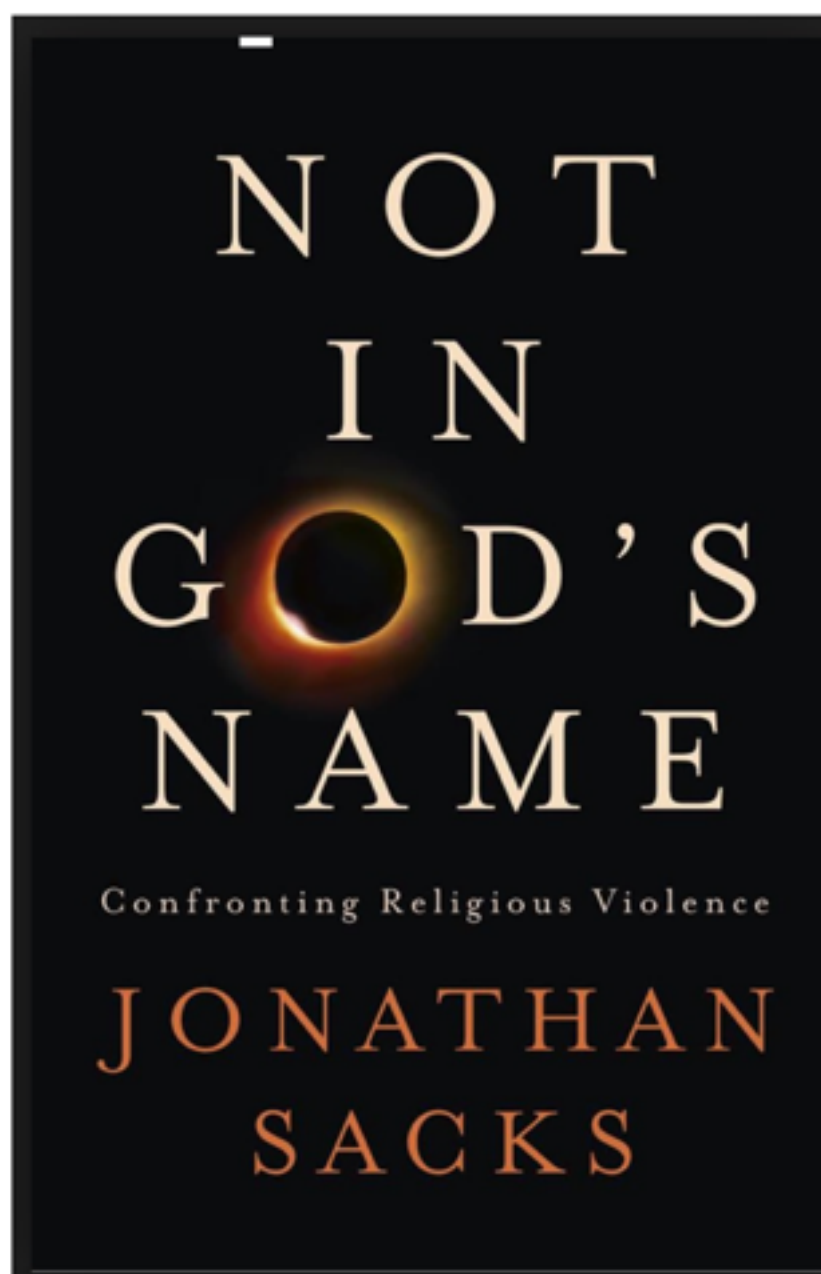


NOT IN GOD'S NAME



ACTS
WINTER 2018

St David's United Church
Calgary



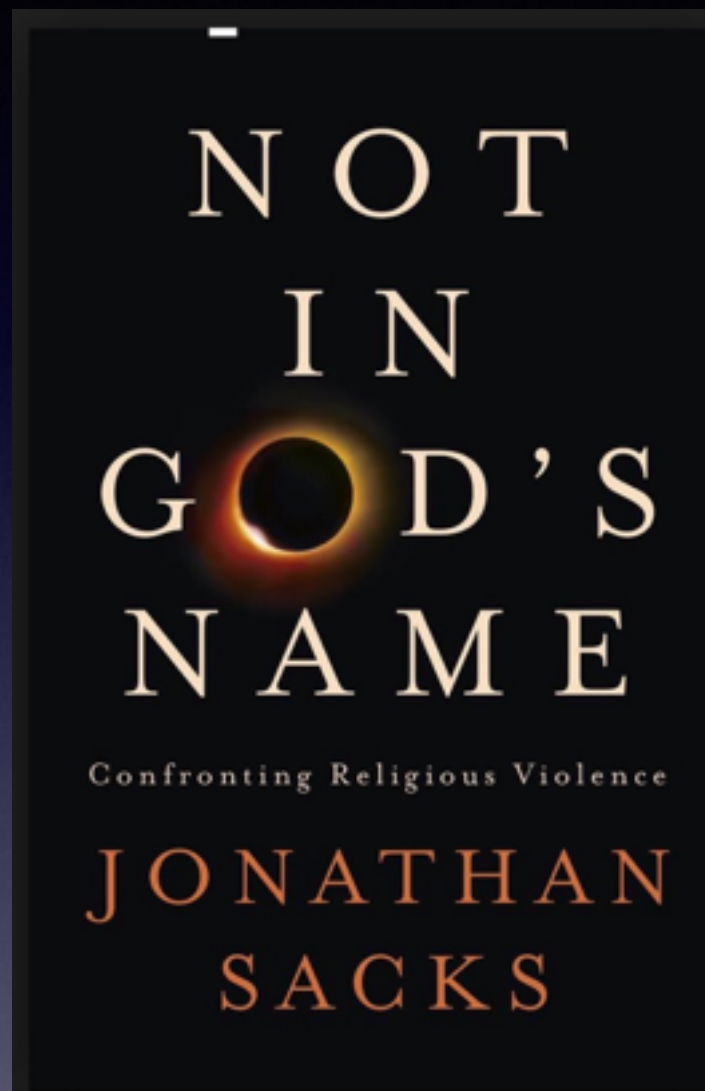
Holy Manners Book Study # 40

Session #2

- House Keeping
- Opening: Deb

Housekeeping

- Update: Thursday Morning Bible Study
- LENTEN RETREAT - MT. ST. FRANCIS on Sunday, March 4th - 11:30 AM to 4:00 PM. The theme, led by retreat leader Susan Campbell is "Encountering a Sacred Intimacy With God"
- SDUC.ca

