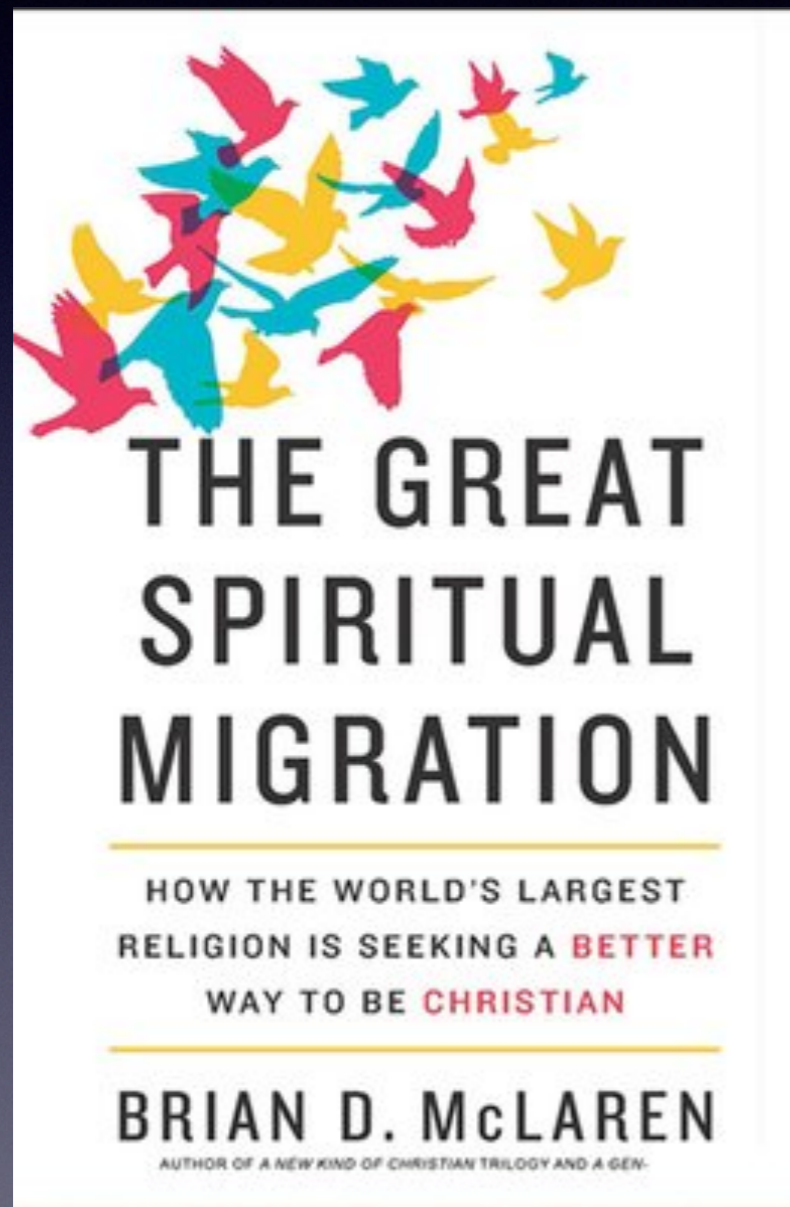


The Great Spiritual Migration

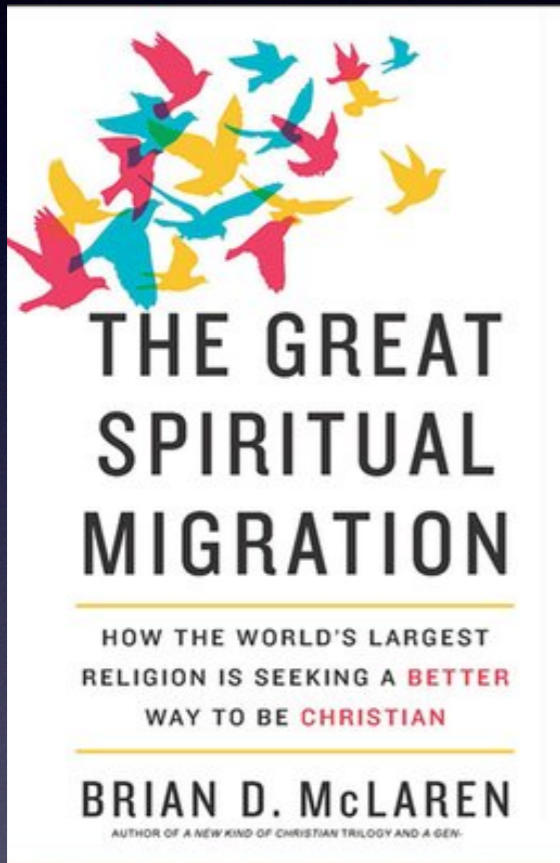


Holy Manners Bookstudy 42

ACTS
Winter 2019

St David's United Church
Calgary

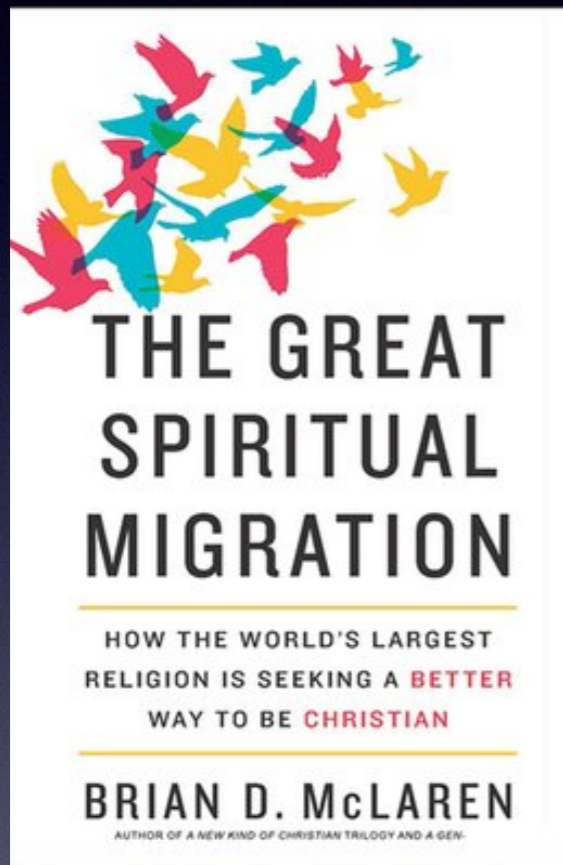
Related Themes/Persons - Webpage Links References Pages Postings



- In the course of preparing bookclub study sessions, many incidental links and materials are reviewed that are both relevant and inspiring.
- These comprise more hours than available on Mondays and are shared here for followup reference.
- They can be accessed on sduc.ca for your further reference.
- These few front pages were not shown Monday night. They are further reference. The Monday presentation begins with the Opening,

Related Themes/Persons - Webpage Links

Ch 6 - The Bible in Labour



- [Textual criticism \(wikipedia\)](#) - a branch of textual scholarship, philology, and literary criticism that is concerned with the identification of textual variants in either manuscripts or printed books.
- [Living the Questions - Sound Bites](#) - a few progressive voices - 5m30s
- [Lewis and Tolkien Debate Myths and Lies](#) - film excerpt 8m45s. This debate was ultimately instrumental in C.S. Lewis's conversion to Christianity.
- [C.S. Lewis and J.R.R. Tolkien on the power of Fiction](#) - 13m48s - Tim Keller explaining how Tolkien led atheist Lewis to understand the power of myth.

Handout Feb 2019. The Great Spiritual Migration - Brian McLaren
 from The Meaning of Jesus - Two Visions. Marcus J. Borg & W. Tom Wright

