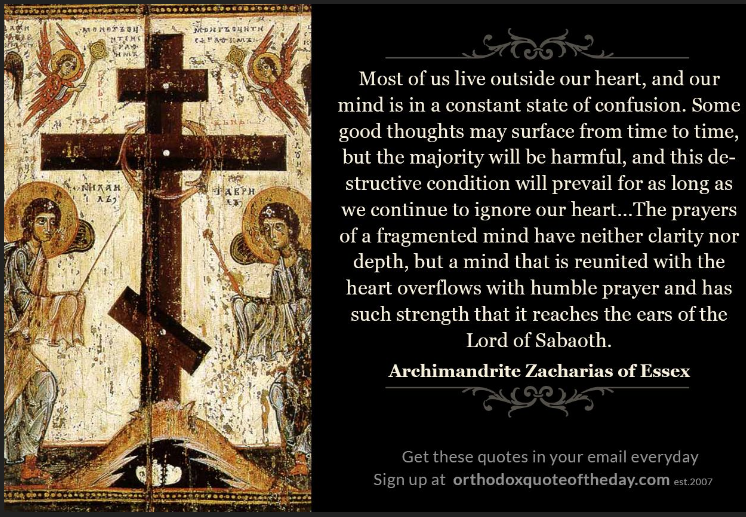
1. **05/26/2024**: Meet & Greet: Quick go-around to briefly introduce ourselves
   1. Name
   2. Where were you born
   3. 3 words that a close friend might use to describe you
2. St Theodora Adult Ministry 5th meeting for 2024
3. **Why this ministry?** As Fr Gabriel described – we come to Church to worship the Holy Trinity and have communion, but individually we are all working to put off the “old man”. We have questions…but collectively we have wisdom.
   1. We want to share that wisdom – Fathers, the “Saints”, and everyday saints…us!
   2. Have a focused study
   3. Cheer each other on as we run our races as if our lives depended on it – because they do!
4. **Ground rules**: We love and accept each other – we “listen”
5. **When does prayer begin?** Prayer begins the day when God is absent; when He is silent.
   1. **Please answer the following 3 questions**
   2. Were you able to read the chapter titled “Going Inward”?
   3. Were you able to sit in stillness for at least 5 mins 1X-2X per day?
   4. Do you have any “quotes” or “saying” from the Saints or Fathers that you would like to share on this chapter?
6. **Questions for Chapter 4: Managing Time**
   1. What does Metropolitan Bloom mean when he says, “We can pray to God only if we are established in a state of stability and inner peace, face to face with God”?
   2. Do you find yourself being impatient? ‘Making the mistake of thinking that if you hurry now, you will get to the future faster’? Why doesn’t this work?
   3. What is the difference between running to get somewhere when we have no deadline, versus running to get somewhere when we want to make-up for time? How can we apply this to our prayer life in order to be in the present moment?
   4. Have you ever had an experience, where the present moment was pinpointed and it almost felt as if everything was standing still (like and accident, or getting caught somewhere or doing something)?
   5. Did you try the exercise on page 85 (you have absolutely nothing else to do, and you sit down and say ‘I am seated, I am doing nothing, I will nothing for five minutes…’? Can you share your experience?
   6. What does Metropolitan Bloom mean by ‘I stop’ (page 86)? Why is this important?
   7. Why might setting an alarm be helpful? Look up the Greek words Chronos and Kairos, and share your thoughts.
   8. How are the terms ‘being in the present moment’ and ‘listening to someone you are in the presence of’ related? How is this related to time?
   9. What is meant by “What can prevent you from praying is that you allow yourself to be in the storm, or you allow the storm to come inside you instead of raging around you”? Have you heard the term “the eye of the storm”?
   10. Metropolitan Bloom says, “Real silence is something extremely intense, it has density and it is really alive”. How is this related to being alert and alive?
   11. Have you experienced the ‘substance’ of silence? Do you fill all of your waking (and sleeping?) hours with noise of some kind? Can you try to experiment with complete silence (or as silent as possible)?
   12. What is meant by ‘listening to silence’?
7. **Quick recap from Chapter Three: Going Inward**:
   1. Finding the right words – Three Approaches: Spontaneous (gushing) prayer, Ready-made (Father’s of the Church, Saints, Others), or Short Vocal Prayers (Jesus Prayer – Prayer of the Heart)
   2. Understanding the deeper/truer meaning of the words we pray – how language & interpretation has changed meaning. Really breakdown the prayer, the words, understand what you are praying, and choose the right words
   3. Digging Deeper for the true meaning. Meaning what we pray: prayer = action. God gives us strength - we can’t ask God for help, but take no action
   4. There is PHYSICAL action involved in prayer…body, mind, soul
   5. We keep working to go “deeper”, to take risk – of faith. To be willing to confront ourselves – where we meet the monsters. Our darkness which causes us live outward-focused
   6. One must detach the tentacles of those sins and bring them in. You cannot go inwards if you are completely outward (the description that depicted our tentacles in the outward world
   7. Experimented with being alone with ourselves – how challenging that was
