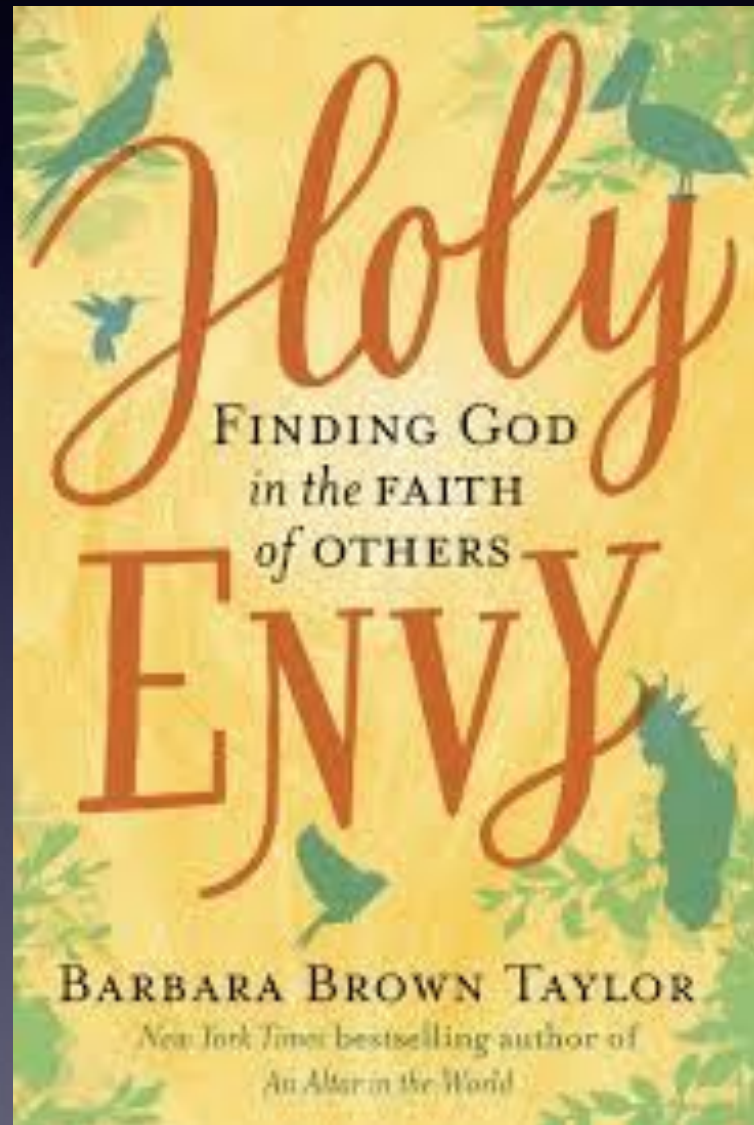


# Holy Envy



Holy Manners Bookstudy 43

ACTS  
Fall 2019

St David's United Church  
Calgary

# **Session 4 - 7 Oct 2017**

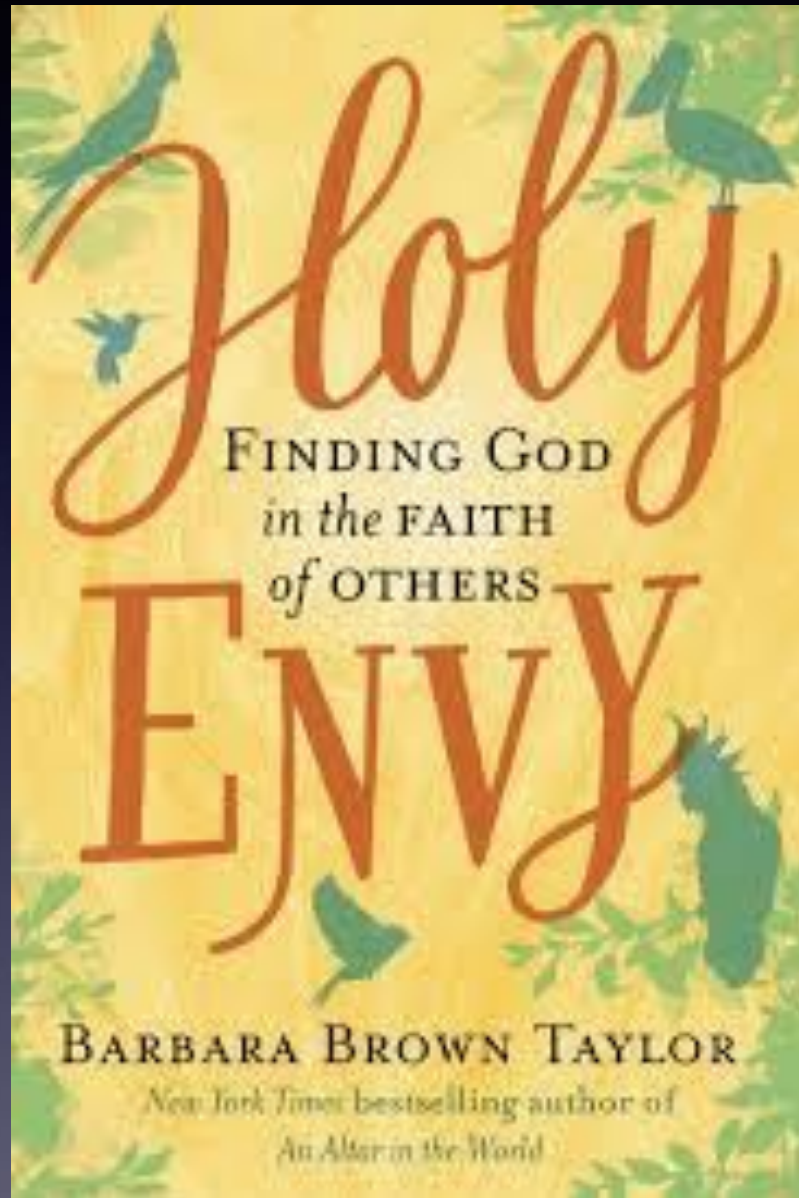
**Ch 4: Holy Envy**

**Ch 5: The Nearest Neighbours**

**Study Website**

[sduc.ca](http://sduc.ca)

# Holy Envy - Session 4



## Welcomes, Intros & Housekeeping

No class next Monday Night  
Thanksgiving Day

Other ACTS-related activities:

Calgary Alliance for the Common Good  
Founding Assembly, Knox United, Oct. 17th.

