

May 14, 2022 Second Saturday Chat Transcript

jerry: How do you obtain last month's video? When I tried, I could only obtain a partial recording.

Joe: A sunny spring greeting from central Indiana!

Meaghan (she/her): Last month's video should be updated with the full recording now.

Meaghan (she/her): Through the website

Robert, Thomas College, ME: Hello to all from New Sharon ME

Meaghan (she/her): A reminder to please keep yourselves muted. Thank you.

susie she/hers/her: Frank!

iPad: Hello, from Carrollton, Georgia.

robin: And from central Maine

Alexis: and from Laconia, NH

claire: hello from Maryland....

Jon & Beth: Good morning from Lake Tahoe

sheila: Hi from Sheila in South Dakota

John: Good morning from Colorful Colorado!

james: Good afternoon from warm and sunny Nova Scotia!!!

Jan: Greetings from North Manchester, IN.

Lyn: Hello from Lyn on a beautiful warm day in Massachusetts

Sandra: blessings from Bellingham WA the land of green & rain this day



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Soapstone Office: Hello from Raleigh, NC

Marianne: Hello from the seaside in small Belgium, not far from the beautiful little town of Ypres.

donna: Greetings from Tucson, Az

Emily: Greetings from Victoria BC

John: Hitler and Nazism was the garden in which Bonhoeffer grew; what is growing in the garden of Ukraine and Putinism? Where is the human hope? With the "bomb", our response is muted.

Robert: Present but not active....

Timothy: Do you differentiate between human hope and divine hope? What do you think is the distinction between those two, and do you believe we can find divine hope, as humans? What do you think Jesus wanted us to do/be in regard to making human and divine hope possible?

Marianne: Should we not become far more realistic and humble, and accept that that this life of ours is all there is ? What we call "god", as you say a human vision, is a human invention. So should we not be much more human and use what philosophers tell us about human life and its meaning so that we no longer hide behind whatever myth we have adopted? Should we accept that we can follow the teaching of Jesus but strongly question the idea of the "kingdom of god"?

Joe: It seems to me that human hope (i.e., hope in the context of this world) is conditional. A cynic emphasizes the limits and conditions of our hope, while a Christian emphasizes the loving God who calls us.

norm: I wonder if there is a difference between human hope and divine hope. At least in this paradigm.

Robert: Not only a possibility of destruction, but a part of christianity is cheering for it to happen.

Kjell: If you are interested in hearing a musical version of Agnus Dei, I highly suggest that you find a version of Samuel Barber's Adagio for Strings which is sung over and over again with the words Agnus Dei. It is very, very moving.

Rebecca: I call it hope beyond hope.

Karl: With the death of classical theism what are the alternatives? Hope is less about circumstances but rather about a relationship/partnership with creation and the divine or “I-thou” relationship. It’s incarnational. It’s about the journey not the destination. The wandering turns into or resurrect into the promise land.

susie she/hers/her : How does this idea of action and practice fit with the “old” idea of grace? On whom do we depend? I like the action idea but it is so different from the “We need God to save us so we can’t do anything”?

Robert: Perhaps human hope is what has always saved humanity.

Virginia: Sorry I’m going to have to leave you shortly, but can I just cite one thought before I go:

Virginia: Without God we cannot;

Virginia: without us, God will not.

Karl: How does this idea of action and practice fit with the “old” idea of grace? On whom do we depend? I like the action idea but it is so different from the “We need God to save us so we can’t do anything”?

Kake: Question: How does this contemporary theology respond to people who claim they have experienced answered prayers? Do contemporary theologians say, “That’s not possible?”

Stephen: Two thoughts: love Bonhoeffer and Tillich who come from an existential frame; second, some of the musings today seem to ignore the distinction Sartre posits around “is” (pour-soi and en-soe) as in God is versus God is hope. One is transitive, one intransitive to use a grammar distinction.