      1. If you watch your life carefully, you will discover that we hardly ever live from within🡪 outwards
   8. We respond, reflect…to outside excitement and goings-on
   9. How seldom can we live simply by means of the depth and the richness we assume with ourselves?
   10. Dickens’ Pickwick Papers horse and cart; we are like that…we run for our lives – we don’t pull the cart
   11. Since we don’t know yet how to act without an outer reason, we discover that we don’t know what to with ourselves, we become increasingly bored
   12. To be alone with ourselves: Anything is better than this emptiness and self-contemplation. Salvation for the monk found in his cell.
   13. Fight this anguish and to say, “No, I will stick it through, and I will come to the point where the anguish itself will prompt me to do what good will is incapable of doing.”
   14. A moment of despair and anguish and terror come, which makes us turn even deeper inward and cry “Lord, have mercy! I am perishing. Lord, save me!” At this point we have reached the first layer of depth where we begin to be able to knock at the door
   15. Praying with Intensity is critical – pour yourself into your prayers
   16. “How to Pray” – from awakening – through the day. Living our prayers – starting simple and building
   17. Be sober, be attentive, be present…even with only a little time you can pray with all your being; but beware of “Spiritual Greed” – wanting the experience and feelings – remember to want only God
8. **Chapter Four: Managing Time**
   1. Managing Time “Within the Tensions” – the rush and importance we place on time:
      1. I am not going to try to convince you that you have plenty of time and can pray if you want to: however, if we try to waste a little less of it, there will be more of it
      2. Think instead of the we are doing something because we are afraid of emptiness and of being alone with ourselves; you will realize that there are plenty of short periods which could belong both to us and to God at the same time.
      3. Pg 81-82 – “What I want to speak about is something which I believe is more important. It is the way in which we can control and stop time. We can pray to God only if we are established in a state of stability and inner peace face to face with God, and these things release us from the sense of time-**not objective time**, (the kind we watch-but the subjective sense that time is running fast and that we have no time left).” – Being in the present moment.
      4. There is no need to run after time to catch it – it runs towards us!” Psalm 45 (a psalm concerning hidden things): “Be still and know that I am God”
      5. He talked about being in a car or train (or airplanes), and sitting back (if you are not driving), you can read, relax, think, watch the scenery; and yet the vehicle moves as it will move, and at a certain moment, what was the future to which you were moving becomes the present as you arrive.
   2. Why is this important? “We make the mistake with our inner life is to imagine that if we hurry, we will be in our future sooner. He gives an example of the man that runs from the back carriage of the train to the front to arrive sooner. This sounds crazy…but yet we continually try to live an inch ahead of ourselves – and do not see the absurdity.
   3. “Yet that is what prevents us from being completely in the present moment, which I dare say is the only moment in which we can be, because even if we imagine that we are ahead of time or ahead of ourselves, we are not. The only thing that happens is that we are in a hurry. We are not moving more quickly for this.”
   4. So…what do we do instead? Uses the example of being on holiday – and knowing that we can walk, walk faster, run…and we are not feeling in a hurry – because what matters at the moment is the action – not the arriving. “This is the kind of thing that we need to learn about prayer. “ “Usually we think or we behave as though the present was an imaginary line, very, very thin indeed, between the past and the future, and we roll from the past into the future, continually passing this line?”
