



THE GREAT SPIRITUAL MIGRATION

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in the absence of certainty ...
people need clarity.

- What are we for (and against)?
- What benefit do we bring (and receive)?
- What is expected of me (and can I expect)?

THE GREAT SPIRITUAL MIGRATION



BRIAN D. MCLAREN



CONVERGENT

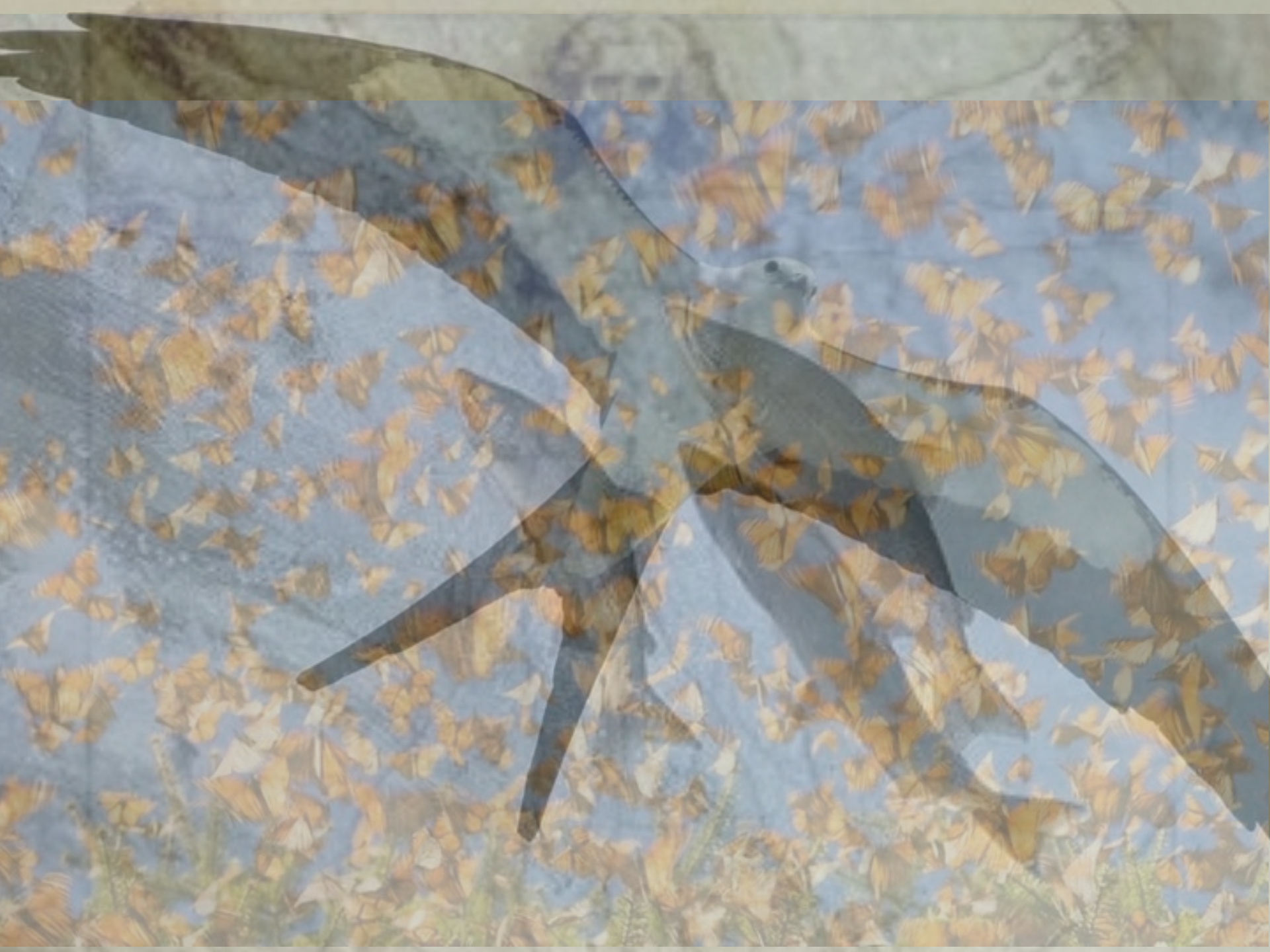


THE GREAT SPIRITUAL MIGRATION

HOW THE WORLD'S LARGEST
RELIGION IS SEEKING A **BETTER**
WAY TO BE **CHRISTIAN**

BRIAN D. MCLAREN

AUTHOR OF A NEW KIND OF CHRISTIAN TRILOGY AND A GENEROUS ORTHODOXY







THE GREAT SPIRITUAL MIGRATION

A spiritual migration

from system of belief to way of life/
way of love



A theological migration

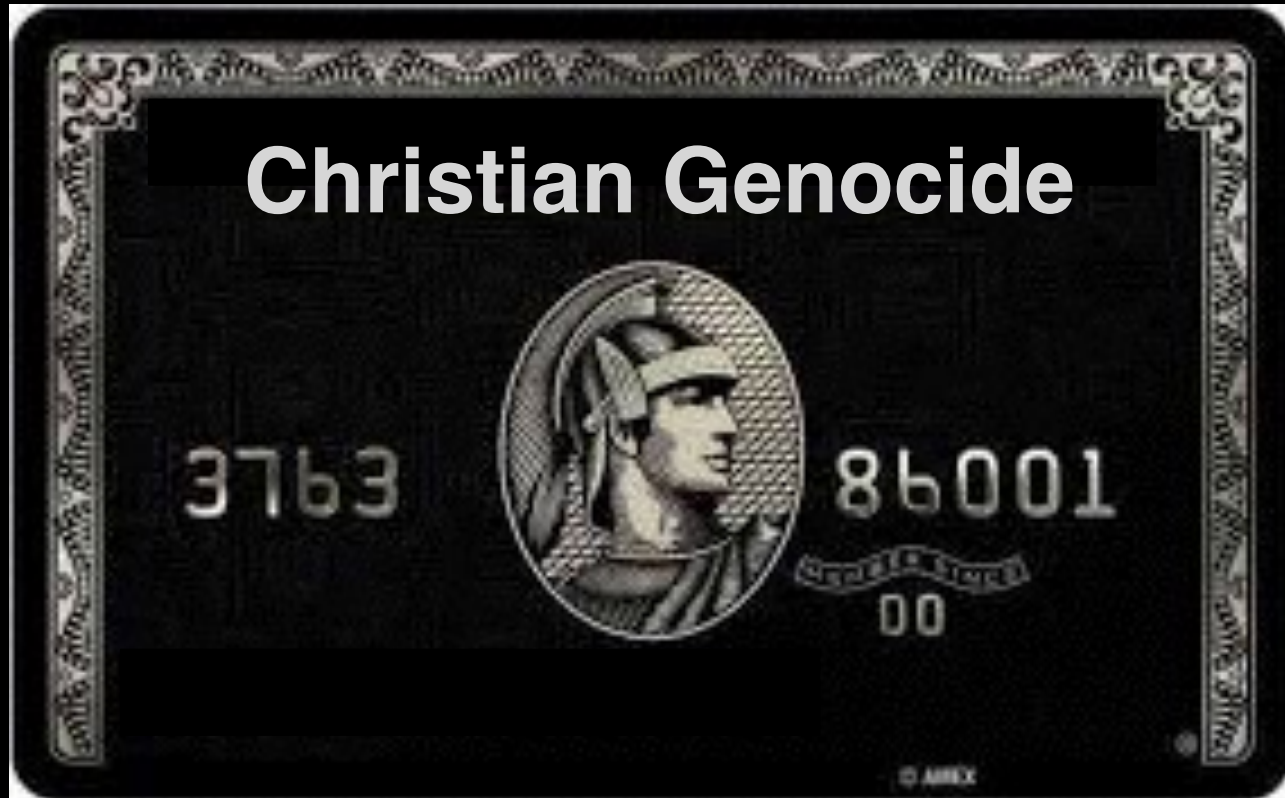
from violent supreme being
to nonviolent Spirit of Jesus



A walk from a subway to a seminary
shortly after 9/11/01



The genocide card in your back pocket



The history we don't tell ourselves

1st - 2nd Century: Anti-semitism

2nd - 3rd Century: Suppression of women

4th Century: Conversion of/by Constantine

Multiple Centuries: Burning of witches

Multiple Centuries: Crusades

15th Century: Doctrine of Discovery

16th - 19th Centuries: Global Conquest/ African Slave Trade

In Fourteen Hundred and Ninety-Two, Columbus sailed
the ocean blue.



In Fourteen Hundred and Fifty-Two, Pope Nicholas told
European Christians what to do.

