

## September 10, 2022 Second Saturday Chat Transcript

[Participant]: welcome from Ottawa, Canada  
[Participant]: Please make sure that you are muted.  
[Participant]: hi from sandiego  
[Participant]: Halifax Nova Scotia Canada here....Pax et Lux  
[Participant]: A warm autumnal afternoon greeting from Anderson, Indiana.  
[Participant]: Good to be with you. Roswell, New Mexico  
[Participant]: Greetings from Crestone, Colorado!!  
[Participant]: Hello, from Hallowell, Maine  
[Participant]: Indeed from Colorado, misty and cool!  
[Participant]: I can't hear Marianne  
[Participant]: Greetings from Laurens, SC  
[Participant]: I can hear her just fine.  
[Participant]: I am hearing fine as well.  
[Participant]: Welcome everyone! So glad you are joining us this morning.  
[Participant]: Greetings from New Hampshire!  
[Participant]: Glad when technology works. Thanks Jake.  
[Participant]: I note there is an edition being relased now : New Revised Standard Version - Updated Edition.  
[Participant]: Good morning from Whitefish Bay, Wisconsin  
[Participant]: I know "all things change," but can Kermit remain the same . . . forever?!  
[Participant]: Re frogs. I would highly recommend Tony de Mello's two volumes of meditation "The prayer of the frog".  
[Participant]: Given global warming and climate change, our own sun is now an angry star.  
[Participant]: good morning from Sheila in South Dakota  
[Participant]: Goose bumps!!!  
[Participant]: I'm so grateful to be here for the first time, from Bend, Oregon  
[Participant]: Good Afternoon from Boston! So glad to hear Marianne again!  
[Participant]: Can someone just type in the names and composers of the songs? My hearing could not catch them.  
[Participant]: Kermit, van Morrison, Sting  
[Participant]: Archibald Joyce waltz "Autumn"  
[Participant]: Thank you :)  
[Participant]: Does God change too?  
[Participant]: Good question! Process theologians would say YES, as a living Being. It causes us to question, then, the theological absolutes, i.e., God is perfect, God is eternal, unchanging, etc.

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[Participant]: I like Karl's question - since we make up God and assign images and have different experiences, I would say that God certainly changes in the sense that our images and experiences change, evolve, develop.

[Participant]: For "alleluia" at shipwreck, there's also Hopkins' poem "The Wreck of the Deutschland" <https://www.poetryfoundation.org/poems/44403/the-wreck-of-the-deutschland>

[Participant]: Is "what [we] think about God" to be relied on as to "what/who God is"?

[Participant]: Ellen so our perceptive changes not God?

[Participant]: Eileen - yes.

[Participant]: If we accept that God is a human concept and a human creation, then God changes all the time and is different for everyone of us, and perhaps each one of us at every different moment in our lives. Personal opinion but one that I have arrived at and one that now makes perfect sense to me.?

[Participant]: last year we heard the idea, which appeals to me.....this that we call GOD is unknown and unknowable. ah ha I say....we know only in part! IT is WE who grow/change into new understandings.

[Participant]: How can one have a relationship with a reality that does not change?

[Participant]: I think that everything changes every second. THAT does not change. That phenomenon. I have begun to find that grounding - this constant change, inside and outside me, has me paying closer attention!!

[Participant]: Mariane are you saying God is a figment of our imagination?

[Participant]: Being comfortable with one's feet planted firmly in mid air.

[Participant]: Perhaps more as Blaise Pascal suggests: "The heart has its 'reasons' that Reason does not know."

[Participant]: I think the point is not that God must be acknowledged as a figment of imagination, but that our images and understandings of God are. Cheryl, that image is fantastic, thanks for that.

[Participant]: Perhaps all our definitions and "certainties" should be regarded as the fruit of imagination.

[Participant]: Love Cheryl's image - feet firmly planted in mid-air. Cool.

[Participant]: Karl, I think there is some of that, but that does not mean that that conception is not helpful.

[Participant]: Thank you to all for the song names and composers

[Participant]: Yes, "God" is unknown and unknowable, but I believe "God" is very real, as said, in G we live and move etc. Our way of conceiving and speaking of G is our creation; our western world contributed the Judeo-Christian description of G and human relation to G. I love our liturgy (Episcopalian) but consider its language as symbolic of the larger truth of "live, the world and everything." I experience G in all things and people, in my better days. Jesus 'splained it all to us and died living in the Kingdom.

