

More Than Hearing Worksheet

Episode: BOrdinary22x2018

Text: Mark 7:1-8, 14-15, 21-23

Now when the Pharisees and some of the scribes who had **come from Jerusalem** gathered around him, 2 they **noticed** that some of his disciples were eating with defiled hands, that is, without **washing** them. 3 (For the Pharisees, and all the Jews, do not eat unless they thoroughly **wash their hands**, thus **observing the tradition** of the elders; 4 and they do not eat anything from the market **unless they wash it**; and there are also many other traditions that they observe, the washing of cups, pots, and bronze kettles.) 5 So the Pharisees and the scribes asked him, “Why do your disciples not live **according to the tradition** of the elders, but eat with defiled hands?” 6 He said to them, “Isaiah prophesied rightly about you **hypocrites**, as it is written,

‘This people honors me with their **lips**,
but their **hearts** are far from me;
7 in vain do they worship me,
teaching human precepts as doctrines.’

8 You abandon the commandment of God and hold to human tradition.”

9 Then he said to them, “You have a fine way of rejecting the commandment of God in order to keep your tradition! 10 For Moses said, ‘Honor your father and your mother’; and, ‘Whoever speaks evil of father or mother must surely die.’ 11 But you say that if anyone tells father or mother, ‘Whatever support you might have had from me is Corban’ (that is, an offering to God)— 12 then you no longer permit doing anything for a father or mother, 13 thus making void the word of God through your tradition that you have handed on. And you do many things like this.”

14 Then he called the crowd again and said to them, “**Listen to me**, all of you, and **understand**: 15 there is nothing outside a person that by going in can defile, but the things that come out are what defile.”

*17 When he had left the crowd and entered the house, his disciples asked him about the parable. 18 He said to them, “Then do you also fail to understand? Do you not see that whatever **goes into a person** from outside cannot defile, 19 since it enters, **not the heart but the stomach**, and goes out into the sewer?” (Thus he declared all foods clean.) 20 And he said, “It is what comes out of a person that defiles. 21 For it is **from within, from the human heart**, that evil intentions come: **fornication, theft, murder**, 22 **adultery, avarice, wickedness, deceit**, licentiousness, **envy, slander, pride, folly**. 23 All these evil things **come from within**, and they defile a person.”*

Word - B, Eye - S, Math - I, Body - I, Music - B, People - B, Self - B

Smarts	Images in the text/ interesting exegesis	Illustrations	SFX
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<p>Word - Verbal/Linguistic</p> <p>D2</p>		<p>Lady MacBeth trying to wash the spots from her hands.</p> <p><i>WORD for literature.</i></p> <p><i>Also PEOPLE for drama.</i></p>	<p>What are some “traditions” that have been handed down as lore? For example, rules, methods, etc that are models for behavior but the reason for doing it that way has been lost to the sands of time.</p> <p>See <i>MUSIC</i> below.</p>
<p>Eye - Visual/Spatial</p> <p>MWD</p>			<p>David: Find things that we wash. Find some other things that people might want to wash.</p> <p>Molly: Like towels left in the washer?</p> <p>David: Lol Sure! I was also thinking things you wish you could wash but can’t because they aren’t really washable. Not sure what I mean yet.</p> <p>Molly: Like leather or keyboards?</p> <p>David: Yes! And then histories and souls.</p> <p>Molly: Nice!</p>
<p>Math - Logical/Mathematical</p> <p>D2</p>	<p>“.. unless they wash it”</p> <p>The reasoning here has nothing to do with hygiene and everything to do with Pharisaic control.</p>	<p>In the movie, <i>The Matrix</i>, Morpheus tells Neo that the Matrix is a computer program, a system of rules. Some rules can be bent, some broken, and that he, Morpheus, is trying to free Neo’s mind so he can transcend the rules of the oppressive system.</p> <p>We might say that Jesus is trying to tell the Pharisees the same thing, that they have become enslaved by their system</p>	