“...invade, search out, capture, vanquish, and subdue all Saracens and pagans whatsoever, and other enemies of Christ wheresoever placed, and the kingdoms, dukedoms, principalities, dominions, possessions, and all movable and immovable goods whatsoever held and possessed by them and to reduce their persons to perpetual slavery, and to apply and appropriate to himself and his successors the kingdoms, dukedoms, counties, principalities, dominions, possessions, and goods, and to convert them to his and their use and profit.” - Pope Nicolas V, Romanus Pontifex, 1452-4, Doctrine of Discovery





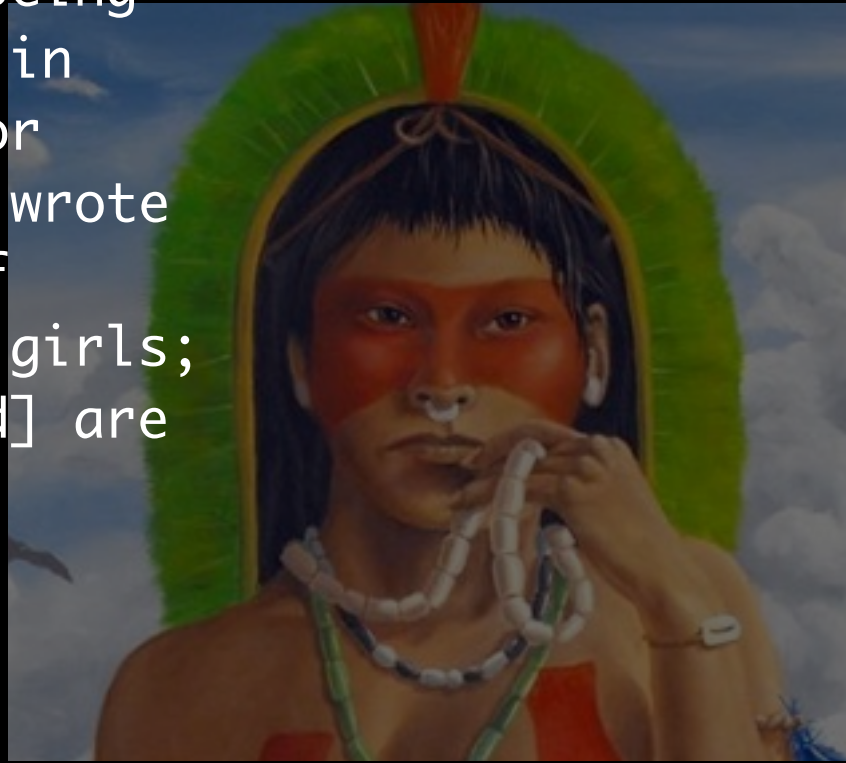
1495

2nd Voyage Return Cargo: 1600
male and female Taino slaves
for Spain

“It is possible, with the name of the Holy Trinity, to sell all the slaves which it is possible to sell ... Here there are so many of these slaves ... although they are living things they are as good as gold.”

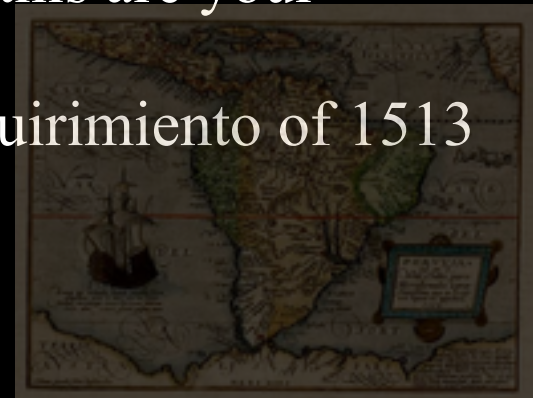


The Spaniards who remained in Hispaniola were encouraged to take Taino slaves “in the amount desired.” Columbus himself gave a teenage girl to one of his crew, Miguel Cuneo, for his personal “use.” Cuneo wrote that she “resisted with all her strength” when he attempted to have sex with her, so he “thrashed her mercilessly and raped her.” Being given a Taino woman to rape was, in fact, a popular “company perk” for Columbus’s men. Columbus himself wrote to a friend, “There are plenty of dealers who go about looking for girls; those from nine to ten [years old] are now in demand.”