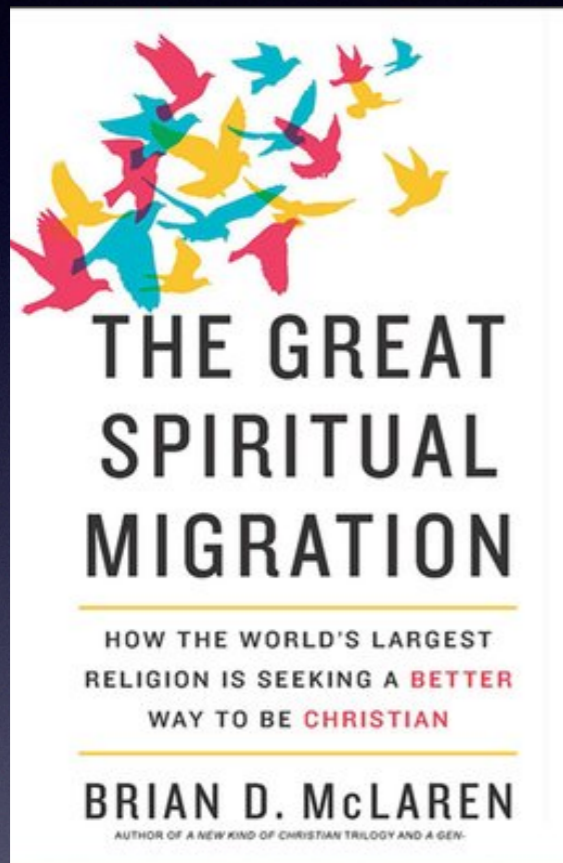
A sample of dialogue between liberal Marcus J. Borg, and conservative W. Tom Wright. This chart is from our first bookstudy in fall of 2000, at StDavids United Church, Calgary Canada.
 (Link to study archive <http://www.1journey.net/stdavids/SD/BookStudy/bookstudies.htm>)

Two decades have now passed and the gulf between liberal and conservative has grown larger. These two teachers met at Oxford while taking their doctorates, and discovered a mutual respect across this very gulf of understanding and belief. At the Eagle and Child, a pub at Oxford that championed the ideas and work of CS Lewis, another christian voice both progressive and conservative, they developed the project of this very book. Such a cooperative, listening dialogue between christian polarities remains a model for this new century.

Section	Marcus J. Borg	W. Tom Wright
1. What do we know of Jesus?	How we see Jesus is to a large extent the product of the lenses through which we see him.	We know about Jesus in two ways: history and faith. People regularly try to eliminate one on the basis of the other, dismissing combinations as compromise.
2. What did Jesus do and teach?	Jesus was a Jewish mystic and a Christian Messiah, a healer and exorcist, a wisdom teacher, a social prophet, a movement initiator	Jesus was a first-century Jewish prophet announcing and inaugurating the kingdom of God, summoning others to join him, warning of the consequences if they did not.
3. The death of Jesus.	Jesus died as a martyr, not as a victim. A martyr is killed because he or she stands for something. Jesus was killed because he stood against the kingdoms of this world and for an alternative social vision grounded in the kingdom of God. ... Good Friday has more than a political meaning. But it does not have less than a political meaning.	The cross of Jesus is thus the Christian symbol par excellence, forming the focal point of Christian spirituality, Christian praying, Christian believing, and Christian action. And the manifold ways in which it is and does allthis can trace their roots legitimately to the mind and intention, to the action and passion, of Jesus himself.
4. God raised Jesus from the Dead.	For me, the historical ground of Easter is very simple: the followers of Jesus, both then and now, continued to experience Jesus as a living reality after his death. ... a figure of the present, not simply a memory from the past.	Once you allow that something remarkable happened to his body that morning, all the other data fall into place with astonishing ease. Once you insist that nothing so outlandish happened, you are driven to ever more complex and fantastic hypotheses to explain the data.
5. Was Jesus God?	I find the christological language of the New Testament much more compelling when I hear it as the testimony of the community rather than as the self-proclamation of a Galilean Jewish peasant. ... To be Christian is to affirm, "Here in Jesus, I see more clearly than anywhere else what God is like."	I believe in the god I see revealed in Jesus of Nazareth. ... I do not think Jesus "knew he was God" ... he believed he had to do and be, for Israel and the world, that which according to scripture only YHWH himself could do and be.
6. The birth of Jesus.	...not a factual claim dependent upon a biological miracle, but a way of seeing Jesus that immediately involves seeing him as the decisive disclosure of God. ... With beauty and power, these symbolic narratives express central early Christian convictions about the significance of Jesus.	The problem is that miracle, as used in these controversies, is not a biblical category. The God of the Bible is not a normally absent God who sometimes intervenes. This God is always present and active, often surprisingly so. ... I hold open my historical judgement and say: if that's what God deemed appropriate, who am I to object?
7. He will come again in glory.	Christ comes again and again and again, and in many ways. In a symbolic and spiritual sense, the second coming of Christ is about the coming of the Christ who is already here.	It is time that the old scholars' myth of "the delay of the parousia" was given a decent burial. Metaphorically, of course.
8. Jesus and the Christian life.	... being Christian is not about believing, but about a relationship with the God who is sacramentally mediated to us through the Christian tradition in a comprehensive sense of the word: the Bible, the gospels, Jesus himself, and the worship and practices of our life together in Christian community.	Glad, rich worship of the God revealed in Jesus invites outsiders to come in, welcomes them, nourishes them, and challenges them. ... Books about Jesus can be an aid toward worship, a guide in mission. But if it really is Jesus we are talking about, worship and mission are more important even than books.