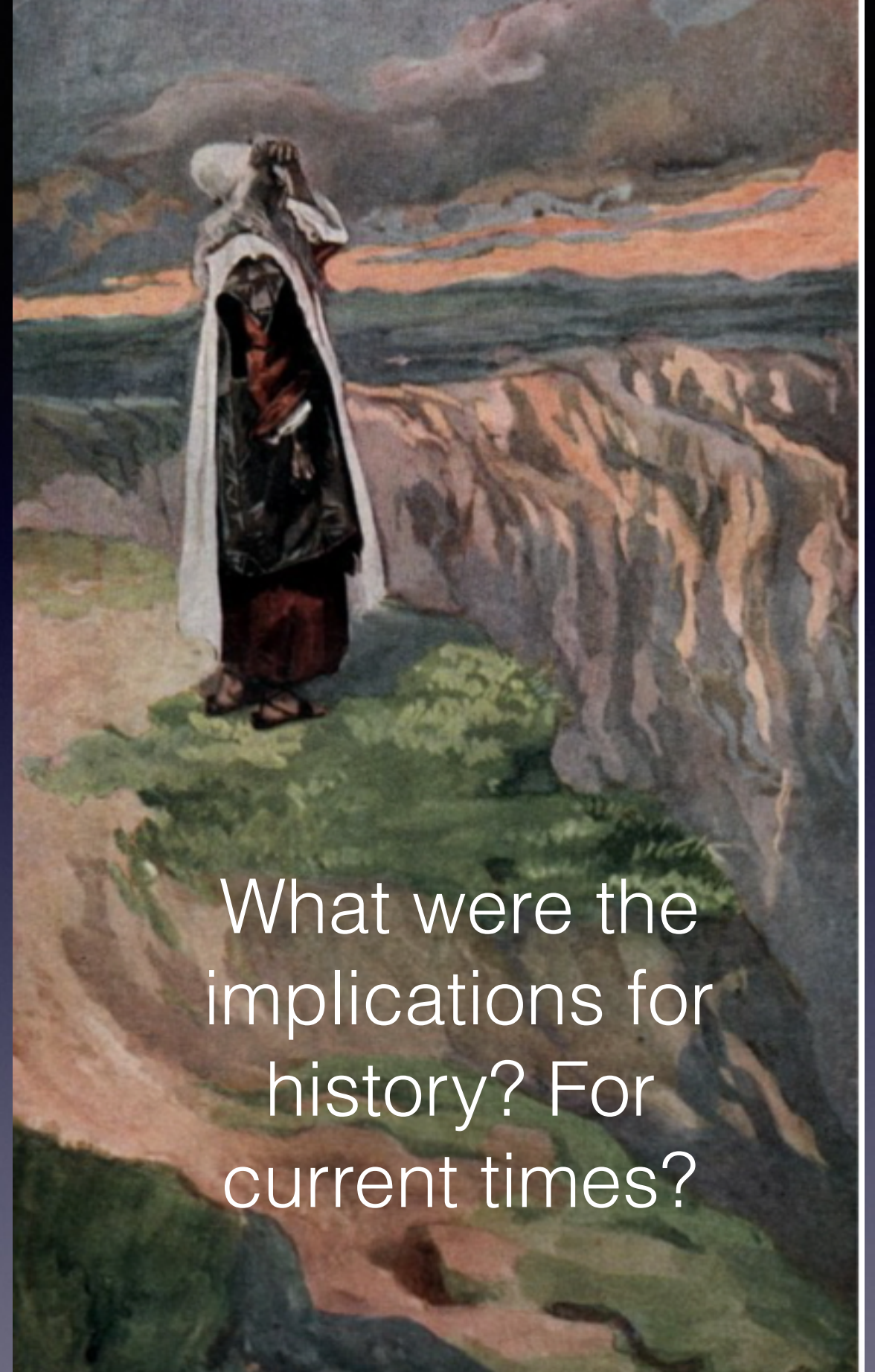


Opening:

Deb



What did these images mean to the Israelites? To the Egyptians? To the Canaanites?