McDougall Stoney Mission Society AGM  
St. David's TM Room, Sat. Oct. 19th



# Opening Prayer

## Brenda





# Opening Reflection

Joan

Manitoulin Island

# Presentation

Wayne

## Our Readings for Tonight

### **Chapter 4 - Holy Envy**

Central Theme of Our Study

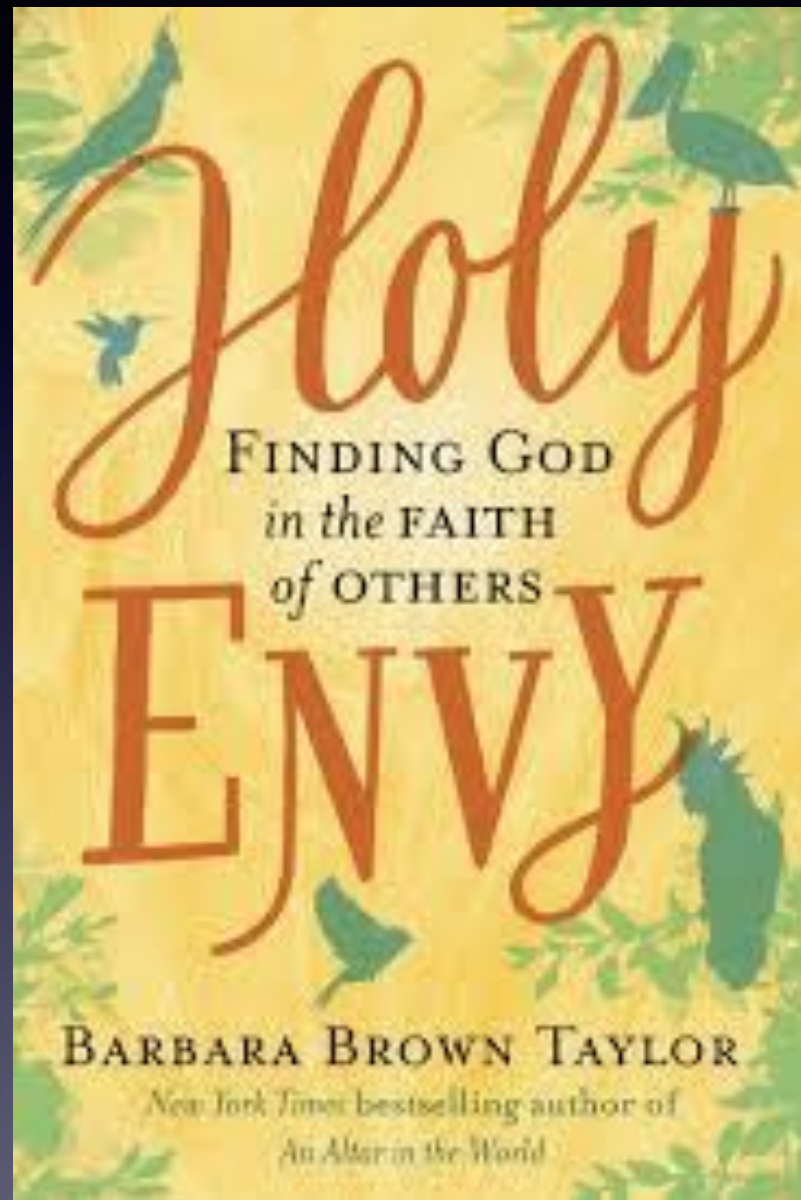
“Three Rules of Religious Understanding”

### **Chapter 5 - The Nearest Neighbours**

Judaism and the Judea-Christian Tradition

“It’s How One Lives, Not How One Thinks”



