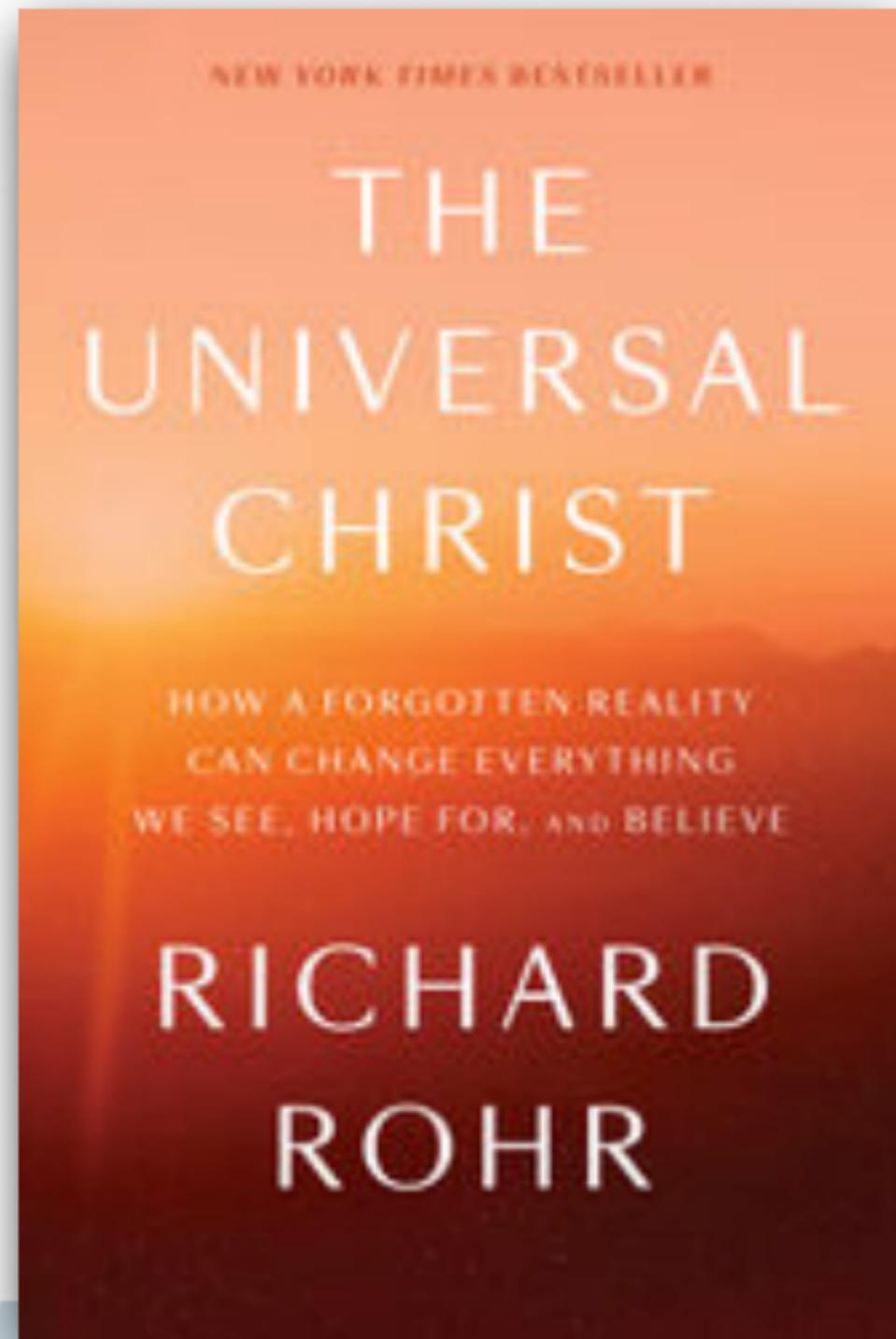


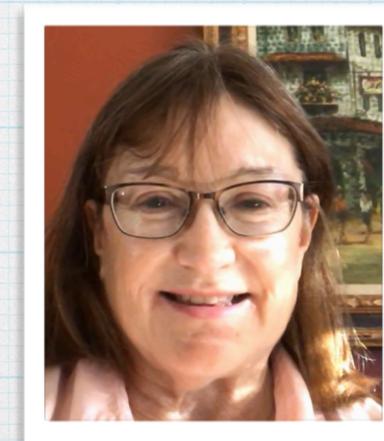
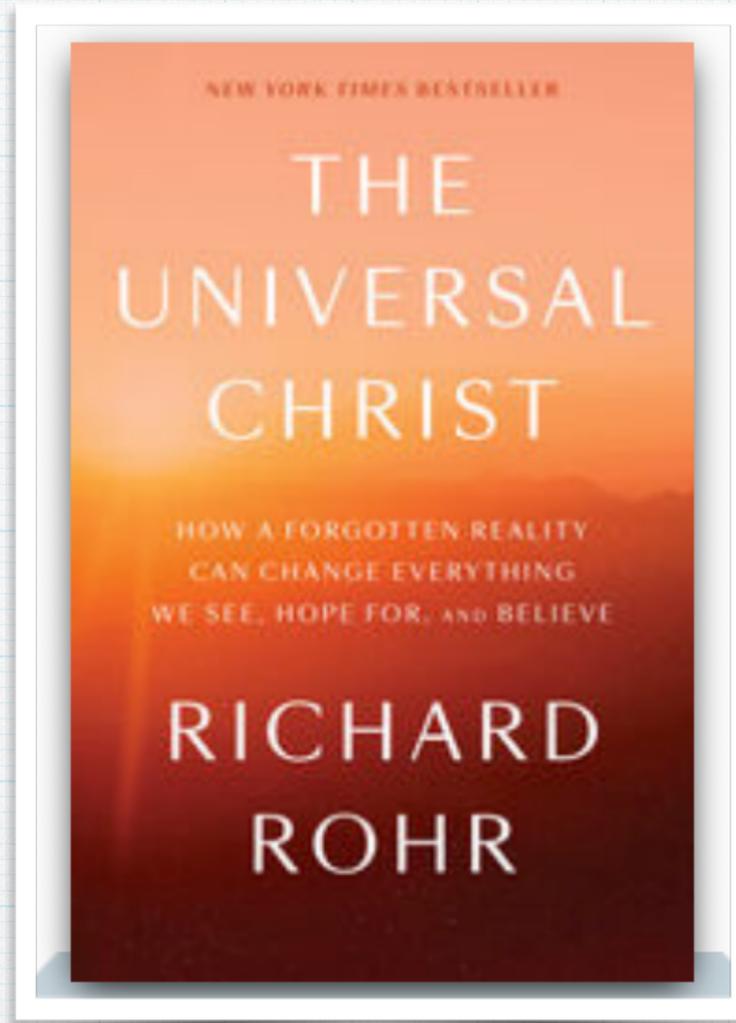
UNIVERSAL FAITH

Holy Manners Bookstudy 45
ACTS - FALL 2020

Session 7



welcoming



Opening — Sheryl



Housekeeping

10 Sessions— 4 remaining



Sept. 14	1	introductions
Sept. 21	2	Chapters 1 and 2
Sept 28	3	Chapters 3 and 4
Oct. 5	4	Chapter 5, 6, 7
Oct. 12		No Class
Oct. 19	5	Chapters 8 and 9
Oct. 26	6	Chapters 10 and 11
Nov. 2	7	Chapters 12 and 13
Nov. 9	8	Chapters 14 and 15
Nov. 16	9	Chapters 16 and 17
Nov. 23	10	Appendices and a WWWindup

Questions / Thoughts from Chapter 10 and 11

- * Chat Comments to the Question, "What do Rohr's chapters 10 and 11 have to do with me?" P.S. We so appreciate your comments!!
- * Lighting a candle is all the more special when we consider the candle holder and its significance to us. Mike's holder was from Venice and the candle from Israel.
- * A definition of 'codify': to formalize (most often, in writing.)
- * Distance healing happens. 'If healing can happen at a distance I feel that prayer has a certain force in the universe.'
- * Contemplative Prayer sounds like Mindfulness meditation.
- * Is the veneration of Mary more a case of putting womankind on a pedestal than recognizing the real value and weight of the feminine? Maybe Rohr is inviting us to consider that Mary was the vessel (the crucible) for Christ to manifest in Jesus.
- * Rohr is saying that we talk about taking communion rather than experiencing communion. When we experience connection with the Earth, with others or with the Spirit within, we find ourselves in communion and life opens up for us. All of us have experienced communion this past week.