		<p>of rules. <i>MATH because reorganizing the way you think</i></p>	
<p>Body - Kinesthetic MWD</p>		<p>Jesus' instruction about the digestive system is a nod to the Hellenistic culture of the first century, as per Ched Meyers (<i>Binding the Strongman</i>, pg. 220) Essentially, the Greeks were aware of the process of "food in/ waste out" while Jesus uses this as a springboard for where the true corruption of a body is centered. Hint: the heart/soul.</p> <p>Remember the Palmolive commercials with Madge the beautician that had women soaking their hands in dishwashing liquid? The idea was that regular dish soap was hard on your skin, but their brand was gentle. It was stupid, but effective for like 30 years worth of commercials. Perhaps the traditions of the elders were like that other dish soap, a hardship that you had to use, no matter how rough it was on your hands/skin/soul. The intent was good, but the effect was bad.</p>	
<p>Musical D2</p>		<p>"Some go to bathe at holy places-- With hearts impure and faculties false. As one part of impurity they wash, twice more freshly stick to them. They washed themselves outside; inside they are</p>	<p>Skeletons, Stevie Wonder (lyrics in the comments section) is a song about deception and living lies. It was written in 1987 in response to the Iran - Contra hearings.</p>

		<p>full of deadly poison. The pure in soul are pure even without ritual bathing; The wicked will be wicked in all ritual performances.”</p> <p>Adi Granth, Var Suchi, M.1, p. 789 Sikh holy writ</p>	<p>Tradition! From Fiddler on the Roof is a good example of rules and regulations taking on life altering importance.</p>
Natural		<p>If you want to be “put off” your food for a while, follow this link to the Food and Drug Administration about foodborne pathogens. Urk</p> <p><i>Although this imagery is related to the BODY, I think this finds a home here in NATURE because of the natural process of the food cycle.</i></p>	<p>So many diagrams about the gut!</p>
<p>People - Interpersonal</p> <p>MWD</p>		<p>1 -“I’ve found it humbling to ask what "outcasts" do I sanctimoniously spurn as impure, unclean, dirty, contaminated, and, in my mind, far from God. The mentally ill, people who have married three or four times, wealthy executives, welfare recipients, people who hold conservative political opinions, or maybe people with AIDS? How have I distorted the self-sacrificing, egalitarian love of God into self-serving, exclusionary elitism? What boundaries do I wrongly build or might I bravely shatter? I pray to experience what Borg calls a "community shaped not by the ethos and politics of purity, but by the ethos and politics</p>	<p>Break into smaller groups and compare “purity” and “compassion”.</p> <p>Are they mutually exclusive? Why or why not?</p> <p>Is it possible to practice both?</p> <p>How did Jesus exhibit each in his ministry?</p> <p>Which practice gets more attention in:</p> <ul style="list-style-type: none"> ● Our culture ● Our church ● Our fellowship ● Our own hearts

		<p>of compassion." Journey with Jesus, Dan Clendenin</p> <p>2- Jesus and the Pharisees were having a disagreement about what faithful purity means. Presbyterian elders and ministers are asked in their ordination vows to “protect the peace, unity, and purity of the Church.” It has been said that at any one time you can do two out of three. We often disagree about what the terms even mean, let alone how to preserve or perpetuate them.</p> <p>3- Have you ever come across a militant convert to veganism? Or a recent non-smoker? Or a neti pot user? They have found something that they believe has great benefit to their health and wellbeing, but sometimes they get overzealous in expecting that others should do just as they do.</p>	
<p>Self - Intrapersonal D2</p>		<p>At The Edge of the Enclosure, author Suzanne Guthrie writes about her experiences with anger. It is a powerful piece that I suspect many of us can echo in our own lives. The story is in “Suzanne’s Meditation” at the end.</p>	<p>Invite people to explore practices in their own lives that they believe to be beneficial and then expect others to do the same, else being worthy of judgment. Is it fair to expect such things of others? Does it matter if you know the other person’s story or not? Have you ever taken a beneficial practice too far? What was the result? <i>See PEOPLE illustrations above.</i></p>