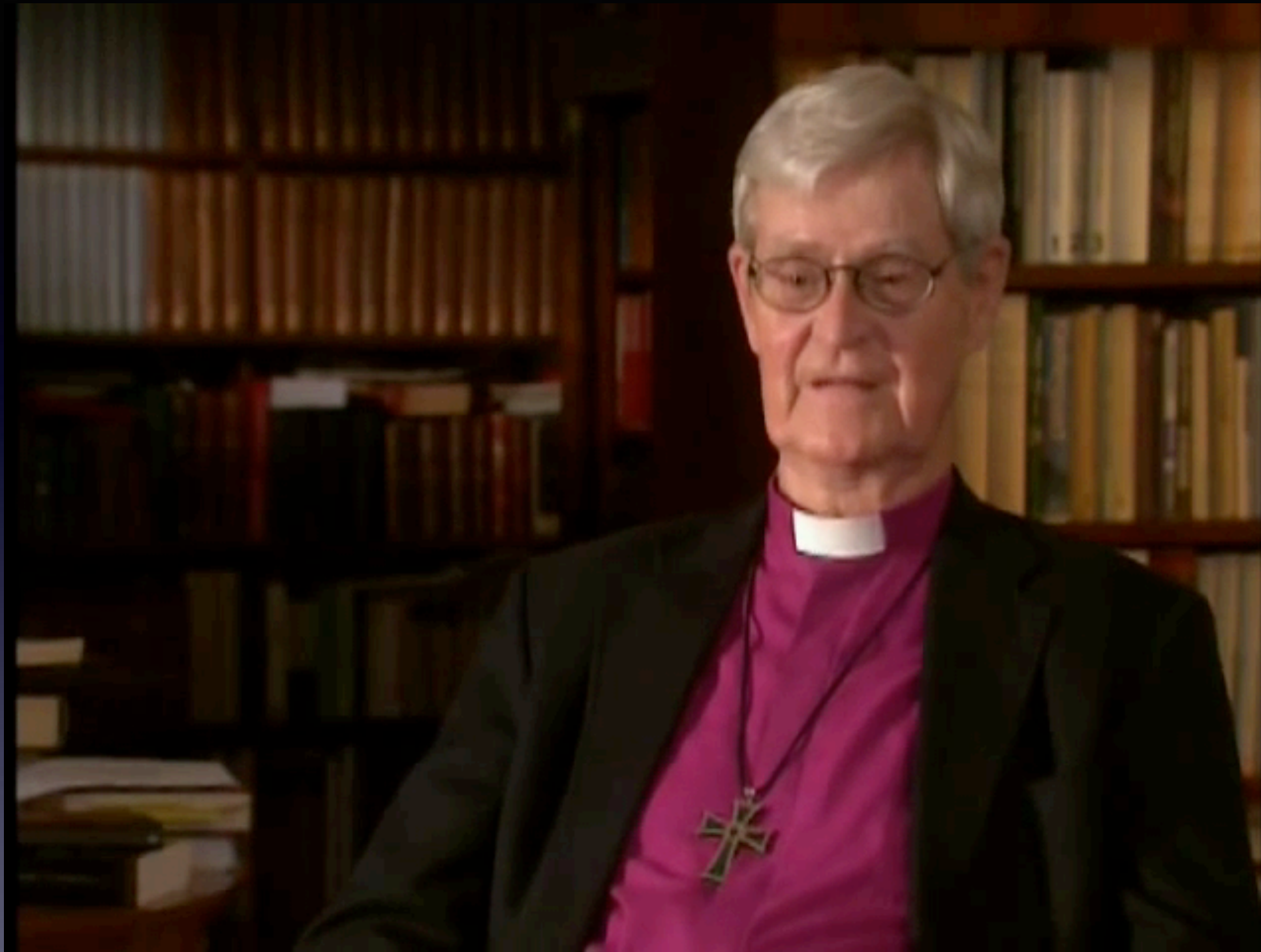


## Focus of Chapter 4

"Before I read Gandhi I couldn't see what difference Jesus made."

- Andrew Young

Continuing to unpack the meaning of "Holy Envy"



## The Context of “Holy Envy” by Krister Stendahl

3m

<https://www.youtube.com/watch?v=4qGv00w1zus>





## DISCUSSION

### Stendahl's Three Rules of Religious Understanding

1. When trying to understand another religion, you should ask the adherents of that religion and not its enemies.
2. Don't compare your best to their worst.
3. Leave room for holy envy.



Quote -

"What we have in common is not our religion  
but our common humanity" (p. 76)

Wayne shares some early experience to reflect this insight. Two persons I came to know at Bossey Graduate School (1967-68). How these very different people changed my worldview.

Barbel Fischer (Dresden, Germany)

Gilbert Motza (Swaziland, Southern Africa)



## Other Insights from the chapter



her experience of vocation and ministry

- "The wish to secure divine favouritism strikes me as the worst possible reason to practice any religion" (p. 67)
- Jonathan Sacks "Not in God's Name" (writes of the meaning of God's chosen people)
- **Discuss.**





"Another kind of holy envy alerts me to things in other religions that have become neglected in my own though they me go by different names"

her experience of vocation and ministry

Original Sin - Original Blessing

Being and Living - vs. Believing

"Neither Judaism or Islam contains a doctrine of original sin." (p. 71)

"It's not what we say we believe, but how we live."

Jesus said "by the fruit they bear in their lives will people know they are my disciples." (Mt. 7:16).

**Discuss**



her experience of vocation and ministry

"All one needs is the willingness to enter another religious world and engage those who live there." (p. 75)

"Eventually, all people of faith must decide how they will think about and respond to people of other (and no) faith." (p. 79)



## Chapter Five "Our Nearest Neighbours"

Stop and reflect -

Taylor invites us into participation with  
"the dynamic of the present religious moment"  
(p. 99)





Our vision is more obstructed by  
what we think we know than by our  
lack of knowledge.