Great Questions to Ponder



* **Mary's words in the Magnificat echoed Hannah's words as she named Samuel in 1 Sam. 2:1-10**

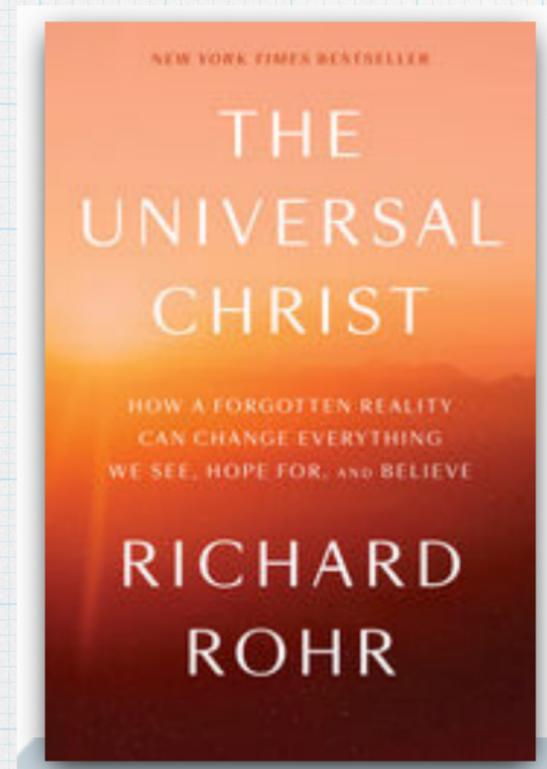
* Students of the Old Testament will recognize the echo to Hannah's song in 1 Sam. 2:1-10, an ancient hymn of Thanksgiving for answered prayers. The first half of 1 Samuel is about this special child's birth, a cause of great rejoicing after we learn ([1 Sam. 1:2](#)) that Hannah's husband Elkanah and she have no children. Unlike Mary, Hannah had been trying to have a child her entire marriage but had been unable, despite her husband's ability to bear children through his second wife. Clearly Hannah felt she was at fault for this ancient curse of infertility.

* **What does the Old Testament have to say about the impurity of blood?**

* Leviticus 17:11 For the life of the flesh is in the blood, and I have given it to you to make atonement for your souls upon the altar; for it is the blood that makes atonement for the soul.

* Genesis 9:4 — But you shall not eat flesh with its life, that is, its blood.

* During Jesus' time, contact with blood would typically mean ritual impurity for a Jew. How daring and shocking it was for Jesus to turn the whole tradition of impure blood upside down and make blood holy!— Rohr



More from Fr. Richard Rohr

on Atonement Theology — At-one-ment

<https://www.youtube.com/watch?v=b0o5J0-80A0>



Words from Wayne

“The more I come to know the immediate and particular, the more I come to understand the general and universal.”

UNIVERSAL AND PARTICULAR

Four Major Themes

- * Jesus and Christ
- * Resurrection and Redemption
- * East versus West
- * Indigenous Spirituality

- * Rohr helps us realize that Catholic theology is not a 'monolithic' but a 'pluralistic' body of teaching
- * Protestants can learn much from this.



What questions have come to mind for you as you read "Why did Jesus die?" and "It can't be carried alone"

THE GREAT COMMA

Chapter 12: Why Did Jesus Die?



transformation

unconditional
cross of love



*Key images:

*the Cross:

*Retributive Justice vs.
Restorative Justice

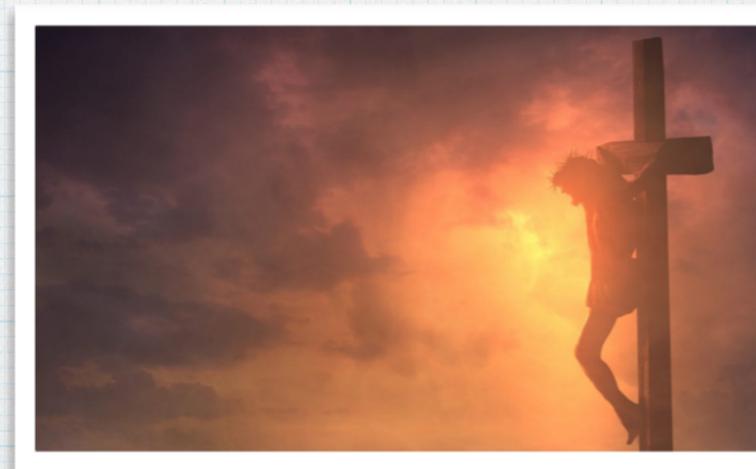
*“We, not God, demand
suffering.”

ransom

penal substitution

sacrifice

substitutionary
atonement



Why did Jesus die?



* God does not punish, God offers grace.”

