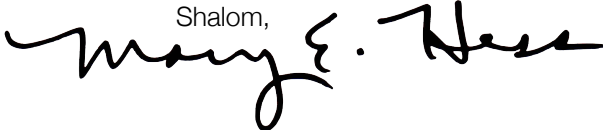


Learning the Bible in the 21st Century

Lessons from *Harry Potter* and vampires

Mary Hess / LSTC / 18 February 2010

Thanks for joining me for this Hein-Fry lecture. To help lessen your note-taking burden I thought I'd share these key quotes and sources from the lecture as a handout. More details and links can be found on my website at <http://religioused.org/heinfry>.

Shalom,


The Facebook Generation vs. the Fortune 500 from Gary Hamel's *Management 2.0*, a *Wall Street Journal* blog.

- All ideas compete on an equal footing
- Contribution counts for more than credentials
- Hierarchies are natural, not prescribed
- Leaders serve rather than preside
- Tasks are chosen, not assigned
- Groups are self-defining and self-organizing
- Resources get attracted, not allocated
- Power comes from sharing information, not hoarding it
- Opinions compound and decisions are peer-reviewed
- Users can veto most policy decisions
- Intrinsic rewards matter most
- Hackers are heroes

Confirmation, contradiction, continuity from Robert Kegan: *The Evolving Self* (Harvard, 1982), *In Over Our Heads: The Mental Demands of Modern Life* (Harvard, 1998), *Immunity to Change* (Harvard, 2009).

Authority, authenticity, agency, discussed at further length in Mary Hess, "Responding to the challenges of religious storytelling in a digital age: Building new opportunities through feautor.org" in *Erzählen – Reflexionen im Zeitalter der Digitalisierung / Storytelling – Reflections in the Age of Digitalization*, herausgegeben von Yvonne Gächter, Heike Ortner, Claudia Schwarz und Andreas Wiesinger, unter Mitarbeit von Christine Engel, Theo Hug, Stefan Neuhaus und Thomas Schröder. Innsbruck: Innsbruck University Press, 2008, pp. 112-126.

"Word of God" as three-fold in meaning can be found in Chapter 2 of the ELCA Constitution.

Diagrams of differing ways of understanding epistemology are taken from Parker Palmer, *The Courage to Teach* (Jossey-Bass, 2007, pp. 103-105).

"To teach is to create a space in which obedience to the truth is practiced" is from Parker Palmer, *To Know As We Are Known* (HarperSanFrancisco, 1993, p. 69).

Why Vampires Never Die, quotations from Guillermo del Toro and Chuck Hogan, “Why vampires never die” in *The New York Times*, 30 July 2009.

Herein lies an important clue: in contrast to timeless creatures like the dragon, the vampire does not seek to obliterate us, but instead offers a peculiar brand of blood alchemy. For as his contagion bestows its nocturnal gift, the vampire transforms our vile, mortal selves into the gold of eternal youth...

In other words, whereas other monsters emphasize what is mortal in us, the vampire emphasizes the eternal in us. Through the panacea of its blood it turns the lead of our toxic flesh into golden matter.

In a society that moves as fast as ours, where every week a new “blockbuster” must be enthroned at the box office, or where idols are fabricated by consensus every new television season, the promise of something everlasting, something truly eternal, holds a special allure.

...

Part of the reason for the great success of “Dracula” is generally acknowledged to be its appearance at a time of great technological revolution. The narrative is full of new gadgets (telegraphs, typing machines), various forms of communication (diaries, ship logs), and cutting-edge science (blood transfusions) — a mash-up of ancient myth in conflict with the world of the present.

Today as well, we stand at the rich uncertain dawn of a new level of scientific innovation. The wireless technology we carry in our pockets today was the stuff of the science fiction in our youth. Our technological arrogance mirrors more and more the Wellsian dystopia of dissatisfaction, while allowing us to feel safe and connected at all times. We can call, see or hear almost anything and anyone no matter where we are. For most people then, the only remote place remains within. “Know thyself” we do not.

Parabolic narratives, quotation from *Mighty Stories, Dangerous Rituals: Weaving Together the Human and the Divine*, Herbert Anderson and Edward Foley (Jossey-Bass, 2001, p. 14).

Parabolic narratives show the seams and edges of the myths we fashion. Parables show the fault lines beneath the comfortable surfaces of the worlds we build for ourselves. Myth may give stability to our story, but parables are agents of change and sometimes disruption.

Video Clips

“Fix the Bible” from *Firefly*, “Jaynestown,” season 1, episode 7, 2002.

“The Bible is not a weapon” from *Saved!*, United Artists, directed by Brian Dannelly, 2004.

“Baracknophobia” from *The Daily Show with Jon Stewart*, 25 June 2008.

“Apt analogies” from *The Simpsons*, “She of little faith,” season 13, episode 275, 2001.

Real



Unreal
Hyperreal
Surreal