you. It takes away everything you have and then it eats you too. According to Roman myth, Saturn ate each of his sons the moment after they were born. It's graphic for a reason.

Kairos, on the other hand, was personified as a young man, lithe, and handsome. Statues of him could be found all across the Greek peninsula. His hair is long at the front and shaved bald at the back. These statues of *Kairos* sometimes have epigrams carved into them:

And who are you?

Time who subdues all things.

Why do you stand on tip-toe?

I am ever running.

And why do you have a pair of wings on your feet?

I fly with the wind.

And why do you hold a razor in your right hand?

As a sign to men that I am sharper than any sharp edge.

And why does your hair hang over your face?

For him who meets me to take me by the forelock. (this is a

gesture of respect, holding the hair and bending down, like bowing)

And why, in Heaven's name, is the back of your head bald?

Because none whom I have once raced by on my winged feet will now, though he wishes it sore, take hold of me from behind.

Why did the artist fashion you?

For your sake, stranger, and he set me up in the porch as a lesson.¹⁰

While *Chronos* kills, *Kairos* flies—available to us all to meet and bow to and remain in his presence, and there is no way to take a hold of *Kairos* and pull him down. He is always there, available, for when we face him, when we see him, when we revere him with awe.

¹⁰ McKinley Valentine, "Chronos vs Kairos: Understanding how the Ancient Greeks viewed time will make your life richer," *The Whippet* (9 March 2020),