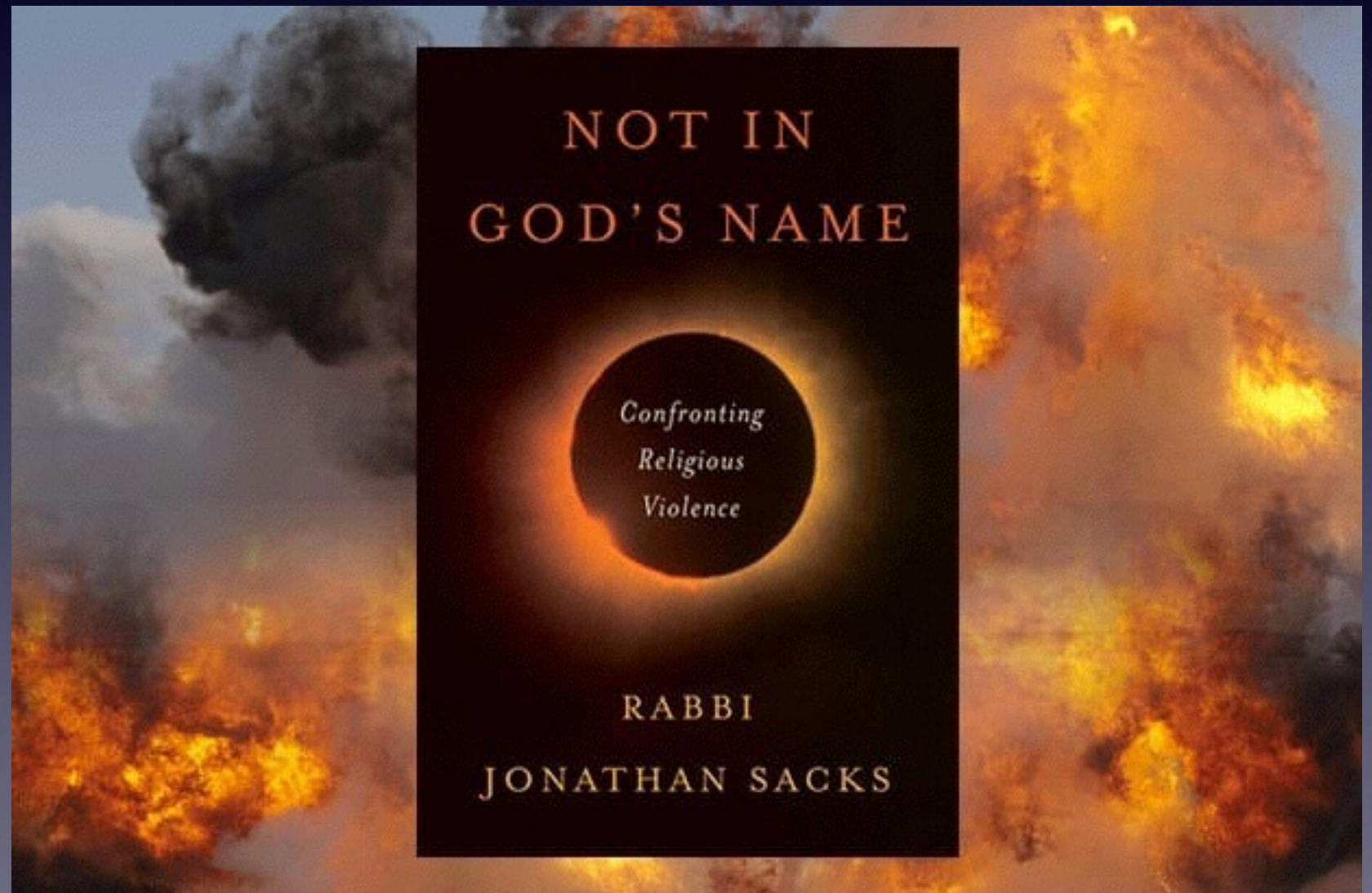


What were the implications for history? For current times?

- “There is a connection between religion and violence but it is unique, not direct.”
- **“Religious faith can strengthen, not damage our shared humanity, but it can also cause great division and destructiveness.”**
- **“This is the great blessing and bane of the three Abrahamic faith traditions.”**