Related Themes/Persons - Webpage Links

Ch 7 - That Beautiful Romance



- [Richard Rohr](#) 90min in which he outlines the basis for the contemplative or mystic outlook of our existence.
- [Gretta Vosper](#). CBC interview by Wendy Mesley on the kind of God that people no longer believe in and the public conversation that (the old) god no longer exists for the common people. 11m12s.
- [Celebrating Living the Change Commitments at Grace Cathedral](#) 3m21s San Francisco on September 12, 2018, Diverse spiritual and religious communities from around the world for a multi-faith service of connection, reflection, and commitment to climate action.
- [Dear Premier Ford](#) - a letter from 350 United Church of Canada ministry leaders. 4m48s



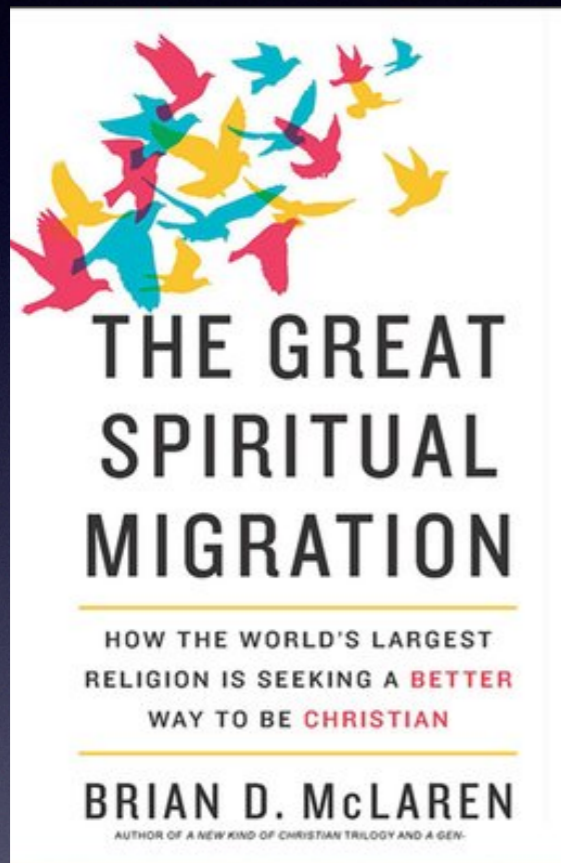
Opening Meditation

Session #5

- Opening
- Welcome & Housekeeping
- Wayne - Ch 6 - The Bible in Labour
- Hospitality Break
- Wayne - Ch 7 - That Beautiful Romance
- Discussion Time
- Closing