Rebecca: I came into this event hopeless and i have been touched with the dim light of a fearful God

Beth: Marianne, I love this. It gives me hope and it is very empowering. Thank you. Beth

Karl: Sorry I copied the wrong text. With the death of classical theism what are the alternatives? Hope is less about circumstances but rather about a relationship/partnership with creation and the divine or “I-thou” relationship. It’s incarnational. It’s about the journey not the destination. The wandering turns into or resurrect into the promise land.

suskjersaa: I deeply appreciate Denise's truth, echoing the messy truth of life and hope for something different.

Dave & Carolyn, Redmond, OR: In addition to the image of the innocent lamb, the vulnerable lamb, the lamb with little power, I'm taken by the image of the Lamb who cavorts and jumps and plays and lands, surprised, on all four feet!

Houston: Some radical Christians I know use Bonhoeffer's participation in the assassination of Hitler as a justification for the American participation in the Ukraine war. I disagreed adamantly with this ethical rationale and support non-violent resistance and love of enemy. comments?

Kake: What about people who have experienced the supernatural? Are they just told they are crazy?

Robert: Is human hope to be unconditional?

norm: yes it is unconditional

Steve: Human hope as it is expressed in the ways that we seek the welfare of our communities and how we relate redemptively to others is transformative. There have been times in my life that I have been the recipient of such expressions and have been transformed by them. Rabbi Harold Kushner once said that God is incarnate in people who express care.

norm: That is what makes it so hard; and so wonderful

Joe: I agree with Marianne (of Belgium) when she says that our hope is culturally conditioned and often romanticized, but Christian hope is realistic and recognizes that God seldom delivers us from our problems but rather enables us to cope with them

susie she/hers/her: So well said Joe, thanks

Donna: I am deeply moved by the image of the vulnerable lamb. It evokes a fond memory as a child, when I grew up around sheep ranchers; my sister and I had taken in an orphan and we did take him into our rooms, to feed and bathe him - laid him on our bed to dry his wool before taking him back outside, to follow us around. This memory evokes a tender place and urges of love and protection for this vulnerable creature and the world without us. It also connects me to my love of the baby grandniece who I help to care for. These deep, unexplainable feelings (unexplainable rationally) give me inspiration and hope to do what I can to contribute in whatever ways I can to make this world a just and loving place - a place of hope for them and therefore, for me.

cutndryd: Things might clear up if we stopped using the loaded word God.

Kake: In EFM - Exploring Faith Matters - in third year we learned about how Christians started bumping each other off before the end of the first Century, Common Era

J.O.S. N.: =]

Alexis: "faith is what you are willing to die for; dogma is what you are willing to kill for"
Bp.Robert Shahan

Barbara: I believe in one God, with my belief that each of us has our own experience of, and therefore understanding of who/what God is.

Thomas: If "God" acts through humans doesn't that by define "God" as vulnerable?

Craig: 1) Early on, Marianne referred to the advantage that people have who are certain or 'know' the answers. Reminds me of Camus in "The Fall" : "When one has no character one has to apply a method." and Peter Enns' book "The Sin of Certainty" He says people prefer certainty to questions and uncertainty. 2) Later she mentioned the problem with monotheism is that it can lead to killing one another. For similar reason, I reject calling Palestine 'the Holy Land' When we call something holy, we are setting ourselves up to killing over it.

Alexis: I think "God" is "what is" and all creation is an expression of that "what is".

Timothy: That's really interesting, Stephen Braun. Thanks for bringing up those thoughts. Very intriguing

Kjell: The MJB Foundation is now on FaceBook.

Alexis: Meister Eckhart: the seed of God is in us. Now, the seed of a pear tree grows into a pear tree, and a hazelnut seed grows into a hazel tree; a seed of God grows into God.

mike: Rebecca, you made an excellent point. It is a reminder of our awakening which we all drift from and need to be "reminded" to return to. Abandon the old programs we have played too long and "look here" to our changing mindfulness.

robin: maybe part of what we call "supernatural" is part of the natural that we just do not understand yet.

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Edgar: The problem that I see and was articulated here today is Gon is not a supernatural being directing and controlling world events. It is up to us to respond to the divine call within each of us to share our hope for the wellbeing for all. I am reminded of Franciscan theology that our starting point is original goodness not original sin. And that everything is infused with divine presence. That is the incarnated world view.