   5. Visualize a moving sidewalk – like in the airport – you can walk alongside, or you can stand on the moving sidewalk, or you can walk, walk fast, or run… You can get to your gate faster, but you will not board the plane, take off, or arrive sooner than you are allowed to by the airline/airplane. You will all touch-down at the same time. Another example: moving in traffic…you jack-rabbit from a stop, and end-up at the next light, with most other cars arriving a few seconds behind you, and you will not be able to “go” until the light turns green, when you can do it all again… Sometime you can shave off some time, but not really very much.
   6. “Not everyone is lucky enough to have decisive experiences, 'disclosure situations', which teach him things, but I would like to tell you in a few words about a very useful experience which I had… During the German occupation of France I was in the resistance movement and, coming down into the Underground, I was caught by the police.
      1. Pg 84: “What took place at that moment was this: I had a past, I had a future, and I was moving out of one into the other by walking briskly down the steps. At a certain moment someone put a hand on my shoulder and said 'Stop, give me your papers.' At that moment several things happened. For one thing, I began to think very quickly, feel very intensely, and to be aware of the whole situation with a relief and a colorfulness which I had never before perceived on the last steps of Metro Etoile. “What I perceived at once, and what I understood gradually, is that you have a future only to the extent to which you can foresee a minute before it happens, or an inch before you reach it, what will come next-i.e. nothing is coming next because you have no idea of what could come I discovered that I was pressed into the present moment, and all my past, that is, all the things that could be, were condensed in the present moment with an intensity, a colorfulness that was extremely exhilarating and which allowed me eventually to get away!”
   7. Christopher:
      1. St Augustine’s Confessions Book XI para 17 & 38
   8. Pg 85: What can we do?
   9. The exercise of “doing nothing” … “You sit down and say 'I am seated, I am doing nothing, I will do nothing for five minutes', and then relax, and continually throughout this time (one or two minutes is the most you will be able to endure to begin with) realize, 'I am here in the presence of God, in my own presence and in the presence of all the furniture that is around me, just still, moving nowhere.'
      1. Pg 86 “You must decide that within these two minutes, five minutes, which you have assigned to learning that the present exists, you will not be pulled out of it by the telephone, by a knock on the door, or by a sudden upsurge of energy that prompts you to do at once what you have left undone for the past ten years. So you settle down and say 'Here I am', and you are.”
      2. “When you have learned this stability, this serenity, you will have to learn to stop time not only at moments when it drags or has stopped anyway, but at moments when it rushes, when it puts forward claims.” The way to do it is this:
         1. Acknowledge that you are doing something which you feel is useful; you feel that unless this is done the world will falter on its course; and then if at a certain moment you say 'I stop', *you will discover many things*.
         2. Pg 87 The world does not falter and that the whole world-if you can imagine it-can wait for five minutes while you are not busy with it. This is important, because we usually deceive ourselves, saying 'Well, I must do it: it is charity, it is duty, I cannot leave it undone.' You can, because at moments of sheer laziness you will leave it undone for much longer than the five minutes you have chosen.
         3. Say: 'Whatever happens, I stop here.'
         4. The simplest way to do it is to have an alarm clock. Wind it and say 'Now I am working without looking at the clock until it rings.' Then, when the alarm clock goes off, you know that for the next five minutes the world has come to an end and you will not move from the spot.
      3. So often we fill our lives with distraction, with vapor What is the refrain of Ecclesiastes? “Vapor of vapors, futility of futilities”. We fear boredom and fill with vanity. Once I read the smart phone referred to as the devil’s prayer book. How often am I guilty of killing time instead of redeeming it.
      4. God’s own time
   10. Pg 88 Physician’s waiting room