SESSION 3

Welcomes & Housekeeping Handouts



Handouts

Wayne

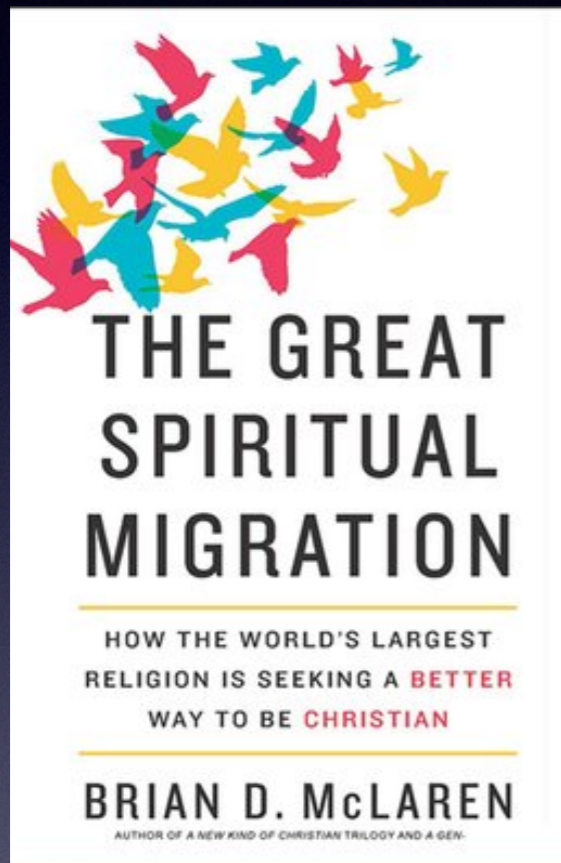
Why The Holocaust Still Matters

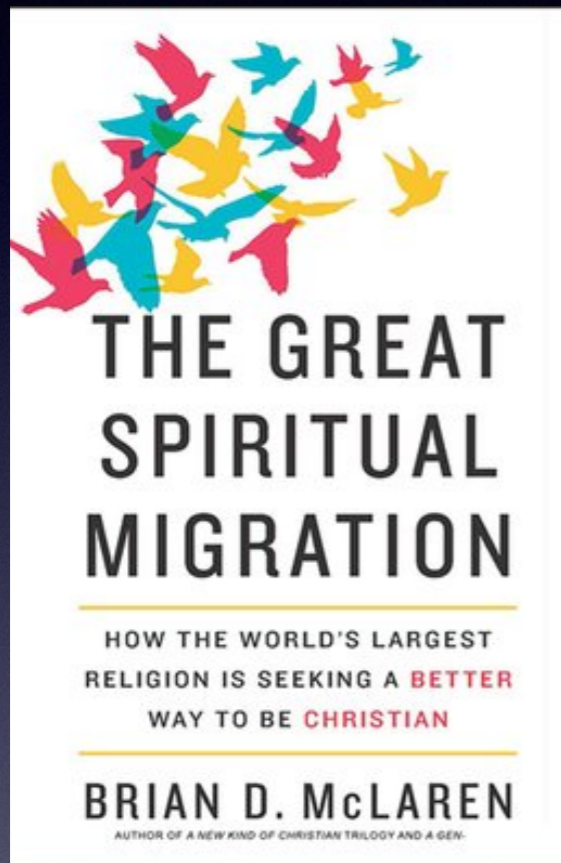
Jock

Conservative & Progressive

Perspectives

Borg & Wright





Wayne presents Ch 6

The Bible in Labour

In chapter 6 , McLaren presents a developmental design for how people evolve in their understanding of the Bible for their lives, and in the community of the church.

McLaren uses these introductory terms in his design -

Pre-critical
Critical (and)
Post-Critical

(or said differently)

Innocent - Naïve
Questioning
Mature - Second Naivete

Wayne reflects -

- on his own life with the Bible
- His father and the Bible - his early formation
- His encounter with biblical studies at the university and theological school
- His experience as a pastor in the church; as a religious studies teacher at the university; and eventually, his adult spiritual development work

The McLaren Matrix of Ch 5

Literal & Literary Perspectives on The Three Phases of Biblical Understanding.

INTEGRAL	<p>Integral/Literal: The Bible is valued as a multilayered and complex whole. Objective/factual information and academic interpretative approaches (Marxist, Jungian, etc.) are preferred.</p>	<p>Integral/Literary: The Bible is valued as a multilayered and complex whole and as a potential source of wisdom and guidance for individuals and groups today.</p>
CRITICAL	<p>Critical/Literal: The Bible is subject to scrutiny and challenge. Factually false meanings are exposed. Historic and scientific analyses are preferred.</p>	<p>Critical/Literary: The Bible is subject to scrutiny and challenge. Multiple dimensions of meaning are permitted and multiple interpretive approaches are allowed.</p>
INNOCENT	<p>Innocent/Literal: The Bible is accepted without question as authoritative; objective and factual meanings are favored.</p>	<p>Innocent/Literary: The Bible is accepted without question as authoritative; subjective and personal meanings are favored.</p>
	LITERAL	LITERARY

Approaches to Biblical Studies

McLaren	Alternate	Scientific
Integral	Submission	Pre-Scientific
Critical	Distance	Scientific
Innocent	Engagement	Posr-Scientific

Textual Criticism

- A primary approach in Bible studies
- Evolved over last half century
- A methodology to discover transcription errors
- Some other approaches

Textual Criticism Old Testament

A branch of literary criticism that is concerned with the identification and removal of transcription errors in the texts of manuscripts.

