

More Than Hearing Worksheet

Episode: BOrd15x2018

Text Mark 6:14-29

14 King Herod **heard about this**, for **Jesus' name had become well known**. Some were saying, "John the Baptist has been **raised from the dead**, and **that is why** miraculous powers are at work in him."

15 Others said, "He is Elijah."

And still others claimed, "He is a prophet, like one of the prophets of long ago."

16 But **when Herod heard this**, he said, "John, whom I beheaded, has been raised from the dead!"

17 For Herod himself had given orders to have John arrested, and he **had him bound** and put in prison. **He did this because of Herodias**, his brother Philip's wife, whom he had married. 18 For John had been saying to Herod, "It is not lawful for you to have your brother's wife." 19 So **Herodias nursed a grudge against John** and wanted to kill him. But she was not able to, 20 because **Herod feared John** and protected him, **knowing him to be a righteous and holy man**. When Herod heard John, **he was greatly puzzled**; yet **he liked to listen to him**.

21 Finally the opportune time came. On his birthday Herod gave a banquet for his high officials and military commanders and the leading men of Galilee. 22 When the daughter of Herodias **came in and danced**, she pleased Herod and his dinner guests.

The king said to the girl, "Ask me for anything you want, and I'll give it to you." 23 And **he promised her with an oath**, "Whatever you ask I will give you, up to half my kingdom."

24 She went out and said to her mother, "What shall I ask for?"

"The head of John the Baptist," she answered.

25 At once the girl hurried in to the king with the request: "I want you to give me right now the **head of John the Baptist on a platter**."

26 The king was **greatly distressed**, but **because of his oaths and his dinner guests, he did not want to refuse her**. 27 So he immediately sent an executioner with orders to bring John's head. The man went, beheaded John in the prison, 28 and brought back his head on a platter. He presented it to the girl, and she gave it to her mother. 29 On hearing of this, John's disciples came and **took his body and laid it in a tomb**.

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

Smarts	Images in the text/ interesting exegesis	Illustrations	SFX
<p>Word - Verbal/Linguistic</p> <p>MWD</p>	<p>Vss. 14-15 follow the flow of the disciples' answer to Jesus question at Caesarea Philippi: Who do they say I am? Some say John, others say Elijah, still others say one of the prophets. (Mark 8:27-28)</p> <p>A LOT happens between the two passages, though. Perhaps it's a Markan Dagwood sandwich to get the reader to think about the question of who Jesus is as compared to John the Baptist.</p>	<p>Does anyone else here Herodias saying, "The head of John the Baptist" in a Disney villain's voice? Maleficent, maybe, or Cruella deVille? No? Just me? Okay.</p> <p>Nope, I do too and spent a lot of time looking up Maleficent on wikipedia! The 2014 movie attempts to humanize her, but I will always think of the 1959 film version. It's Eleanor Audley's voice! (She was also the evil stepmother in Cinderella.)</p>	<p>Put on a Maleficent headdress as you read Herodias' part.</p> <p>Or adapt your voice to sound like Eleanor Audley!</p>
<p>Eye - Visual/Spatial</p> <p>MWD</p>		<p>Dagwood sandwich</p> <p>Dagwood sandwich as a trope</p>	<p>Make a big, tall sandwich as you talk about all the things Jesus did in chapters 6-8 between Herod misunderstanding him and Peter getting a glimpse.</p>
<p>Math - Logical/Mathematical</p> <p>D2</p>		<p>Vs 14 - "Herod heard about this" = we are assuming this refers to what the disciples had been doing. If this is the case, we have an example of virality ratio where on average every time one person engages with something and shares it, at least one other person engages and shares it. Before long you have reached a vastly larger audience than those who were initially even interested in the topic.</p>	

		<p>Virality Ratio = $\text{Gen}(n)/\text{Gen}(n-1)$, where n is an arbitrary number, and Gen refers to a particular generation of audience.</p>	
<p>Body - Kinesthetic</p> <p>MWD</p>		<p>Vs 22 - This dance has always been considered somewhat salacious if not downright x-rated. But maybe, it was just a good exhibition of dance.</p> <p>The Jackson 5 - Dancing Machine Singin' in the Rain - Good Mornin' Mary Poppins - Step in Time Misty Copeland!</p> <p>Not dance in the traditional sense but some pretty amazing movement and control of one's body!</p>	
<p>Musical</p> <p>D2</p>			<p>Music of the 1st century! Maybe this is what Salome danced to or something like it!</p> <p>And played on a modern harp. They are both lovely.</p> <p>And a version with percussion and vocals. This is really pretty!</p> <p>And another with vocals, whistling (wow!) and lyrics!</p> <p>Maybe use this as music for your offertory or prelude.</p> <p>With BODY above, show a</p>

			<p>dance montage, like this one (Uptown Funk)</p> <ul style="list-style-type: none"> • or this one (Can't Stop the Feeling) • or this one (Evolution of Dance)
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<p>People - Interpersonal</p> <p>MWD</p>	<p>Vs. 26 - his oath is like Jephthah's oath (Judges 11-12) and somebody dies here, too</p>	<p>Herod is linked to John in a very weird and unhealthy way, perhaps a kind of fetishizing. He doesn't understand him but loves to listen to him. He hates what he says but won't kill him. Even when he had killed him, he still thinks Jesus must be John. Is it like "birthers" who hated Pres. Obama but were weirdly obsessed with him? Or conspiracy theorists who are obsessed with the object of their loathing, like the government or the UN or NASA?</p> <p>Here is an article on the psychology of fetishization, especially in modern consumer culture. Author Jonathan Schroeder begins, "Fetishization refers to a process of imbuing an object or idea with power." And later, "Psychoanalytic theory holds that fetishization is based on paradoxical repulsion and attraction, which charges fetish objects with power as it simultaneously represents attraction and taboo."</p> <p>Grudges (see below) seem to have a similar fascination/repulsion dynamic.</p>	

<p>Self - Intrapersonal</p> <p>D2</p>	<p>Vs 19 - held a grudge</p>	<p>Grudges give us an identity - a prickly, divisive, and unhealthy one, but there you are</p>	<p>Contemplate the times when you've held on to something longer than necessary. How did you let go of it? How did you feel once you did? Did holding a hurt ever make you act in hurtful ways?</p>
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