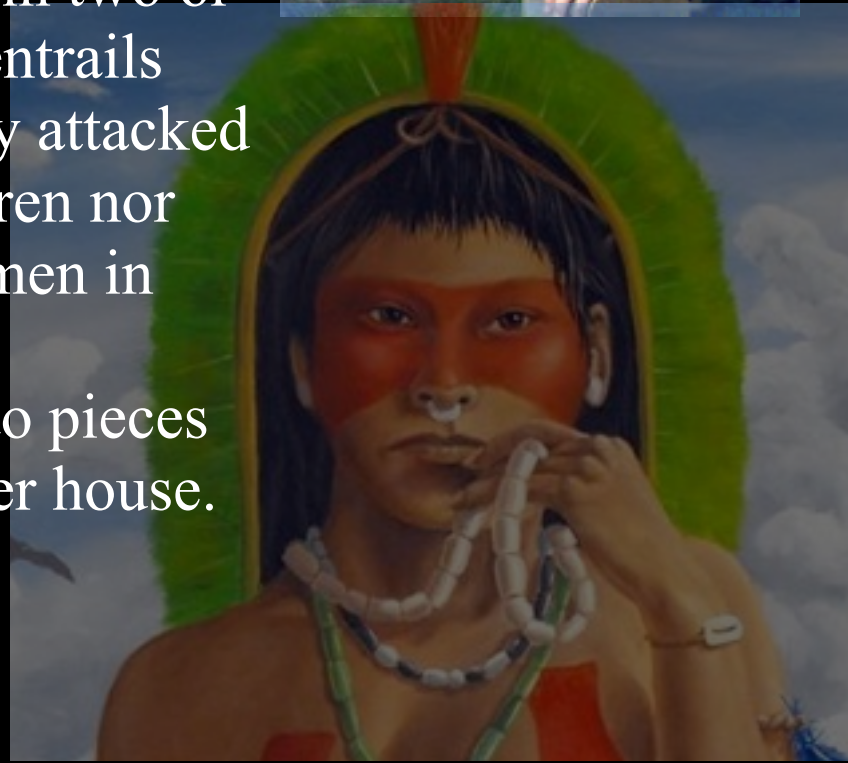


[W]e ask and require that you . . . acknowledge the Church as the ruler and superior of the whole world and the high priest called Pope and in his name the king and queen . . . our lords, in his place, as superiors and lords and kings of these islands and this mainland . . . , and that you consent and permit that these religious fathers declare and preach to you [I]f you do not do this or if you maliciously delay in doing it, I certify to you that with the help of God we shall forcefully enter into your country and shall make war against you in all ways and manners that we can, and shall submit you to the yoke and obedience of the Church and of their highnesses . . . , and we shall take away your goods and shall do to you all the harm and damage that we can, . . . and we protest that the deaths and losses that shall accrue from this are your fault . . .

From the Spanish Requerimiento of 1513



With my own eyes I saw Spaniards cut off the nose and ears of Indians, male and female, without provocation, merely because it pleased them to do it. ...Likewise, I saw how they summoned the caciques and the chief rulers to come, assuring them safety, and when they peacefully came, they were taken captive and burned.... They laid bets as to who, with one stroke of the sword, could split a man in two or could cut off his head or spill out his entrails with a single stroke of the pike.... They attacked the towns and spared neither the children nor the aged nor pregnant women nor women in childbed, not only stabbing them and dismembering them but cutting them to pieces as if dealing with sheep in the slaughter house.



They took infants from their mothers' breasts, snatching them by the legs and pitching them headfirst against the crags or snatched them by the arms and threw them into the rivers, roaring with laughter and saying as the babies fell into the water, "Boil there, you offspring of the devil! ... They made some low wide gallows on which the hanged victim's feet almost touched the ground, stringing up their victims in lots of thirteen, in memory of Our Redeemer and His twelve Apostles, then set burning wood at their feet and thus burned them alive.



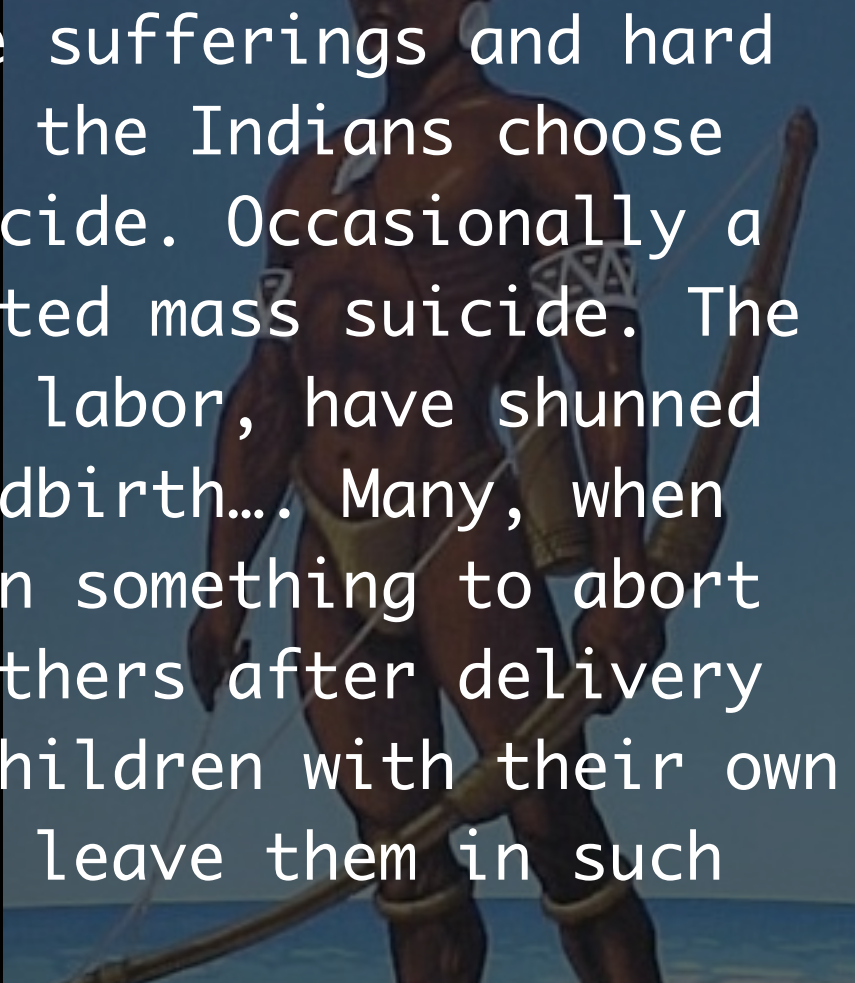
Their reason for killing and destroying such an infinite number of souls is that the Christians have an ultimate aim, which is to acquire gold, and to swell themselves with riches in a very brief time and thus rise to a high estate disproportionate to their merits.