* Powerlessness confronts power.



* Crucifixion leads to resurrection.



The Scapegoat

- * The Lamb of God replaces the scapegoat for Christians. At its heart, however the scapegoat image has meaning, too.
- * Yom Kippur: an explanation
- * The Day of Atonement: What did Christians learn from this Jewish teaching: misunderstood, maybe?



Personal Reflection: the importance of interfaith dialogue in understanding the scapegoat image

- * Jesus did not come to change God's mind, but to change our minds.



Chapter 13: It Can't Be Carried Alone



*God, through Christ, suffers on the cross with us, not alone.

*Salvation is for all.
Corporate, not
individualistic, grace.

*We don't need to be correct, but connected.

Indigenous Spirituality



The Spirit of Haida
Gwaii, by Bill Reid

"We're in this
together"

[https://
www.anglicanjournal.com/
were-in-this-together/](https://www.anglicanjournal.com/were-in-this-together/)

Concluding thoughts about chapters 12 and 13



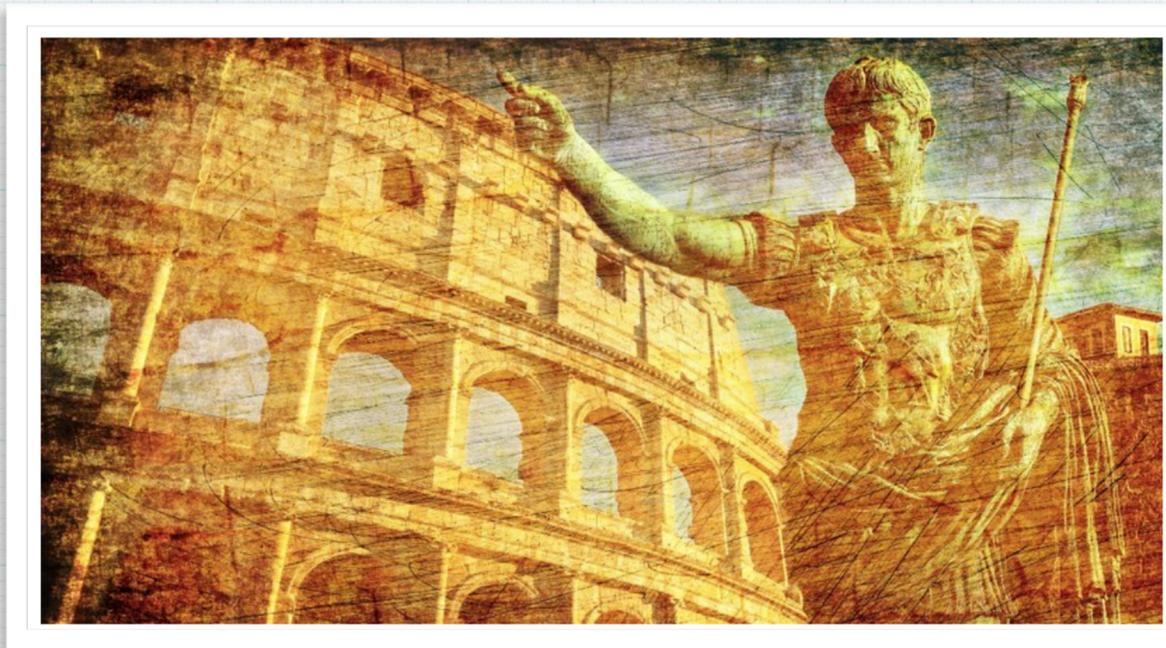
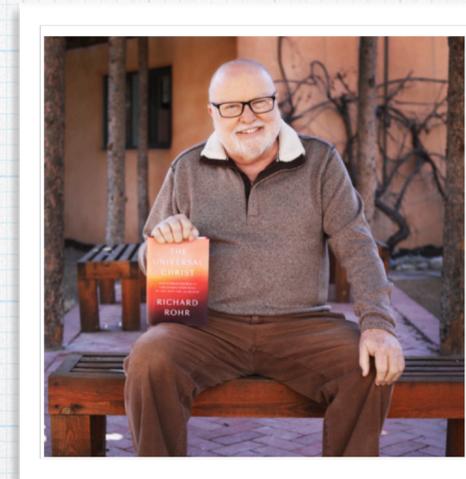
*** Personal Reflection:** how these themes have developed and matured in my life.