There are three fundamental approaches to textual criticism: eclecticism, semantics, and copy-text editing. Techniques from the biological discipline of cladistics are currently also being used to determine the relationships between manuscripts.

Texture criticism is the study of the texts of scripture. (what they say and what we can learn from the study of various versions and manuscripts.)

The textual critic seeks to reconstruct the original text.

There are thousands of copies of verses, chapters, and books of the Bible that have been discovered. The entire Bible is well attested in antiquity. There are far more copies of it preserved from ancient times than there are of Homer, Socrates, or Virgil, or any of the Classics. Thus the Bible is the best attested document of the ancient world.

Texture criticism is the modern name used for the original text in the bible. Lower criticism was name used before.

Myth and Story

A key change in Christian history has been new understandings of not only the power, but the need for and purpose of myth and story.

Modern times largely dismissed religion and their various holy books as myth and story.

But 20th century theologians have helped us understand myth and story as a greater truth.



CS Lewis & JRR Tolkien

Talk about the power of myth and story
excerpt 4m25s

<https://www.youtube.com/watch?v=NzBT39gx-TE>

Progressive Christianity Living the Questions

A program for progressive churches answering the call in the present towards a new future

Where questions may be more important than the answers

Questions voiced by many church writers, teachers, leaders and schools

In the StDavids library



Living the Questions

Program Overview

Sound Bites - 35 progressive voices

5m30s

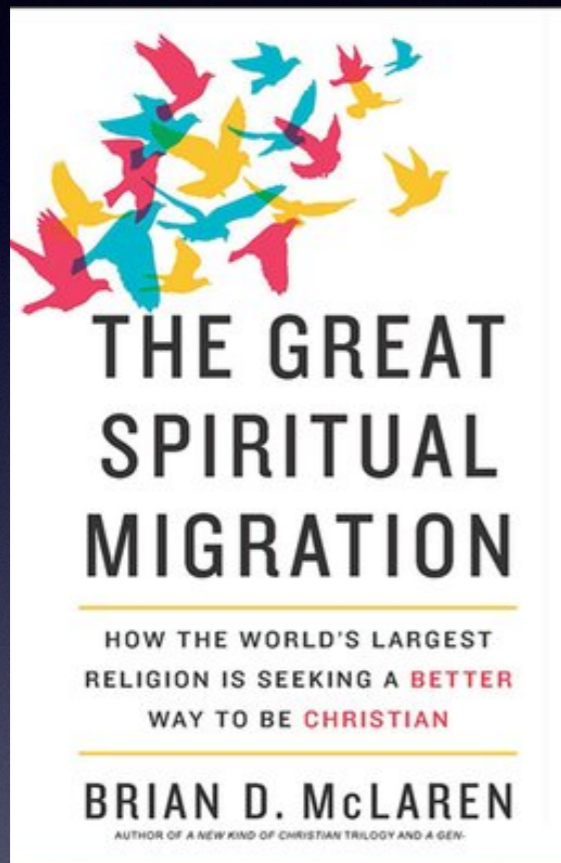
<https://www.youtube.com/watch?v=NbjZi17jfm4>

Discussion

Faith & Service

Our understandings of faith and service today.

How these factors determine the church's future.