       1. I felt it was most unfair to the people who were in the waiting room if I was slow in seeing the person who was with me in the consulting room. So the first day I tried to be as quick as I could with those in the consulting room.
       2. I discovered by the end of my surgery hours that I had not the slightest recollection of the people I had seen, because all the time a patient was with me, I was looking beyond him with clairvoyant eyes into the next room and counting the heads of those who were not with me. The result was that all the questions I asked I had to ask twice, all the examinations I made I had to make twice or even three times. When I had finished, I could not remember whether I had done these things or not.
       3. Then I felt this was simply dishonest, and I decided that I would behave as if the person who was with me was the only one who existed. The moment I began to feel 'I must be quick', I would sit back and engage in small talk for a few minutes just to prevent myself from hurrying. I discovered within two days that you no long er need to do anything like that. You can simply be completely concerned with the person or task that is in front of you, and when you have finished, you will discover that you have spent half the time doing it, instead of all the time you took before; yet you have seen everything and heard everything.
       4. So if you do these exercises, beginning with stopping time that is not moving, and ending with time that is trying to move fast, and you stop and say 'no', you will discover that the moment you have overcome the inner tension, the inner agitation, the fidgeting and the anguish, time passes perfectly well.
       5. Pg 89 'Shall I have time to do it all?'
          1. I will answer you in a very Russian way: 'If you do not die first, you will have time to do it. If you die before it is done, you don't need to do it.'
          2. There is another saying of the same kind which you can keep for future reference: 'Do not worry about death. When death is there, you are no longer there, but as long as you are there, death is not.' It is the same principle. Why should I worry about a situation which will resolve itself?
          3. Once you have learned not to fidget, then you can do anything, at any speed, with any amount of attention and briskness, without having the sense of time escaping you or catching up with you. It is like the feeling I spoke of, when you are on holiday, with all your holiday ahead of you. You can be quick or slow, without any sense of time, because you are only doing what you are doing,
          4. you will see that you can pray in every single situation in the world, that there is no situation which can prevent you from praying. What can prevent you from praying is that you allow yourself to be in the storm, or you allow the storm to come inside you instead of raging around you.
   11. Gospel of the storm on the Sea of Galilee
   12. Pg 91 Real silence is something extremely intense, it has density and it is really alive
       1. Passage from the lives of the desert saints in which one of them was asked by his brothers to deliver a spiritual discourse for the benefit of a bishop who was to visit them, and he said 'No, I won't because if my silence doesn't speak to him, my words will be useless.'
       2. Birdwatching: Parable/Visual
          1. “Be present” – before they are awake – wake, alert, alive, not sleeping
          2. Go into the fields or woods – journey (“knock”)
          3. “Be still” – quiet, in repose, yet intense alertness (do not day-dream – focus).
          4. Pg 92 “Contemplative preparation for contemplative silence” …difficult balance between the kind of alertness that will allow you with a completely open mind, completely free from prejudice, from expectation, to receive the impact of anything that will come your way, and at the same time this stillness that will allow you to receive the impact without dreaming into it the picture of your own presence that will be destructive of it.”
   13. Pg 94 Jesus Prayer Advice
       1. Woman in Nursing home
   14. Learning Silence:
       1. In the life of a Catholic priest of France, the Cure d'Ars, Jean Baptiste Vianney – story of an old peasant
       2. Starting at the low end
9. Take a look at the articles at the bottom of this lesson – they provide some interesting perspectives…

