

More Than Hearing Worksheet

Episode: C Ordinary 25x2016

Text: Luke 16:1-13

Then Jesus said to the disciples, “There was a rich man who had a manager, and charges were brought to him that this man was squandering his property. 2 So he summoned him and said to him, ‘What is this that I hear about you? Give me an accounting of your management, because you cannot be my manager any longer.’ 3 Then the manager said to himself, ‘What will I do, now that my master is taking the position away from me? I am not strong enough to dig, and I am ashamed to beg. 4 I have decided what to do so that, when I am dismissed as manager, people may welcome me into their homes.’ 5 So, summoning his master’s debtors one by one, he asked the first, ‘How much do you owe my master?’ 6 He answered, ‘A hundred jugs of olive oil.’ He said to him, ‘Take your bill, sit down quickly, and make it fifty.’ 7 Then he asked another, ‘And how much do you owe?’ He replied, ‘A hundred containers of wheat.’ He said to him, ‘Take your bill and make it eighty.’ 8 And his master commended the dishonest manager because he had acted shrewdly; for the children of this age are more shrewd in dealing with their own generation than are the children of light. 9 And I tell you, make friends for yourselves by means of dishonest wealth so that when it is gone, they may welcome you into the eternal homes.

10 “Whoever is faithful in a very little is faithful also in much; and whoever is dishonest in a very little is dishonest also in much. 11 If then you have not been faithful with the dishonest wealth who will entrust to you the true riches? 12 And if you have not been faithful with what belongs to another, who will give you what is your own? 13 No slave can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth.”

Primary Expressed Intelligence - {MWD} Self {D2} People

Word - I, Eye - I/S, Math - I, Body - I/S, People - I/S, Self - I/S

Smarts	Images in the text/ interesting exegesis	Illustrations	SFX
Word - Verbal/Linguistic	Word has come to me - was the word true? Was someone tattling? Was the wealthy man already aware of his steward’s shenanigans and now he has to do something about it? (This rich guy gets played a lot in this	St. Thomas and King Gundafar, again. It is a similar story in many respects, except that Thomas was using unrighteous mammon to build an eternal dwelling.	

	story. You think he would be more savvy himself.)		
Eye - Visual/Spatial	He summoned him	<p>Being called into the office at work or school.</p> <p>Being told by a significant other: “we need to talk”</p> <p>Having Mom or Dad or BOTH come to your room.</p> <p>Being called in by all three names.</p> <p>(I used to think one of my cousin’s last name was Allen because I heard it so much. I was really surprised when Mom told me what his last name actually was!)</p>	Stella calls out Harry Mudd
Math - Logical/Mathematical	<p>One by one - no one could compare notes and tip anyone else (including the rich man) off to what the steward was doing.</p> <p>Vs. 11-12 = lesser to greater logic</p>	V. 9 - The passage really drives at the ethical use of money, which seems to be to ease the burdens of debtors more than to embiggen the rich.	
Body - Kinesthetic	People may welcome me into their homes - reciprocity	<p>Scratch my back and I’ll scratch yours.</p> <p>Buy me lunch and I’ll pay you back. [reverse in this story: I’ll get your lunch this time; next time it’s on you]</p>	Like playing badminton at a picnic - you need to keep volleying the shuttle back and forth.
Musical			
Natural			
People - Interpersonal	Two masters vs 13	<p>V. 8 - Acknowledging when your rival team makes a good sports play.</p> <p>Some tips and questions</p>	Readers’ theatre

		<p>about working two jobs (two masters)</p>	
<p>Self - Intrapersonal</p>	<p>Sarah Dylan Baker: “The steward forgives debts. The steward forgives. He forgives things that he had no right to forgive. He forgives for all the wrong reasons, for personal gain and to compensate for past misconduct.”</p> <p>AND “It boils down to the same thing: deluded or sane, selfish and/or unselfish, there is no bad reason to forgive. Extending the kind of grace God shows us in every possible arena -- financial and moral -- can only put us more deeply in touch with God's grace.”</p>	<p>A story by Sarah (in the comments):</p> <p>“When I was in my third year of high school I played a trick on a teacher inspired by this parable. This was a VERY unpopular teacher. Students thought she was humorless and inflexible as well as very, very odd. A lot of teachers occasionally let the class order and chip in, one by one, for pizza to munch on during class, but not this one. A few friends and I decided to see what she was really made of. We collected money from peers, sworn to secrecy, to buy pizzas for our whole class. I ordered the pizzas in her name, but had the cash on hand to pay for it. The pizzas arrived, with the deliverer proclaiming that "Mrs. ____" (the teacher) had ordered them. The teacher looked flummoxed and panicked. But within a second, I sprang to my feet and said, "Mrs. _____, it's SO generous of you to buy pizza for the whole class. But I can't do that. Some friends already pooled some money for lunch, and we'll spring for it." Our teacher had a choice to make in that moment. The whole class was</p>	<p>What debts do you forgive that put you in God's sphere of grace?</p> <p>In what ways have you forgiven which has made everyone involved better human beings?</p>

applauding her for ordering pizza for all -- which she hadn't done. She looked at me with a raised eyebrow, accepted delivery, and then paid for the pizza.

She could have let the class eat pizza but let the class pay for it, but I think she's a good person, and she decided that since everything was disrupted anyway, she might as well accept the acclaim of the class for her generosity, even if it wasn't her idea.

She had an in-between choice not available to the landlord of the "Unjust Steward" parable: she could have accepted the applause of relaxing class discipline, but refused the cost of the pizza.

But things were already upset. She did what I probably would have done in her shoes, and took the applause and affection of the crowd.

She was a little different from then on; I thought I saw a glint of mischief in her eye after that, and I like to think it was a glint that was always there, but was before

suppressed. I suspect she wasn't so married to the order of a traditional "orderly classroom" as we all thought, and she welcomed the freedom to do things differently.

Maybe the landlord in the parable felt the same. Maybe he felt freed to function in ways that would make him a "Bad

		Landlord," but a better human being."	
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