— *Krister Stendahl* —

AZ QUOTES

Another important Stendahl contribution not discussed by Taylor in this book but related to interfaith relations - and particularly Jewish/Christian relations - God's Three Covenants - (based on our Hebrew/Christian Bible)

**Noah** - a universal commitment

**Abraham** - a commitment to the Jewish people

**Jesus** - a commitment to Christians

Wayne discusses the importance of all three of God's covenants and how this applies to interfaith relations



"I let Jews teach me about Judaism - and found more to envy, though never without a dose of holy shame, for belonging to the religion that had done their's do much harm." (p. 82)

**Discuss**





"We share so much heritage that we often speak of 'the Jewish-Christian tradition' as if it were one instead of two." (p. 87).

**Discuss the ways of “one” and “two”.**



My "unrecognized bias" comes through in conversations -

"I still keep using the "language of contempt" (p. 87)

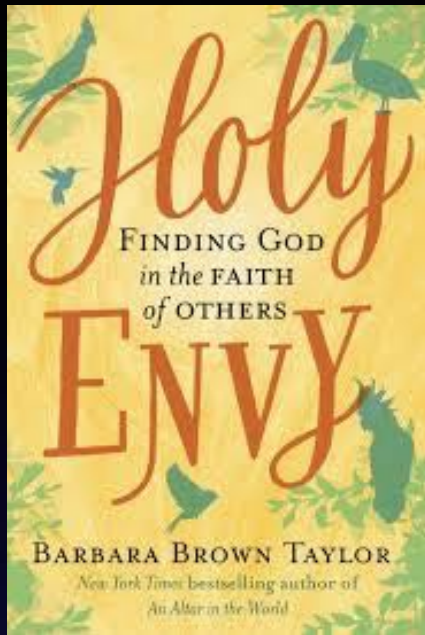
"I had lived so long in the mainstream that I never even thought about how I sounded from the margins." (p. 88).

"I casually appropriated the language of the New Testament without thinking about how the past twenty centuries affect its hearing today." (p. 89)



Jock and Wayne discuss how this emerged for us during Holy Week readings from the Gospel of John some years ago.





## Closing Thought and Reminder

“Judaism has always recognized that God made more than one covenant with humankind. God's exclusive covenant with Jews (and Christians) exists inside God's inclusive covenant with all people.”  
(p.89)

**Discuss**

BREAK





Time now. Please return.





Taylor looks out to other religions, not to convert them to Christianity, but to share and appreciate their different understandings of the holy and the good. Follows:

- “to cherish”. a poem i wrote to celebrate the “holy envy” insight of Jenny Hawkins, on Quora.
- TED talk by Rabbi Lord Jonathan Sachs. In a world violently polarized by extremists, Sachs advocates 3 ways to move from the politics of “me” to the politics of “all of us, together”.
- Francis, the cartoon, “Potential Friends”. It’s all how you look at it.





Jenny Hawkins is a sensitive, spiritual and compassionate voice on Quora. Like Taylor, she came to Christianity as an adult and studied it at University.

One day, I heard this sonnet in her words and captured them. Jenny is a great example of recognizing what Barbara Brown Taylor calls holy envy, and how it grounds her in her faith.

<https://www.quora.com/profile/Jenny-Hawkins-4>

to cherish

to cherish changes you.

you breathe in the sense of what it is you have.

you become aware, and grateful.

you appreciate, savour, and experience.

you feel more fully, more fully present.

you feel more and more deeply.

you feel its deep value, deep down inside you.

you let that value make a difference - to you and in you.

you let it enter your reality.

you are no longer the same as you were before.

you have learned what it is to truly cherish something.

only do this for rare objects and important people.

it is too significant to do casually.

to cherish is an act of intimacy.

elias

sonnet from the words of Jenny Hawkins

may 2016

<http://1journey.net/1journey/Ships/tocherish.htm>

A photograph of Rabbi Lord Jonathan Sacks, an older man with a grey beard and glasses, wearing a dark blue suit and a bright yellow tie. He is standing at a wooden podium, gesturing with his hands as if speaking. The background is a dark blue curtain.