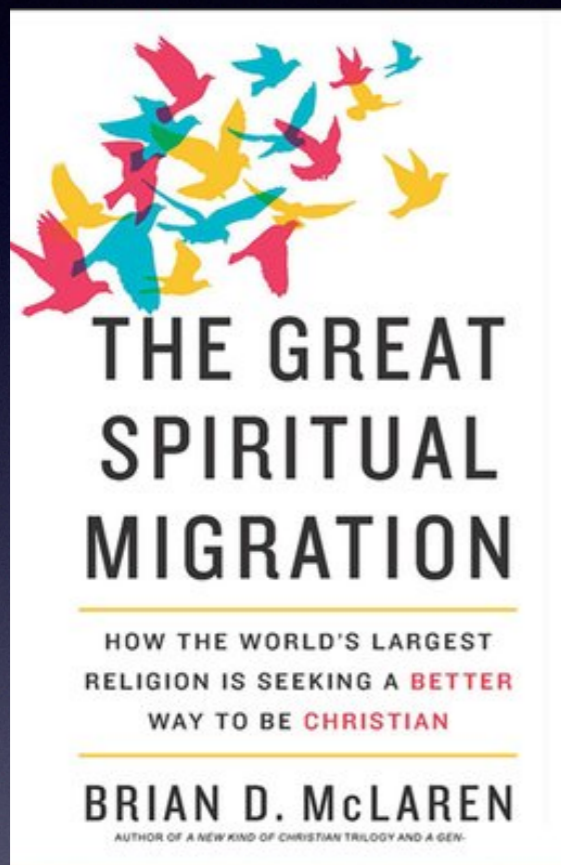
BREAK



Time now. Please return.

Wayne presents Ch 7

That Beautiful Romance



McLaren uses this chapter to introduce us to modern organizational theory and attempts to answer the question -

How do movements morph into successful institutions?

He assumes, correctly, that if movements are to achieve the goals they believe in, they must develop into institutions, otherwise, their energy dissipates.



He also assumes that both movements and institutions need each other and should not be considered opposites

He does not pit them against each other.



McLaren uses this chapter to discuss organizational theory - a discipline that goes back some decades, but continues to reappear in new discussions about church renewal in our time. Current efforts seek a new sense of Christian outreach and inclusion today.



He is concerned that many of our churches have lost their zeal and are bogged down in institutional maintenance.

Restructuring may be but another form of institutional maintenance. Do we want this?





He wants to help us think of ways to recapture our mission and purpose - even if this involves discerning new content and creative direction