**Questions for Chapter Five: Addressing God**

1. What does Metropolitan Bloom mean when he says that prayer becomes really possible and live?
2. When does a relationship become personal and real?
3. What is the difference between thinking of God in the third person vs the first person?
4. What changes in a relationship when we use the ‘royal you’ and the ‘singular you’?
5. Why must we be careful to think of God as a “real presence” – as if he is standing beside us – versus a God that is in the heavens?
6. How does being cautious, chilly, and ceremonial impact our prayers?
7. Do you know anyone, or perhaps yourself, that was called by a nickname that was hurtful or harmful or the opposite of which was intimate and sweet/meaningful ?
8. Why did Matthew start his Gospel with the genealogy of Jesus Christ?
9. We have a legal name, a Christian name (from Baptism), and another name which we do not know. Which book in the Bible tells us this, and what will this name be written on?
10. Why is Metropolitan Bloom concentrating on names? What is his purpose for this?
11. What does His name have to do with our relationship to Him? When we knock – who will we inquire after?

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[**Chronos vs Kairos: Understanding how the Ancient Greeks viewed time will make your life richer (thewhippet.org)**](https://thewhippet.org/unsolicited-advice/kairos/)

One of the most important words I’ve learned over the last decade is “[kairos](https://en.wikipedia.org/wiki/Kairos?ref=thewhippet.org).”

The ancient Greeks had two words for time, and kairos was the second. The first was Chronos, which we still use in words like chronological and anachronism. It refers to clock time — time that can be measured — seconds, minutes, hours, years.

Where Chronos is quantitative, [kairos is qualitative](https://www.dictionary.com/e/religion/kairos/?ref=thewhippet.org). It measures moments, not seconds. Further, it refers to the right moment, the opportune moment. The perfect moment. The world takes a breath, and in the pause, before it exhales, fates can be changed.

It’s difficult to describe that feeling if you’ve never experienced it, but if you have, I hope my description can give you a name to call it by and a better understanding of it, as well as clues to seeking out more of it.

## **Cruel Chronos**

The Greeks liked to personify just about everything. You’re probably familiar with the personification of Chronos: just think of old Father Time. A weary, bent-backed old man with a long grey beard, carrying a scythe and an hourglass. His resemblance to the Grim Reaper is not accidental.

**OCA Website:**

**Time Management: An Orthodox Perspective**

**By Albert Rossi, PhD and Julia Wickes, MA**

The first thing to say, from an Orthodox perspective, is that there is no such thing as time management. We don’t manage time. Time manages us if we allow the Lord to have a place in our schedule.

**Whose time is it?**

Christ is everything, including the giver and owner of our time. He is the Way we format our schedule, the Truth about the meaning of time, and the flow of Life that moves us through time.

C. S. Lewis makes a profound point about time. He says that we usually regard time as our own. We start our day with the curious assumption that we are the lawful possessors of an upcoming twenty-four hours. With that hazardous assumption we then plot a matrix for our day, filling in time slots with tasks or restful moments. We might hope that we are managing our time in a way that will somehow please God. But when we begin with the assumption that time is ours, inconveniences and unexpected interruptions become intrusions into “my time.”

By contrast, we can begin with the assertion that time is not our own. Time belongs to the Lord and He has a plan for time that He desires us to accept for our own peace and joy.

**Adjusting our expectations**

Those who are trying to use their time to do the Lord’s will must begin every day, and every moment, with Jesus Christ. One question might be, “Lord, what do you want me to do, now?” But an even better question is, “Lord, what do *you* want to do through me now?” This takes the emphasis from the ego and places it on the Lord.

If we believe that God has a plan for each moment, we can then be sensitive to each moment as it unfolds in unexpected ways. When we receive each moment as from the Lord we will begin to experience our time on earth as a series of small deaths and resurrections.

Every loss is a gift that God gives us so that He can give us more. It might be saying goodbye to high school or college days, a move from the old neighborhood, the loss of a job, the loss of physical or mental health. We might lose loved ones through separation or death. In degrees, the reactive thought might be, “This is the beginning of the end.” A more truthful thought would be, “This is the beginning of the beginning.” Death is the beginning of a new relationship with Christ, a fresh beginning of an entirely new life. Each loss and little death is a new beginning towards our ultimate beginning—heaven.

As we adjust our expectations time takes on a new meaning.

**Sacrament of the present moment**

Simple awareness of the presence of God is the power within the present moment. The present moment—now—is the only place where God is. He discloses Himself through the reality of the present moment. Nowhere else. This is a mystery we can participate in by simply trying to be aware of His presence.

Awareness, conscious contact with God, is the key.