- Bartolome De Las Casas

As a result of the sufferings and hard labor they endured, the Indians choose and have chosen suicide. Occasionally a hundred have committed mass suicide. The women, exhausted by labor, have shunned conception and childbirth.... Many, when pregnant, have taken something to abort and have aborted. Others after delivery have killed their children with their own hands, so as not to leave them in such oppressive slavery.



“We can estimate very surely and truthfully that in the forty years that have passed, with the infernal actions of the Christians, there have been unjustly slain more than twelve million men, women, and children. In truth, I believe without trying to deceive myself that the number of the slain is more like fifteen million.”

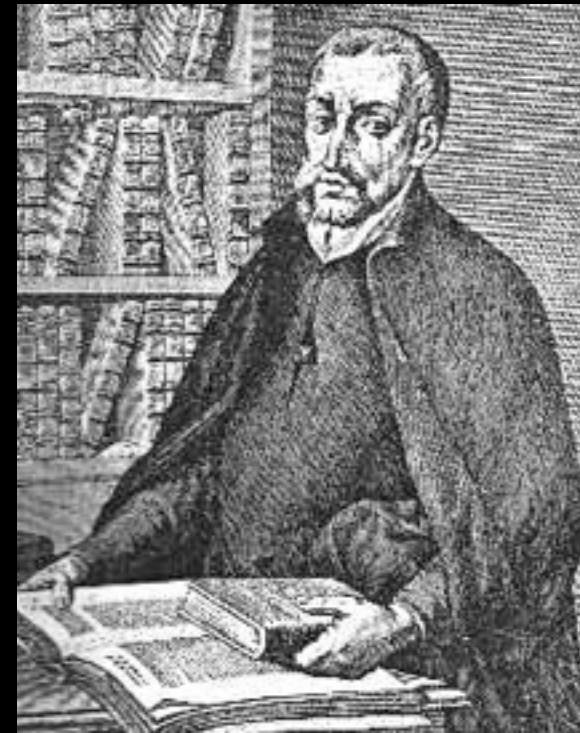


Of the estimated 300,000 Taino alive when Columbus “discovered” them in 1492, about 12,000 remained in 1516, fewer than 200 in 1546, and zero in 1555. What our history calls “the discovery of America,” Taino history might call “the arrival of the Christian genociders,” if, that is, any Taino survived to tell an alternate history. None did.



The Spanish have a perfect right to rule these barbarians of the New World and the adjacent islands, who in prudence, skill, virtues, and humanity are as inferior to the Spanish as children to adults, or women to men; for there exists between the two as great a difference as between savage and cruel races and the most merciful, between the most intemperate and the moderate and temperate, and, I might even say, between apes and men.

- Juan Gines de Sepulveda



The people of Hispaniola had their lives unjustly and savagely taken by, as de Las Casas repeatedly notes, professed Jesus followers, and they were not, as we all know, the only ones to meet such a fate. Millions of their indigenous sisters and brothers on Turtle Island were killed at the hands of other Europeans, as nation after imperial nation, bearing Christ on their lips and crosses on their military standards, followed suit. - Waziyatawin



From this vantage point, Christianity has nothing – absolutely nothing – to teach Indigenous people about how to live in a good way on this land. In fact, Christians have only demonstrated that there is something profoundly wrong with the cosmology and worldview behind more than five centuries of carnage—carnage that has yet to even slow down. Christians have so much negative history and dogma to overcome within their own tradition, I do not believe the religion is even salvageable. The world is deep in the throes of an ecological crisis based in Western economies of hyper-exploitation. The planet will not survive another 500 years of Christian domination.