Rebecca: Thank you for being

cutndryd: Well said. Let us take love into compassionate action.

donna: Thank you, Carolyn, for your important questions.

Thomas: Maybe we tend to "be" and "stay" where we are comfortable. Doers tend to do without thinking; thinkers tend to never get past thinking and do. The balanced person is a rare bird.

Edgar: "Circling the wagons" is a common response to fear and seeing others as a threat. Practices that focus on fear, not love do not promote salvation or wellbeing for all.

Donna: thank you, Carolyn, this is a very important issue you bring up about the role and purpose of some religious practices, which are comforting for those who practice, but are insulated and isolated from the suffering world- released from responsibility. Thanks again, I wish that we continue this line of conversation.

Donna: Thank you, Marianne, that reading was beautiful.

Ruth: I am in intense reflection and learning through these sessions. Thank you.

susie she/hers/her : Quote from Caputo? Grace? Post again?

Eileen: And the Merton again, please???

Lynn: Thank you, Marianne. You have made such a difference in my life ... you and Marcus!

Meaghan (she/her): To invoke the name of God is not to call upon some otherworldly agent for relief and assistance here down below. It is to be called upon by something embedded within the world, and so also embedded within ourselves, which is the possibility of grace, the hope for grace, the promise of the world. We are surpassed, brought up short by something that comes over us, not from some heavenworld behind the scenes, or by some heavenman whom we will join on the clouds, but from the very spacing and timing of the world, from the invisibility folded



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within the visible, from the timelessness deeply inscribed in time, from the super-sensible that fires and charges the sensible and touched the lush corporeality and carnality of our souls.

John D. Caputo
The Insistence of God: A Theology of Perhaps

donna: Thank you, Donna, for this observation.

Meaghan (she/her): Name of the Music: Myroslav Skoryk's Melody - Diana Tishchenko -
Concert for Peace (Amsterdam March 6, 2022)

Thomas: The state of adult Christian education is generally so bleak.

Peggy: Yes If we all knew our church history it would give us an understanding that there has never been only one view point or understanding.

jim: Yes....they follow what they've been told to believe..and that belief gives them a sense of strength and they don't try to insure that wheat they have been taught. Most want a message that they don't need to worry because they have been "saved" and will go to heaven!

Donna: Let me hasten to add, I find myself there, too, at times and for too long.

Nancy (she/her): You can also save the chat by using the three dots to the right.

susie she/hers/her: Yes Jim Mock, easy save and creates a bystander point of view.

donna: Please repeat how to copy and save"Chat." Thanks

susie she/hers/her: Yes, but we can DO something even if it is only a random act of kindness to someone close by. The energy of kindness is "what one man can do" John Denver

jim: Is there a way to obtain an written transcript of our main session?

Marianne: In the chat, go to the ... and opt for Save Chat.

Donna: Well said, and good to remember always, Susie

Carolyn: It is also not being creative

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Thomas: We need to have a conversation about the Christian myth. What we experience in worship (Episcopal) is in actuality the Christian myth, especially in the Creed, the Christian myth circa 325. As a scientist/professor/deacon, I have come to recognize the significant disconnects between religion and a theology from the perspective of Science.

Filomena: Well, the idea of "there is no supernatural" God is terrifying, to most people (me included). Yes, we are the only hands Christ has, as St. Theresa of Avila said (I think). And I have believed that for decades. But, But, But, the idea there is NO "God", out there, somewhere, in some other plane of existence? that's a tough pill for most people to swallow, no? I'm having trouble "swallowing" it. I don't want that to be true, even though I do know it IS.

Filomena: Don't have a working video camera. Just wanted to put my comment out there (about no supernatural God).

Donna: Kjell, could you share that quote?

Meaghan (she/her): Anything else you would like to say, I will keep the chat open til 11:30.

Deb: 🙏

Edgar: "The main impulse of life is hope" Ilia Delio

Meaghan (she/her): I will keep chat open til 11:35.

Filomena D: Thank you everyone! very helpful today.