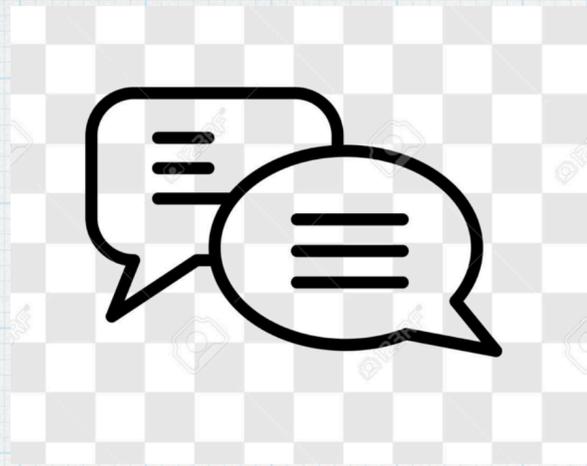
What do you think?

**Winners need Losers:
Dualistic Thinking (Fr. Richard Rohr at Conspire 2018)**

How dualistic thinking can lead to
worshipping empires instead of
following Jesus

<https://www.youtube.com/watch?v=Ge1Nent0648>





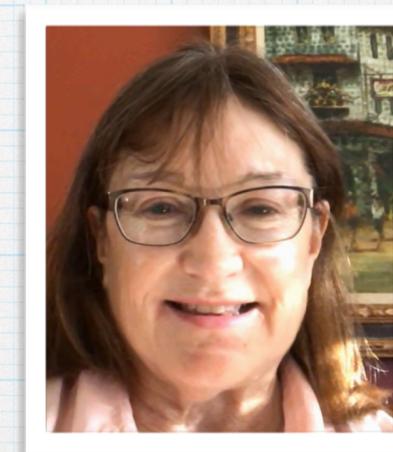
Time to Talk

- * Issues, questions, topics raised on Chat
- * What can I apply to my life from Chapter 12? **Why did Jesus die?**
- * Chapter 13? **It Can't Be Carried Alone**

For Next Session

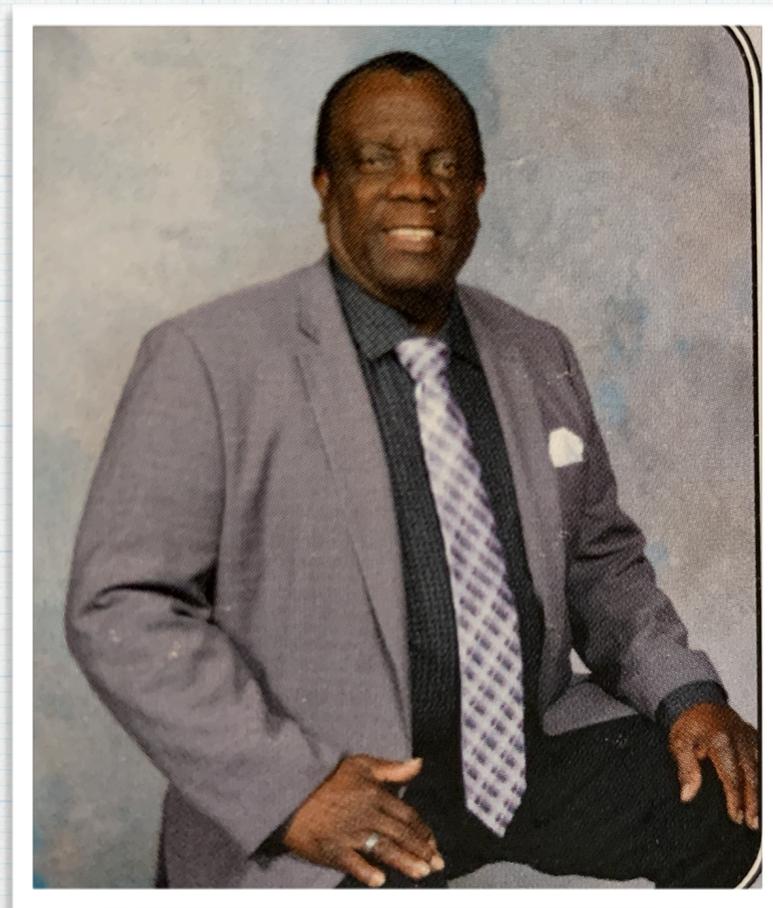
November 9, 2020

Read Chapters 14 and 15:
14. The Resurrection Journey
15. Two Witnesses to Jesus and Christ



Opening and Closing next week: Joan Gray

The Last Word belongs to Bernard



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