- Waziyatawin, PhD, 2012

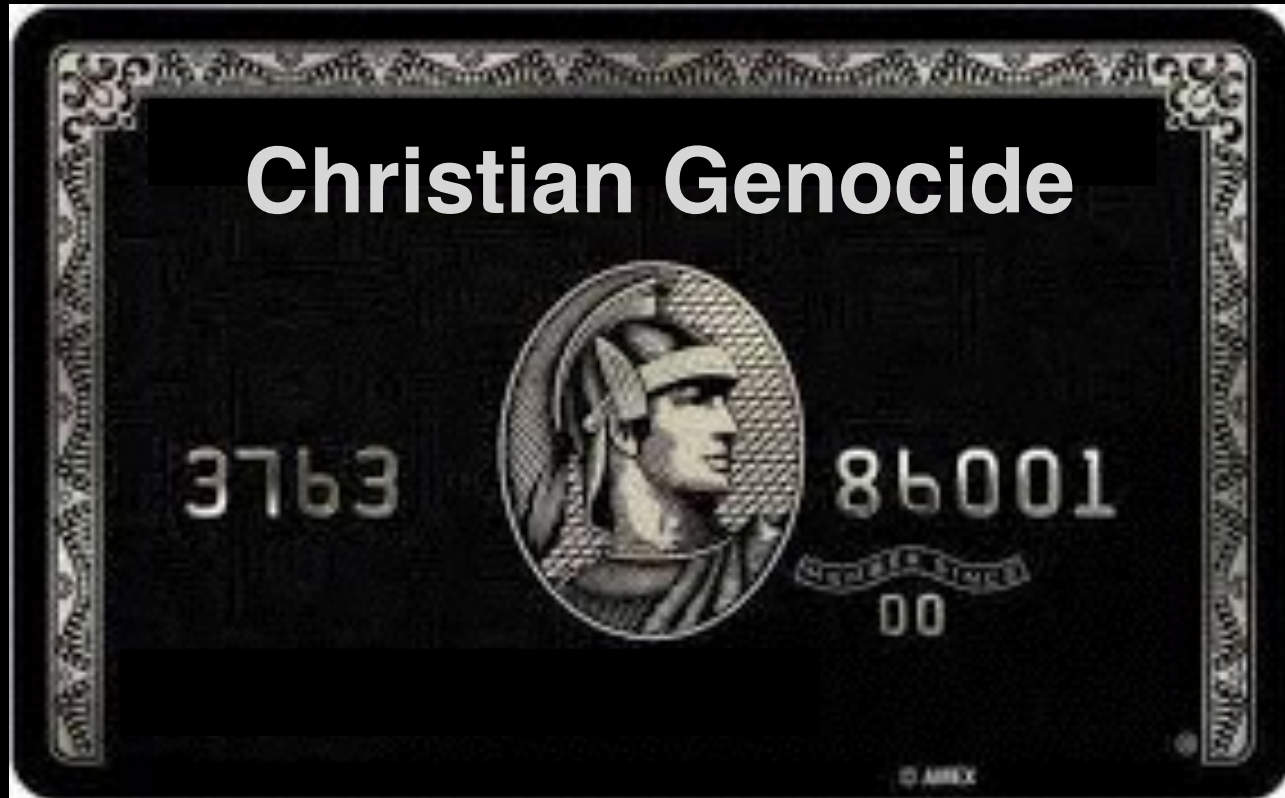


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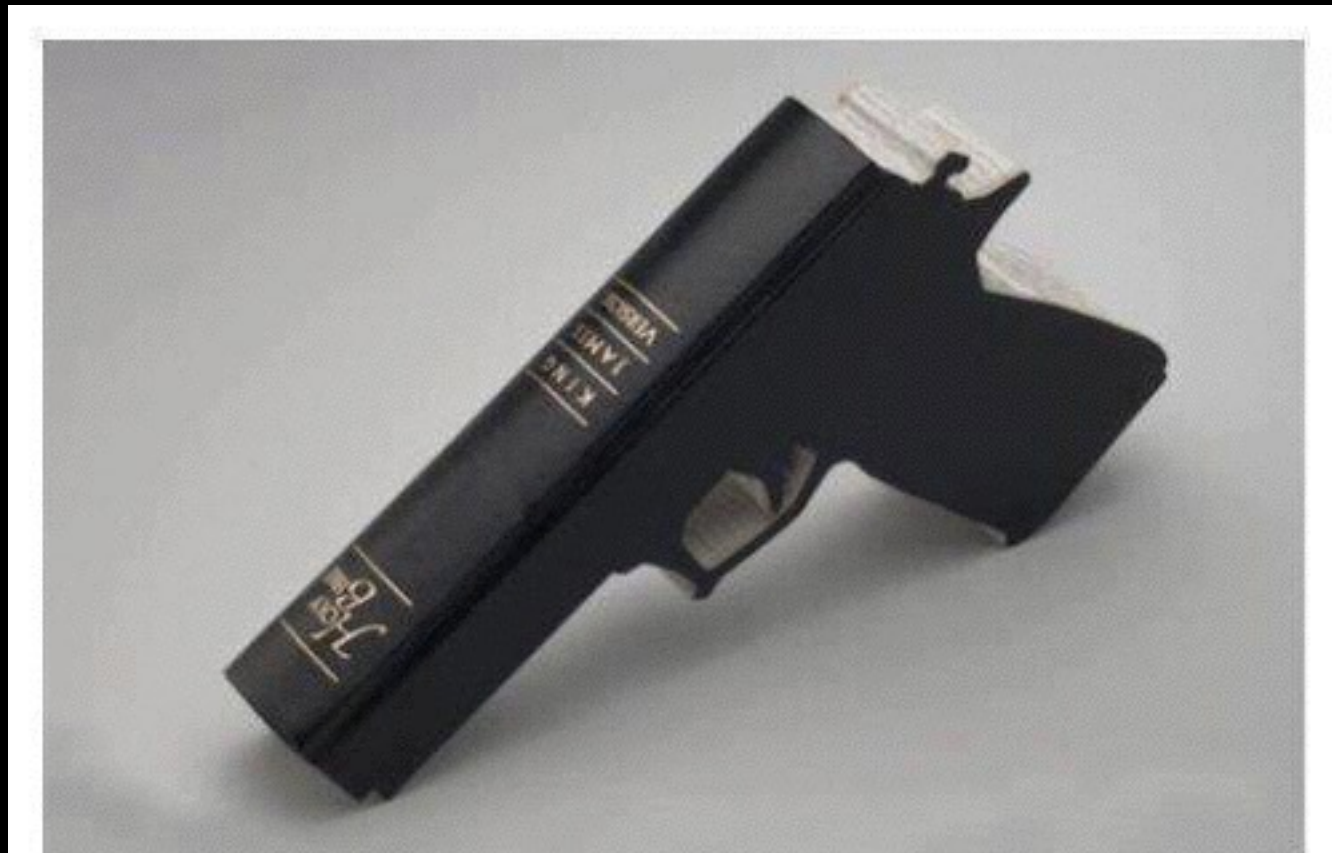
- Waziyatawin, PhD, 2012



It's time to disarm our understanding of God
and cut up the genocide card



A sermon from a nine-year-old girl



How to Read the Bible: 6 Options

(beyond liberal and conservative)

Literal:

Like a newspaper, science text, or work of nonfiction - attempting to tell objective, literal, observable, scientific facts.



Literary:

Like a poem, novel, journal, or movie - attempting to convey meaningful, mysterious, multi-faceted beauty and truth.

Post-Critical/Integral:

Seen as a whole, with internal tensions, with potential for instruction, inspiration, even revelation.



