

More Than Hearing Worksheet

Episode: BOrd27x2018

Text Mark 10:2-16

2 Some Pharisees came, and to test him they asked, “Is it lawful for a man to divorce his wife?”
 3 He answered them, “What did Moses command you?” 4 They said, “Moses allowed a man to write a certificate of dismissal and to divorce her.” 5 But Jesus said to them, “Because of your hardness of heart he wrote this commandment for you. 6 But from the beginning of creation, ‘God made them male and female.’ 7 ‘For this reason a man shall leave his father and mother and be joined to his wife, 8 and the two shall become one flesh.’ So they are no longer two, but one flesh. 9 Therefore what God has joined together, let no one separate.”

10 Then in the house the disciples asked him again about this matter. 11 He said to them, “Whoever divorces his wife and marries another commits adultery against her; 12 and if she divorces her husband and marries another, she commits adultery.”

13 People were bringing little children to him in order that he might touch them; and the disciples spoke sternly to them. 14 But when Jesus saw this, he was indignant and said to them, “Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. 15 Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it.” 16 And he took them up in his arms, laid his hands on them, and blessed them.

Word - B, Eye - I, Math - I, Music - B, Nature - I, People - B, Self - I

Smarts	Images in the text/ interesting exegesis	Illustrations	SFX
Word - Verbal/Linguistic D2	Verse 4: ἀποστασιον "divorce" this word meant leave one's station ("απο" means away; just read the letters in the word: a-p-o-s-t-a-t-i-o-n!). It meant a military defection from your captain, the one ahead of you in rank. [apostate!] Απολυω "release" or even finally "divorce" but it is worth looking simply at what the word	The Greek words suggest dissolution of a relationship but with different focal points for the beginning it it. To “leave one’s station” brings to mind desertion and willful disobedience. To “set free” is to willingly release someone and move into the future without that person. People in congregations have likely experienced both kinds of divorce so exploring the two words may help heal some	

	means: to set free.	wounds. Rob Myalis at Lectionary Greek asks: So here is the million dollar question: When is the divorce " $\alpha\pi\omicron\sigma\tau\alpha\tau\iota\omicron\nu$ ", namely, a defection? And when is it a $\alpha\pi\omicron\lambda\upsilon\omega$, a freeing? <i>See also SELF and PEOPLE</i> • Vss. 15-16 Share some of these children's letters to God .	≠ Invite your folks to write a letter to God from their childlike hearts. <i>See also SELF</i>
Eye - Visual/Spatial MWD		Christ in the House of His Parents, and Jesus with His Parents at the Supper Table at Art and Faith Matters . What other painting, photos, etc might you know that depict family relationships?	
Math - Logical/Mathematical MWD		US Divorce law , plus links to state laws. Grounds for divorce (same source)	
Body - Kinesthetic			
Musical D2		LOTS of musical options for all and I mean <i>all</i> the passages for Sunday! (Singing from the Lectionary)	What God Has Joined Together - Paul Overstreet Vs. 7-9 Not sure this is about marriage, but here is the Spice Girls' " 2 Become 1 "
Natural D2		Vs 8-9 Two become one, but galaxies . When two galaxies merge they tend to change shape entirely during and after the collision. Interestingly, virtually none of the stars or planets in either galaxy	