# RABBI LORD JONATHAN SACKS

## **TED Talk: Rabbi Lord Jonathan Sacks**

“How we can face the future without fear together”

12m

[https://www.ted.com/talks/rabbi\\_lord\\_jonathan\\_sacks\\_how\\_we\\_can\\_face\\_the\\_future\\_without\\_fear\\_together](https://www.ted.com/talks/rabbi_lord_jonathan_sacks_how_we_can_face_the_future_without_fear_together)



# Francis



SPECIAL THANKS TO CLETUS STEIN, AMARILLO, TX

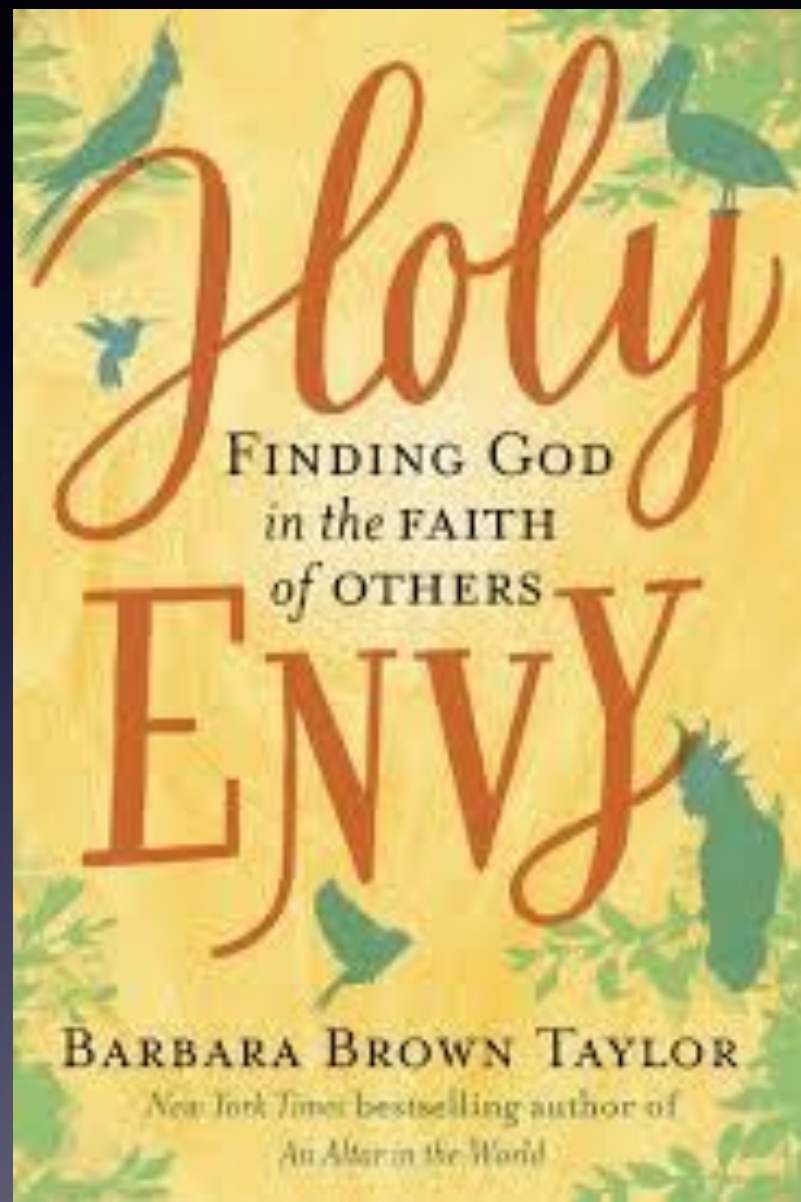




"Francis the Comic Strip" by Pat Marrin @ ncronline.org. Reprinted







# Discussions

# Next Readings

**Session 4 - 14 Oct 2017**

**Ch 6: Disowning God**

**Ch 7: The Shadow Bearers**

**Study Website**

[sduc.ca](http://sduc.ca)





# Closing Meditation