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[Participant]: I think that Karen Armstrong's book, A History of God gives a good overview of our changing understanding of God.

[Participant]: Laconia NH : I have always liked Bp. Spong's concept of God as "an experience". I think that about covers it..

[Participant]: would like to understand i the unconditional and the conditional are the tensions as closed systems and are open systems.

[Participant]: God as perfection within

[Participant]: In my experience, Scripture often functions as a catalyst for change rather than a prescription for it. So it prompts me to change from one season of life to another, yet it does not mandate how I should think or act.

[Participant]: When we try to explain God or our experience of God we soon realize the limitations of language.

[Participant]: Agreed. Taoists understand this: The Tao that can be spoken is not the Tao.

[Participant]: Yes, Kjell! Agreed. AND language is what we have to work with to point to that which has no words and can't be said! What a game we have!

[Participant]: Yes to Kjell.. Perhaps this explains the usefulness of meditation and/or contemplation.

[Participant]: Your comment really resonates with me, Eileen!

[Participant]: I would think that in an open system both history shapes our storytelling and storytelling shapes history. How they can they be neatly separable? Witness how the literalist tradition has affected people's lives and political currents. The kind os storytelling we do as a culture an individuals shapes our living and becoming.

[Participant]: Seen on a window sign: "If your beliefs don't lead you to love, drop them."

[Participant]: Yummy, [Participant]

[Participant]: I think our educational systems are predominately closed. I'd like to see more wonderment, imagination introduced. (Ruth Dyer)

[Participant]: 🍌🍌🍌🍌

[Participant]: Living in a mystery is a motivation for so much of science and philosophy. Just think of it, we have the great gift of living in a universe which is motivating us to understand ourselves and well of that which is around us. Being open to the mystery enriches our lives in so many ways.

[Participant]: "Never lose a holy curiosity."

~ Albert Einstein

[Participant]: I am uncomfortable with knowing a unknowable God. I don't mean we can know every thing about God because God is "not yet". Do we go around saying my spouse is unknowable even though we do not know everything about our spouses. We have a relationship with a known and unknown reality.

[Participant]: Karl, What if you held a holy curiosity about your wife? What if you can learn something new about her? A different way of understanding "unknowable," yes?

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[Participant]: Kathleen, your history/story point speaks strongly to me. For me, this is part of the importance of singing our own song re: this flavor of Christianity - making another story available in the public conversation.

[Participant]: yes openness is apart of vulnerability but being known is powerful. The woman at the well is an example.

[Participant]: Our human language and our finite minds are so inadequate for the wordless and infinite

[Participant]: Mary Fuller, a luminous Muslim woman I knew once articulated something like this re: their daily prayer, which starts with "God is greater" - that whatever we can conceive, God is greater, God is greater, God is greater.

[Participant]: maybe the only truth is that which cannot be put into words

[Participant]: the function of music is to release us from conscious thought. -Sir Thomas Beecham

[Participant]: Beautiful!

[Participant]: Marcus Borg used to talk about "isness" - wonderful concept!

[Participant]: the function of music is to release us from conscious thought. OOOOHHHH

[Participant]: My story about embracing God as the best that can be conceived fits here in the sense of the BEST is unknowable - but, golly, in a sense of excitement and joy. Not fearsomeness.

[Participant]: What a line up !

[Participant]: Great line up

[Participant]: "O Love, that will not let me go..."

[Participant]: Thank you for a wonderful session!!!

[Participant]: Thank you. Thank you. Thank you.

[Participant]: Which Te Deum was mentioned - I think that [Participant] mentioned it. I got the other titles.

[Participant]: Can you give us the name again of the book about alphabetizing

[Participant]: Thank you all

[Participant]: Judith Flanders: "A Place for Everything. The Curious History of Alphabetical Order. She references a book by Jacques Derrida "Archive Fever: A Freudian Impression.

[Participant]: Mourn the Queen, not the empire.

[Participant]: Thank you so much. I'm glad you are back.

[Participant]: Indeed, Donna!