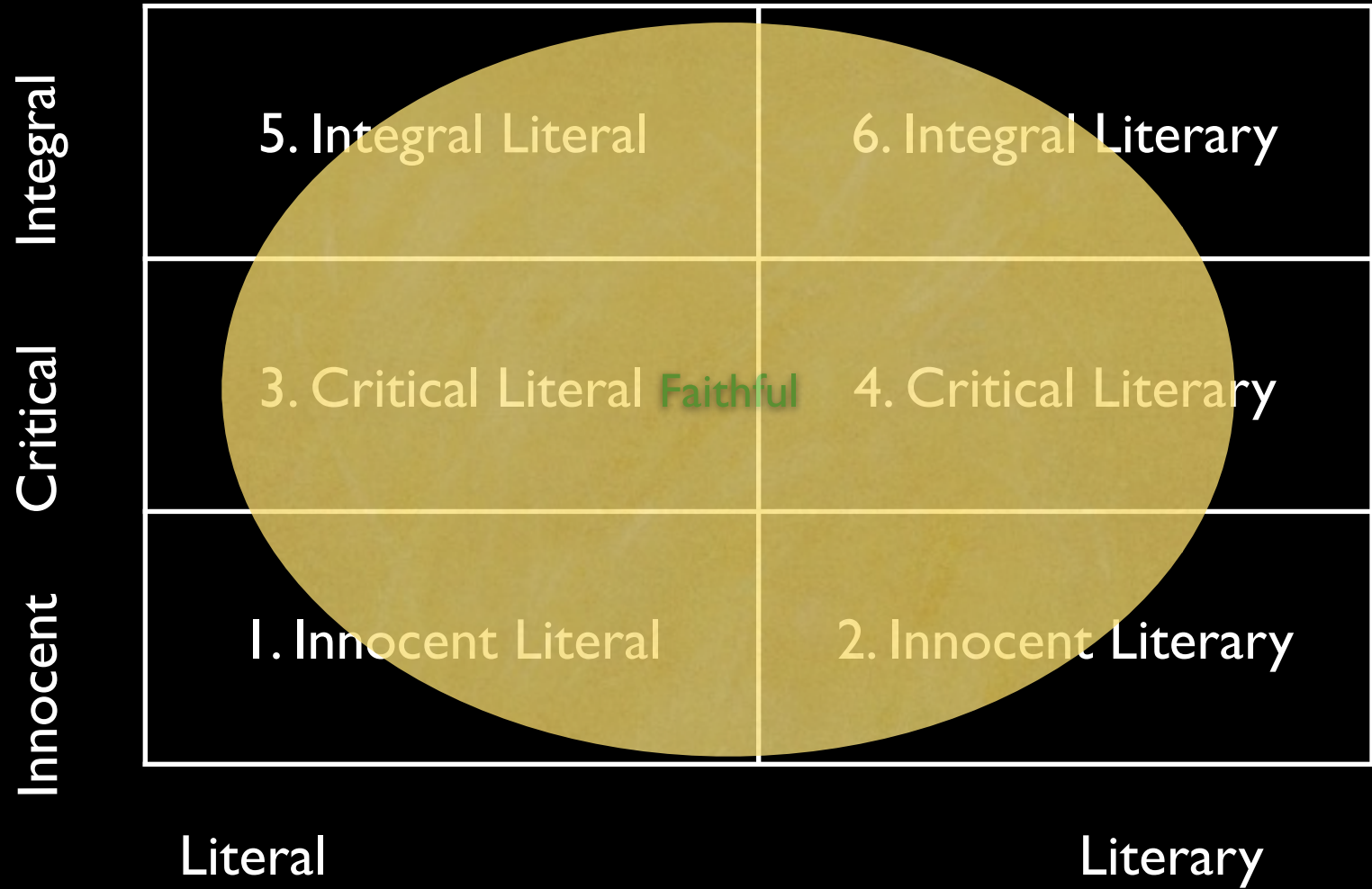
Critical:

Questioned. Tested. Scrutinized. Evaluated. Treated as human, situated, constructed, and interpreted.

Innocent:

Taken at face value. Unquestioned. Univocal. Treated as divine, transcendent, incorrigible, or absolute.

Integral Critical Innocent	5. Integral Literal	6. Integral Literary
	3. Critical Literal	4. Critical Literary
	1. Innocent Literal	2. Innocent Literary
	Literal	Literary



Option 1: Innocent Literal

The Bible is a divine text, akin to a

Textbook
Instruction manual
Objective historical account
Audit report
Constitution

that states simple & clear facts about the universe and
God.



Option 2: Innocent Literary

The Bible is a collection of literary artifacts, akin to ...

an anthology of moralistic fables
a collection of magic chants or mantras
a source of inspiring stories and quotations

through which we may gain personal inspiration, personal guidance, and/or experiences of mystical revelation.



Option 3: Critical Literal

The Bible is a human text, akin to

a collection of myths
a collection of folk tales
a collection of propaganda
a collection of misinformation

that contains many falsehoods and disprovable assertions, along with a window into the minds of original authors and audiences.



Option 4: Critical Literary

The Bible is a collection of human literary artifacts, akin to

a museum

an heirloom quilt

a family scrapbook or photo album

a refrigerator door or classroom bulletin board

a specialized library

through which we may gain personal inspiration, personal guidance, and/or experiences of mystical revelation, along with insight into the cultures that produced them.

Option 5: Integral Literal

The Bible is a collection of human literary artifacts, akin to ...

a museum

an heirloom quilt

a family scrapbook or photo album

a refrigerator door or classroom bulletin board

a specialized library

through which we may learn facts about the views of original
authors and audiences, and which may provide a mirror to
better understand ourselves.