ALTRUISTIC EVIL

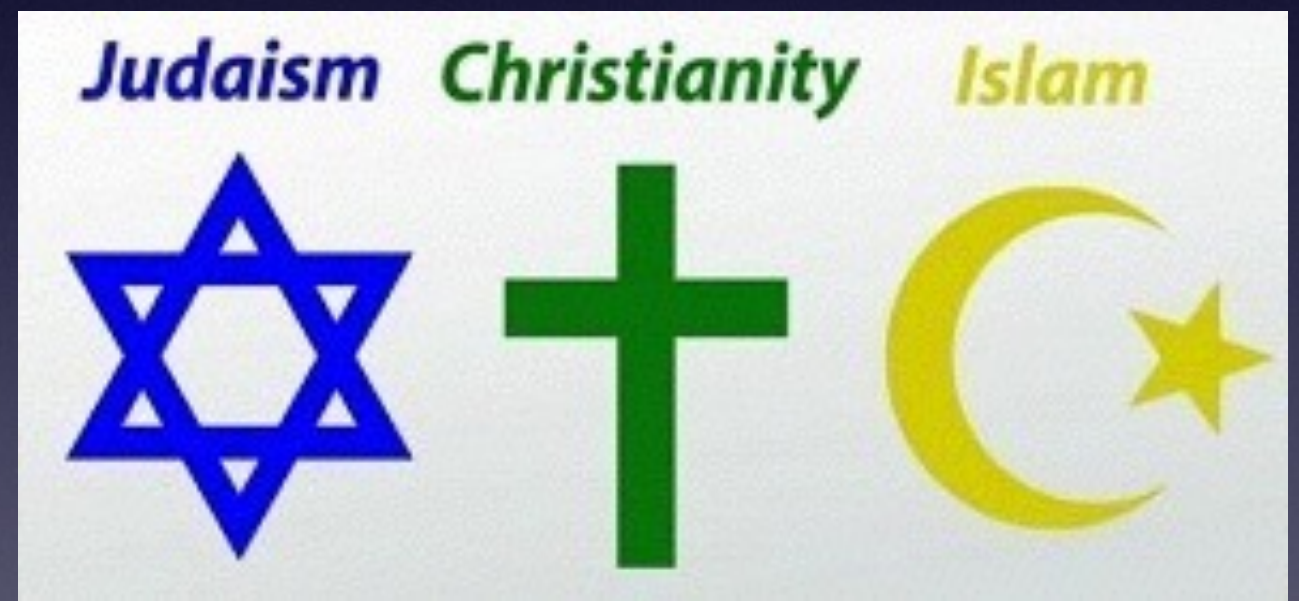
- EVIL
COMMITTED
IN A
SACRED
CAUSE



“We are all created in the image of God”

“We are all brothers and sisters under God.”

For long periods,
Jews, Christians and
Muslims have co-
existed peaceably,
but in times of
turbulence, disruption,
fear and stress, we
have turned on each
other.



Altruistic Evil

- Men never do evil so completely and cheerfully as when they do it from religious conviction. Pascal
- Historically, the relationship has been a poisoned one.
We need to ask, “Why?”

We need to face the fact
that religion can be evil (to
ourselves and others.)

We need to change our teaching message
From “Loving God means hating the enemies
of God.”

To “Loving God means truly loving each
other.”

and educate for peace,
not conflict!



There is much to be gained from re-acquainting ourselves with the great “Torah Myths” of the Hebrew Bible.



- **These are commonly recognized by all three faiths.**
- **These texts, properly understood and interpreted can lead to a resolution of the “faith vs. violence” dilemma.**

Ultimately, our task is not to “conquer and convert” but to BE A BLESSING to the world.

**We learn
this first
from the
tradition
of
Abraham.**



- We have not taken these ancient stories as seriously as we should.
- We can gain much from a three-way investigation of these stories.
- We ignore them at our peril.

**For some time,
progressive thinkers in
the West have
predicted and declared
the twilight and
disappearance of faith.**



**In our time, however, we have learned that
science and secularization have proven
inadequate as ways of explaining and
defining the fulfilled life.**

- **“The seventeenth century was the dawn of an age of secularization. The twenty-first century will be the start of an age of de-secularisation.” - Sacks**
- **Religion has returned as a way of understanding life - because it is hard to live without meaning.**

Indeed religion has returned. Unfortunately, some of it is radicalized, politicized religion which is the enemy of true faith .

—Wayne

Today, we really have not come to understand the difference between good and bad religion - even though we know what it feels like.

The purpose of this study:

To help us better discriminate between good and bad religion and to reclaim the truths that religious experience has taught us from time immemorial.

break
time



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Expanding our **encounter with Sacks and his book**

Jonathan Sacks: “Not in God’s Name”

A Video Presentation

https://www.youtube.com/watch?v=oK3PK_qHkrs

Next Week

Opening: Colin Outtrim

Reading Assignment: February 5th

Bad Faith:

Violence and Identity (pp.27-43)

Closing: Sheryl Schoenthaler

Closing: Karen McKeowan

<http://youtu.be/5Xq831b2tPg>

- Have a great week!
- See you on February 5th.