**The Prayer of Metropolitan Philaret**

An Orthodox morning prayer by Metropolitan Philaret says: “In unforeseen events let us not forget that*all* are sent by Thee.” Here it is helpful to refine exactly what is meant by the idea that God *sends all moments*. God did not send terrorists to fly planes into the World Trade Center in New York City. Rather, God allowed terrorists to fly those planes. What, then, is implied by the*all* in Metropolitan Philaret’s prayer? An Orthodox perspective would say that events outside ourselves are subject to God’s*allowing* will, and moreover are beyond our understanding. However, by faith we believe and confess that God sends*all* of the events that pertain to us. All events in our day, even those that we anticipate in a human way, can legitimately be described as “unforeseen,” because they bear a divine potential which is not revealed to us in advance. But even “unforeseen events,” in the most mundane sense of the term—the unforeseen phone call or the inconvenient request—can take on a new meaning, simply because our time is not our own.

Our freedom consists in embracing all that happens to us, exhaustion and all, as a blessing in divine disguise.

**Making the most of time**



There is a paradox inherent in the Orthodox approach to time. We do not “manage” our time yet we must be prudent and skillful in the way we use our time. We must plan without being a slave of our plans. So, we are back to basics. We need to allow the Lord to flow through us all the time, as best we can. Sometimes we must use the present moment to plan for tomorrow and the long-term future. But, again, it is the Lord doing the planning through us. When we finish the planning we can’t obsess about it or allow the plans to become larger than life. We must be stable in the present moment and flexible enough to change plans as the Lord directs, at a moment’s notice. One saint said she wanted to be a ball on a table top in the hands of the Lord, allowing Him to move her anyway He chose, for His pleasure.

The truth is that we have all the time we need, and abundantly more, to do all that the Lord has us on the planet to do. He gives us our tasks and ministry, and resources with sufficient time. “And my God will supply your every need according to His riches in glory in Christ Jesus.” (Phil 4:19)

We, however, often have other ideas. Enter stress and dissatisfaction. We make our own stress, in large part.

**Ready for virtually anything**

We can only be ready for virtually anything if we know what else we have to do and choose to not do. Then we can do or not do what appears in the moment, based on a deep intuition of what the Lord is calling for now. All too often we walk through life responding to the “latest and loudest” voice clamoring for our attention.

David Allen in his interesting book, *Ready for Anything*, emphasizes a few key points. We need to have some system where we have written down everything we need to do. These are called projects, anything that requires more than one step to accomplish. We also need a list of next action steps, those things that can be accomplished in one action. These next actions can be grouped into categories that make life better organized. We might group together all the next actions which require a computer, or the phone, or when talking with my boss. Then, when we are at the phone or have a slice of free time, we will know what calls we might or might not make on the spot. All this helps us think less about what we need to do.

The brain is a fine instrument for creative thought but a poor container to remember all the outstanding commitments and projects that are ours. When projects and next actions are written down, and backed up, in some trusted system, we can allow the system to remember for us. For computer users, an external hard drive can serve as a trusted backup system. For those who prefer pen and paper (and this number is growing), a copy should be made of all that is written down. A backup is necessary because we must feel free from the possibility that we wrote down everything we need to do and that list got misplaced, or thrown out with the trash, or mauled by a well-meaning pet.

The idea is to free our mind from worry about commitments we have made with ourselves and others. Then we can use our brain for other things. If we try to keep our commitments in our head, like a computer with too much in the memory, the entire system slows down.

We need to take copious notes and be willing to process and organize these notes at least weekly so we have more freedom in the way we use our time.

To let the Lord work through us means that we give him space, and, of course, time. All too often we act reactively. Our responses often take the form of a stimulus-response reaction. Too many times we want to say, “Yes” to all the requests that come our way, and they all may have great merit. But then, one can get so overloaded and overburdened. However, it is not always easy to discern to what we should say “yes” or “no.” It does require growing closer to the Lord, to hear His voice and His direction. Often, we do not go in the direction to which He has pointed. However, we take comfort in the knowledge that He is the Great “GPS”. He is always ready to “recalculate” and reroute us.