Option 6: Integral Literary

The Bible is a collection of human literary artifacts, akin to

a museum

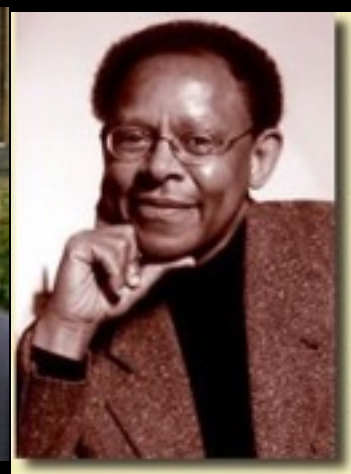
an heirloom quilt

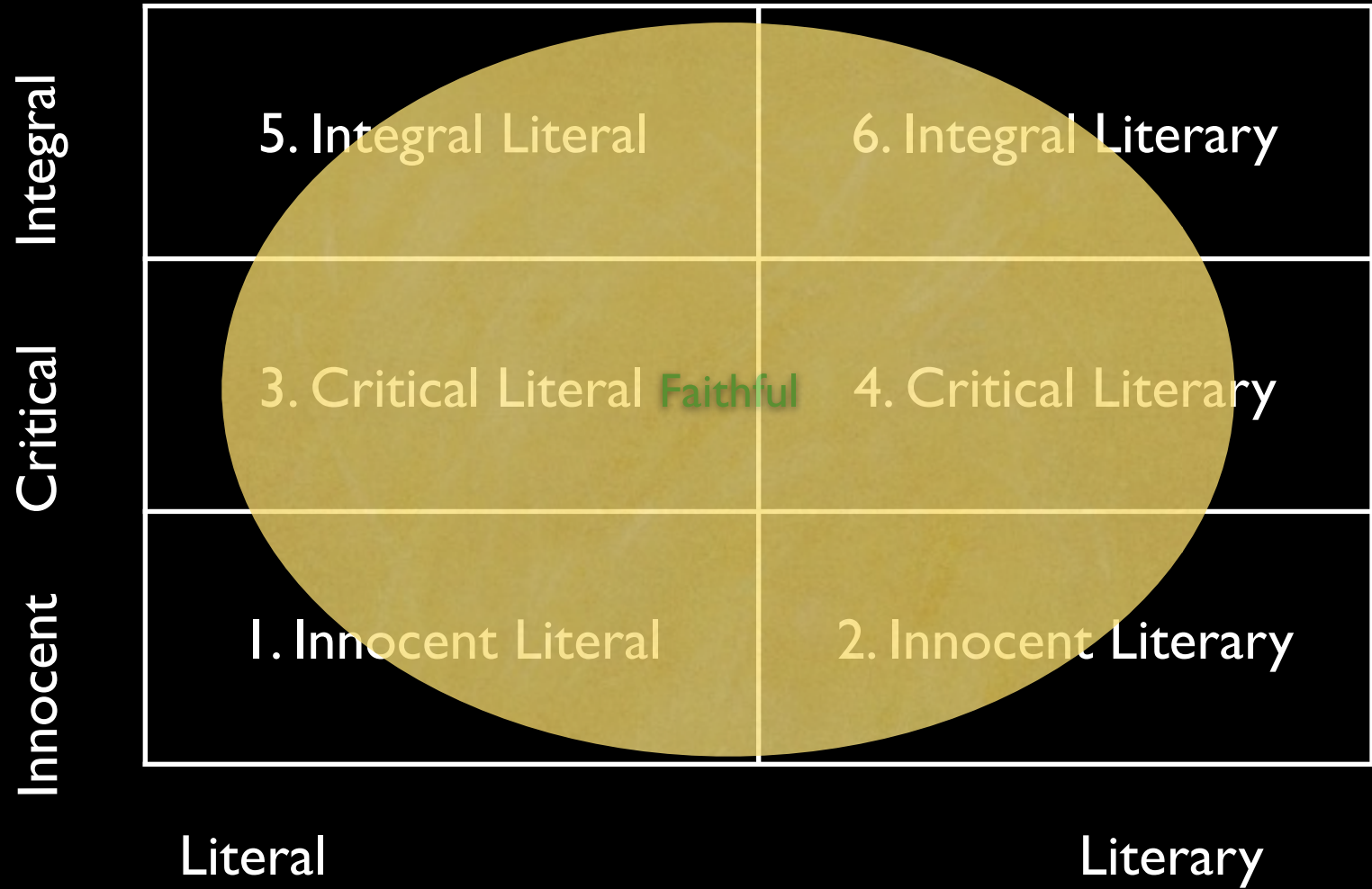
a family scrapbook or photo album

a refrigerator door

a specialized library

through which we can gain vital wisdom and through
which God can speak to us today.





Why Integral Literary?

1. Takes the text seriously
2. Takes art of interpretation seriously
3. Takes humans seriously (producers/readers)
4. Takes God seriously
5. Takes Jesus seriously
6. Takes the Spirit seriously
7. Takes the living tradition seriously
8. Takes both liberal and conservative concerns seriously
9. Focuses on meaning (actuality) that transcends factuality
10. Addresses our moral, ethical, and spiritual predicament as living human beings.

A Hypothesis:

Jesus imaged God as nonviolent, nondiscriminatory, loving to all.

After Jesus, the word “holy” changes in meaning.

From markers of “clean” to qualities of nonviolence.

The Holy Spirit is the Spirit of love, the nonviolent Spirit, the Spirit of peace, reconciliation, and harmony.

Being filled with the Holy Spirit is being filled with the power of reconciling love.

Jacob and Esau ...

or



^{25:21}Isaac prayed to the Lord for his wife, because she was barren; and the Lord granted his prayer, and his wife Rebekah conceived. ²²The children struggled together within her; and she said, 'If it is to be this way, why do I live?'

So she went to inquire of the Lord. ²³And the Lord said to her, 'Two nations are in your womb, and two peoples born of you shall be divided; one shall be stronger than the other, the elder shall serve the younger.'

[If the story stopped here ...]

²⁴When her time to give birth was at hand, there were twins in her womb. ²⁵The first came out red, all his body like a hairy mantle; so they named him Esau. ²⁶Afterwards his brother came out, with his hand gripping Esau's heel; so he was named Jacob.* Isaac was sixty years old when she bore them.

27 When the boys grew up, Esau was a skilful hunter, a man of the field, while Jacob was a quiet man, living in tents. ²⁸Isaac loved Esau, because he was fond of game; but Rebekah loved Jacob.

Note:

God upsetting the normal order

God for the younger

God for the woman

God for the “tent boy”

God for the liar, cheat, coward!

Note:

God upsetting the normal order (patriarchy,
primogeniture)

God for the younger

God for the woman

God for the “tent boy”

God for the liar, cheat, coward!

But does God show favoritism?

The stolen birthright - The stolen blessing ...

27:18 So he went in to his father, and said, 'My father'; and he said, 'Here I am; who are you, my son?' ¹⁹Jacob said to his father, 'I am Esau your firstborn. I have done as you told me; now sit up and eat of my game, so that you may bless me.' ²⁰But Isaac said to his son, 'How is it that you have found it so quickly, my son?' He answered, 'Because the Lord your God granted me success.' ²¹Then Isaac said to Jacob, 'Come near, that I may feel you, my son, to know whether you are really my son Esau or not.' ²²So Jacob went up to his father Isaac, who felt him and said, 'The voice is Jacob's voice, but the hands are the hands of Esau.' ²³He did not recognize him, because his hands were hairy like his brother Esau's hands; so he blessed him. ²⁴He said, 'Are you really my son Esau?' He answered, 'I am.' ²⁵Then he said, 'Bring it to me, that I may eat of my son's game and bless you.' So he brought it to him, and he ate; and he brought him wine, and he drank. ²⁶Then his father Isaac said to him, 'Come near and kiss me, my son.' ²⁷So he came near and kissed him; and he smelled the smell of his garments, and blessed him, and said,

'Ah, the smell of my son
is like the smell of a field that the Lord has
blessed.