		<p>will collide in the process, and many new stars and planetary systems will likely be created as interstellar dust clouds are collapsed.</p> <p>Google image search for galaxy merger Hubble telescope</p>	
<p>People - Interpersonal</p> <p>MWD</p>	<p>This passage parallels last week's gospel lesson: a group misunderstands its relationship to an outsider, and Jesus sets them straight. This is followed with a scene in which a child becomes the exemplar of right relationship in the kingdom.</p>	<p>Vs. 5 - Jesus suggests Moses had one of those "Oh, alRIGHT! Fine!" moments with the intractable Hebrew men. You know, when you are exhausted and frustrated from the whining (along with all the swirl of life) and finally give in, at least in part just to put an end to it.</p> <p>Can you come up with a story of such a moment in your own life? An argument with a toddler or teenager, maybe? Or a truculent spouse or coworker?</p> <p>Perhaps a cat?</p>	<p>From the post "What Marriage is Supposed to Be" at the blog Church in the World:</p> <ol style="list-style-type: none"> 1) Vs. 6 - a reflection of the divine image of God in relationship; 2) being in a fully intimate relationship that is mutually supportive and creative; 3) Vs. 9 - And this relationship endures, like God's love. <p>Break into groups and discuss these aspects of marriage.</p> <ul style="list-style-type: none"> • How is this an ideal vs. real characterization of marriage? • How can the fellowship of believers (the church) help support these images make them more real and less ideal? • In what ways have you seen these characteristics played out in relationships?
<p>Self - Intrapersonal</p>		<p>Vs. 15 - See the Richard</p>	<p>⇐ Invite people to</p>

D2		Rohr reflection below with reference to having a “beginner’s mind” w.r.t. Faith. I highlighted some key bits.	consider, after the Rohr passage: <ul style="list-style-type: none"> • What is still a mystery in your faith? Are you okay with that? • Are there topics where absolute certainty suggests either hubris or misunderstanding? • Where do you need to cultivate your “beginner’s mind?”
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Recovering Our Balance

Monday, October 1, 2018

Can you find out the depths of God? Or find out the perfection of the Almighty? It is higher than the heavens; so what can you do? It is deeper than Sheol; so what can you know? It is longer than the earth and broader than the sea. —Job 11:7-9

The Bible, in its entirety, finds a balance between knowing and not-knowing, between using particular and carefully chosen words and having humility about words, even though the ensuing traditions have not often found that same balance. “Churchianity,” by its very definition, needs to speak with absolutes and certainties. It feels its job is to make absolute truth claims and feels very fragile when it cannot. Then, we followers think we must be certain about things we are not really certain of at all (which is the beginning of the loss of *faith*)! This is a similar predicament that politicians experience, needing to project an image of self-assurance and confidence, even though we all know they’re faking it just like the rest of us. As Marcus Borg (1942-2015) and others suggest in *The Emerging Christian Way*, absolute correctness is the largely impossible task institutional Christianity has taken upon itself. [1] Organized religion is now crumbling beneath this impossible and false goal, it seems to me.

I understand the individual ego’s and the institution’s structural need for clarity, some basic order, and identity, especially to get us started when we are young. Religion then needs a key to unlock itself from itself—but from the inside, which many call the mystical or contemplative tradition. Most successful reforms come from using one’s own internal resources to self-correct. The words “mystery,” “mystical,” and “mutter” all come from the Indo-European root word *muein*, which means to “hush or close the lips.” We must start with humble, patient, wordless unknowing, sincere curiosity, or what many call “beginner’s mind.” Only then are we truly teachable. Otherwise, we only hear whatever confirms our present understanding.

Without such humility, religion has cried “wolf” too many times in history and later been proven wrong. Observe earlier authoritative Church statements on democracy, war, torture, slavery, women, treatment of Jews, revolutions, liturgical forms, the “Doctrine of Discovery” of the New World, the Latin language, and the earth-centered universe—to name just a few big ones. If we had balanced our “knowing” with some honest not-knowing, we would never have made such egregious mistakes. We could always prove whatever we wanted by twisting one line of

Scripture. The biblical text was not allowed to change us as much as many Christians have used it to exclude and judge other people.

[1] See *The Emerging Christian Way: Thoughts, Stories, and Wisdom for a Faith of Transformation*, ed. Michael Schwartzentruber (CopperHouse: 2006).

Adapted from Richard Rohr, [*Things Hidden: Scripture as Spirituality*](#) (Franciscan Media: 2008), 114.