World

Brother Guido Dotti: "think globally, act locally for justice and peace" 2m

<https://www.youtube.com/watch?v=ItlizOuLgmE>



A letter to Premier Ford

Canada

Dear Premier Ford - a letter from 350 United Church leaders
4m48s

<https://www.youtube.com/watch?v=3Zctj1YQq0c>



2018
UN World Interfaith
Harmony Week

Calgary

Calgary Interfaith Council Promotional Video

1m45s

<https://www.youtube.com/watch?v=Vzcy379DW2Q>

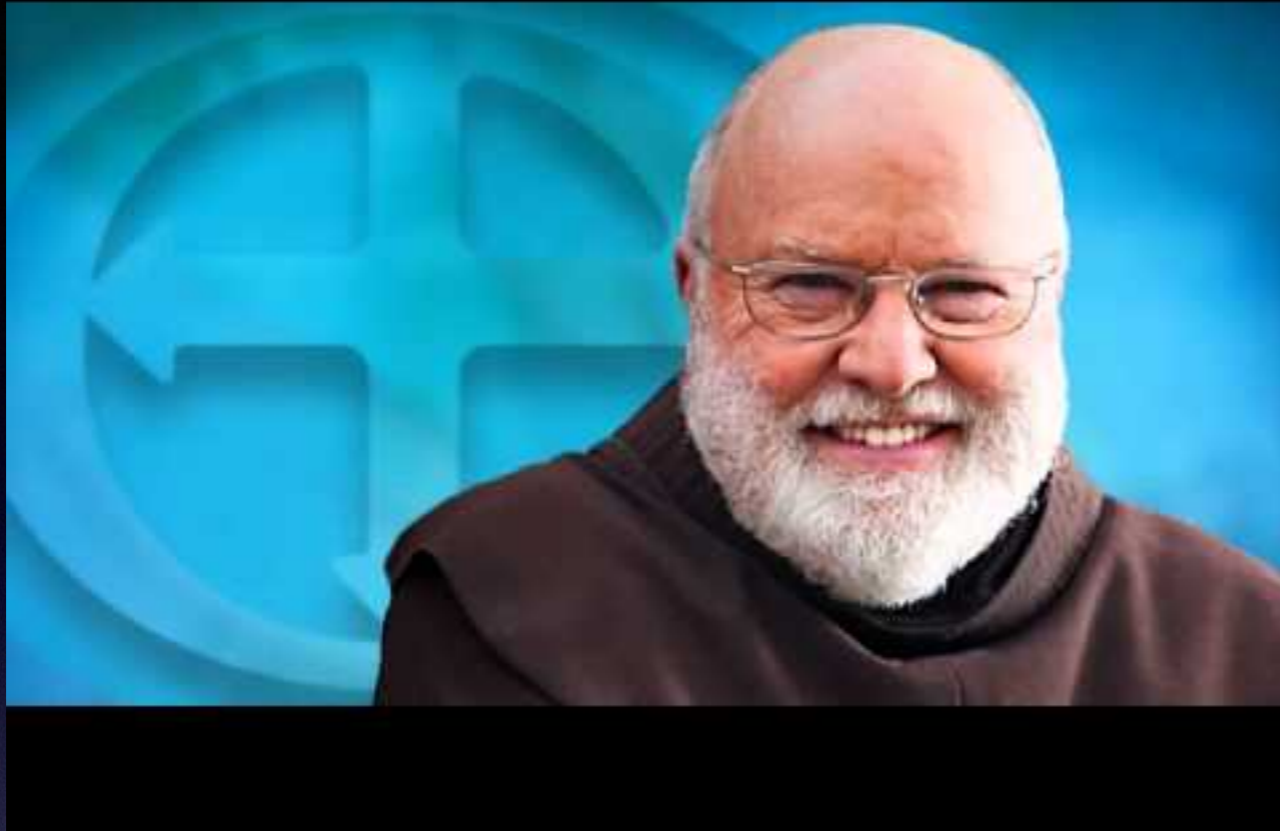


Discuss



He retraces the theme of "movement to institution" and of "institution to movement"

- from Hebrew Bible and New Testament sources
- from Christian tradition
- from contemporary experience

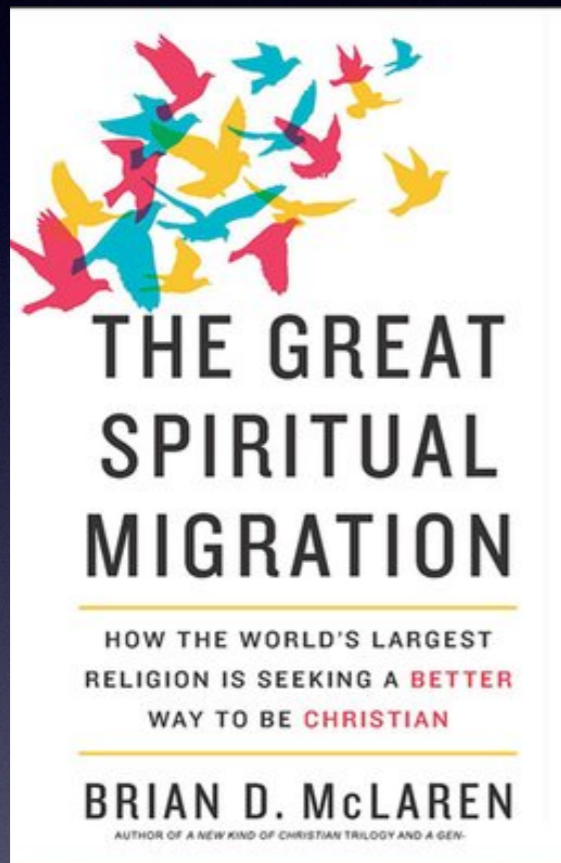


Richard Rohr

"The best criticism of the bad is the practice of the better"

"The time for complaining and criticising is over, and it is time to get moving " (144)

Closing Discussion



Closing Thought

"Rekindling that beautiful romance between institutions and movements may soon become a matter of human survival"(146)

Questions



Closing Meditation

Next Readings

Session 6 - 18Feb 2019

Peggy to discuss "A Time of Change"
United Church Observer article

(read or re-read the handout given out some weeks ago)

Appendix III - More on Beliefs (pp. 215-228)

Study Website Postings

sduc.ca