²⁸ May God give you of the dew of heaven,
and of the fatness of the earth,
and plenty of grain and wine.

²⁹ Let peoples serve you,
and nations bow down to you.

Be lord over your brothers,
and may your mother's sons bow down to you.

Cursed be everyone who curses you,
and blessed be everyone who blesses you!'

NOTE:

The blessing ...

Is God like a genie, under the control of a powerful
man?

Recalling Genesis 12:

I will bless you ... I will make you a great nation ...

All nations will be blessed through you.

Not exclusive blessing, but instrumental blessing.

27:41 Now Esau hated Jacob because of the blessing with which his father had blessed him, and Esau said to himself, 'The days of mourning for my father are approaching; then I will kill my brother Jacob.' ⁴²But the words of her elder son Esau were told to Rebekah; so she sent and called her younger son Jacob and said to him, 'Your brother Esau is consoling himself by planning to kill you. ⁴³Now therefore, my son, obey my voice; flee at once to my brother Laban in Haran, ⁴⁴and stay with him for a while, until your brother's fury turns away— ⁴⁵until your brother's anger against you turns away, and he forgets what you have done to him; then I will send, and bring you back from there. Why should I lose both of you in one day?'

Jacob's journey ... departure and return

Rachel and Leah (cheater gets cheated, proper order restored)

Jacob and Laban (No mother around to pull strings....)

Jacob ready to return home (a man now, facing final challenge)

32:6 The messengers returned to Jacob, saying, 'We came to your brother Esau, and he is coming to meet you, and four hundred men are with him.' ⁷Then Jacob was **greatly afraid and distressed**; and he divided the people that were with him, and the flocks and herds and camels, into two companies, ⁸thinking, 'If Esau comes to one company and destroys it, then the company that is left will escape.'

9 And Jacob said, 'O God of my father Abraham and God of my father Isaac, O Lord who said to me, "Return to your country and to your kindred, and I will do you good", ¹⁰**I am not worthy** of the least of all the steadfast love and all the faithfulness that you have shown to your servant, for with only my staff I crossed this Jordan; and now I have become two companies. ¹¹Deliver me, please, from the hand of my brother, from the hand of Esau, for **I am afraid of him**; he may come and kill us all, the mothers with the children. ¹²Yet you have said, "I will surely do you good, and make your offspring as the sand of the sea, which cannot be counted because of their number." '

13 So he spent that night there, and from what he had with him he took a present for his brother Esau, ¹⁴two hundred female goats and twenty male goats, two hundred ewes and twenty rams, ¹⁵thirty milch camels and their colts, forty cows and ten bulls, twenty female donkeys and ten male donkeys. ¹⁶These he delivered into the hand of his servants, each drove by itself, and said to his servants, 'Pass on ahead of me, and put a space between drove and drove.' ¹⁷He instructed the foremost, 'When Esau my brother meets you, and asks you, "To whom do you belong? Where are you going? And whose are these ahead of you?" ¹⁸then you shall say, "They belong to your servant Jacob; they are a present sent to my lord Esau; and moreover he is behind us." ' ¹⁹He likewise instructed the second and the third and all who followed the droves, 'You shall say the same thing to Esau when you meet him, ²⁰and you shall say, "Moreover your servant Jacob is behind us." ' For he thought, 'I may appease him with the present that goes ahead of me, and afterwards I shall see his face; perhaps he will accept me.' ²¹So the present passed on ahead of him; and he himself spent that night in the camp.

What's most important to Jacob now?

32:22 The same night he got up and took his two wives, his two maids, and his eleven children, and crossed the ford of the Jabbok. ²³He took them and sent them across the stream, and likewise **everything that he had**. ²⁴Jacob was **left alone**; and a man wrestled with him until daybreak. ²⁵When the man saw that he did not prevail against Jacob, he struck him on the hip socket; and Jacob's hip was put out of joint as he wrestled with him. ²⁶Then he said, 'Let me go, for the day is breaking.' But Jacob said, 'I will not let you go, unless you bless me.' ²⁷So he said to him, 'What is your name?' And he said, 'Jacob.' ²⁸Then the man* said, '**You shall no longer be called Jacob, but Israel,* for you have striven with God and with humans,* and have prevailed.**' ²⁹Then Jacob asked him, 'Please tell me your name.' But he said, 'Why is it that you ask my name?' And there he blessed him. ³⁰So Jacob called the place Peniel,* saying, 'For I have seen God **face to face**, and yet my life is preserved.' ³¹The sun rose upon him as he passed Penuel, limping because of his hip. ³²Therefore to this day the Israelites do not eat the thigh muscle that is on the hip socket, because he struck Jacob on the hip socket at the thigh muscle.

Now Jacob looked up and saw Esau coming, and four hundred men with him. So he divided the children among Leah and Rachel and the two maids. ²He put the maids with their children in front, then Leah with her children, and Rachel and Joseph last of all. ³He himself went on ahead of them, bowing himself to the ground seven times, until he came near his brother.

⁴ But Esau ran to meet him, and embraced him, and fell on his neck and kissed him, and they wept. ⁵When Esau looked up and saw the women and children, he said, 'Who are these with you?' Jacob said, 'The children whom God has graciously given your servant.' ⁶Then the maids drew near, they and their children, and bowed down; ⁷Leah likewise and her children drew near and bowed down; and finally Joseph and Rachel drew near, and they bowed down. ⁸Esau said, 'What do you mean by all this company that I met?' Jacob answered, 'To find favour with my lord.' ⁹But Esau said, 'I have enough, **my brother**; keep what you have for yourself.' ¹⁰Jacob said,



‘No, please; if I find favour with you, then accept my present from my hand; for truly to see your face is like seeing the face of God—since you have received me with such favour. ¹¹Please accept my gift that is brought to you, because God has dealt graciously with me, and because I have everything I want.’ So he urged him, and he took it.

Where do you find God revealed in this story?

Only where God is overtly named?

Where do you find God revealed in this story?

Only where God is overtly named?

Or in the human development
and the human encounter?

another story of two sons ...



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