**Push pause**

One handy suggestion is to push pause as often as we can. We can pause between the stimulus and our response, thereby gaining perspective. The pause itself is usually sufficient to break the reactivity cycle. We can become aware of something else going on besides the unconscious reaction. This is a fine opportunity to try to remember that we are in the holy presence of God.

A way to gain more conscious contact with God is to gently and quietly say, “Jesus.” His holy Name is an expression of belief, adoration, expectation of salvation and unity with Him and all the members of His body. His name is sacred and is a power He asked us to use. “Hitherto you have asked nothing in my name. Ask and you shall receive, that your joy may be full.” (John 16:23) We need to know that when we use His Name we are acknowledging that we are his disciples. We pause and say His Name, as an act of obedience and surrender of the present moment. We can match this with an awareness of our breathing, centering us more inside our body.

We can simply say the one word, “Jesus,” to transfigure what is in front of us, or in our minds. The name Jesus can be a filter through which our thoughts, words and deeds have to pass to be freed from their impurities. Needless to say, this is severe spiritual warfare. It requires a forgetfulness of the self, a dying to the negative thoughts the ego wants to indulge.

To be free in the Lord requires that we are as free as we can be from internal baggage and preoccupation. David Allen calls this “Mind like water,” that is, a mind ready to receive the next pebble thrown in and naturally allow the ripples to move out.

**Conclusion**

Time manages us because the Lord lives within the time He gives us. So, it is He, through the reality we call measured time, who manages, leads, nourishes and strengthens us. We don’t live life. Life lives us.

Time is our friend, not our burden to endure. We need only remember that we are in the holy presence of God. We can pause and say the Name of Jesus, thereby bringing us into His very life within us. While on earth we have an opportunity to “sanctify time.”

Dr. Albert Rossi is a clinical psychologist who teaches classes in pastoral theology at [St. Vladimir’s Seminary](http://www.svots.edu/). He has a bi-weekly podcast called [*Becoming a Healing Presence*](https://www.ancientfaith.com/podcasts/healingpresence) on Ancient Faith Radio. Julia Wickes earned a master’s degree from St. Vladimir’s Seminary and currently lives in St. Louis, MO.

# *Food for thought…note how he refers to “perception”*

# [Science in the News](https://sitn.hms.harvard.edu/)

**[](https://sitn.hms.harvard.edu/)**

PRIMARY MENU

SEARCH



MARCH 27, 2019

[**BLOG**](https://sitn.hms.harvard.edu/category/flash/)

# No, It’s Not Just You: Why time “speeds up” as we get older

How a clock measures time and how you perceive it are quite different. As we grow older, it can often feel like time goes by faster and faster. This speeding up of subjective time with age is well documented by psychologists, but there is no consensus on the cause. In a paper published this month, Professor Adrian Bejan presents an argument based on the physics of neural signal processing. He hypothesizes that, over time, the rate at which we process visual information slows down, and this is what makes time ‘speed up’ as we grow older.

As we age, he argues, the size and complexity of the networks of neurons in our brains increases – electrical signals must traverse greater distances and thus signal processing takes more time. Moreover, ageing causes our nerves to accumulate damage that provides resistance to the flow of electric signals, further slowing processing time. Focusing on visual perception, Bejan posits that slower processing times result in us perceiving fewer ‘frames-per-second’ – more actual time passes between the perception of each new mental image. This is what leads to time passing more rapidly.When we are young, each second of actual time is packed with many more mental images. Like a slow-motion camera that captures thousands of images per second, time appears to pass more slowly.

As he puts it: “People are often amazed at how much they remember from days that seemed to last forever in their youth. It’s not that their experiences were much deeper or more meaningful, it’s just that they were being processed in rapid fire.”

Bejan’s argument is intuitive and based on simple principles of physics and biology. As such, it is a compelling explanation for this common phenomenon. However, it is not the only explanation out there, and so a more rigorous experimental approach may be required before this mystery is solved for good.