

More Than Hearing Worksheet

Episode: CAdvent1x2018

Texts: Jeremiah 33:14-16; Psalm 25:1-10; 1 Thessalonians 3:9-13; Luke 21:25-36

Word smart

As a reminder, WORD smart includes illustrations and special effects that engage those with highly developed auditory skills who often think in words. These people like reading, playing word games, making up poetry or stories. They can be taught by encouraging them to say and see words, read books together. Tools include computers, games, multimedia, books, tape recorders, and lecture.

EXTRA BONUS

For an overall look at Advent in poem form, try this [Advent Credo](#) by Allan Boesak. As far as I can tell, none of the passages for this Sunday are included in this work, but I think this is a great way to introduce the meaning of Advent.

Text: Jeremiah 33:14-16

14 The **days are surely coming**, says the Lord, when I will **fulfill the promise** I made to the house of Israel and the house of Judah. 15 In those days and at that time I will cause a righteous **Branch** to spring up for David; and he shall execute **justice** and **righteousness** in the land. 16 In those days Judah will be saved and Jerusalem will live in safety. And this is the name by which it will be called: "The Lord is our righteousness. (יְהוָה צְדִיקֵנוּ)"

| Smarts | Images in the text/ interesting exegesis | Illustrations | SFX |
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| Word - Verbal/Linguistic | | <p>1) Katie Munnik suggests that these verses are a song Jeremiah sings as Babylon's army approaches. Might we use these verses as a protest song?</p> <p>2) How do we read these verses? Does the tone of our voices make a difference as to what people will hear?</p> <p>3) This selection is a</p> | <p>← Put these verses to "Sunday, Bloody Sunday" by U2; "Born in the USA" by Bruce Springsteen; "Strange Fruit" by Billie Holliday. Or any other song or hymn.</p> <p>← Going for another tone, arrange these verses as a lullabye or a poem for children. Here is a link to some tunes if you choose to adapt a lullabye.</p> <p>← If you aren't already</p> |

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| | | <p>statement of faith and a stirring speech for those whose hope is lagging into despair. Here is a link to motivational quotes; I found only a few to my liking, but ymmv.</p> <p>4) The Hebrew word for "branch" can also be translated as "sprout". Think of the way we use the word as a noun; usually it's a younger person who's not yet reached maturity. That individual is fresh, full of potential, full of promise. Consider using the word in your reading of the text and see how that changes the way we expect God's promise to come. Not as a warrior but as a child.</p> | <p>sick of campaign signs, make some posters with the words "promise fulfilled" "the day is surely coming" or "Justice!" You might even try the Hebrew phrase listed under the passage above!</p> |
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Text: Psalm 25:1-10

- 1 To you, O Lord, I lift up my soul.
 2 O my God, in you I trust;
 do not let me be put to shame;
 do not let my enemies exult over me.
 3 Do not let those who wait for you be put to shame;
 let them be ashamed who are wantonly treacherous.
- 4 Make me to know your ways, O Lord;
 teach me your paths.
 5 Lead me in your truth, and teach me,
 for you are the God of my salvation;
 for you I wait all day long.
- 6 Be mindful of your mercy, O Lord, and of your steadfast love,
 for they have been from of old.
 7 Do not remember the sins of my youth or my transgressions;
 according to your steadfast love remember me,
 for your goodness' sake, O Lord!
- 8 Good and upright is the Lord;
 therefore he instructs sinners in **the way**.
 9 He leads the humble in what is right,
 and teaches the humble **his way**.
 10 All **the paths** of the Lord are steadfast love and faithfulness,
 for those who keep his covenant and his decrees.

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| <p>Word - Verbal/Linguistic</p> | <p>Bible scholars think of the psalms as ancient Israel's worship book. I tend to use them as my call to worship in the liturgy. They are also good for refrains for prayers of the people.</p> | <p>1) What does it mean to follow in "the way" of the Lord? This link has more SELF smart elements in it but there are ways to redefine the word where it appears.</p> <p>2) Also, the Hebrew uses words that can be translated as:</p> <ul style="list-style-type: none"> • Verse 8: action or conduct; how to behave or think • Verse 9: march or | <p>1) Use this psalm as an antiphonal call to worship or a response to the confession. If you are using printed material, you may want to edit a bit; if you are using a projection system, try the whole thing.</p> <p>2) For fun and a way to keep people quiet if they happen to "disengage" (read: get bored) with worship, play this puzzle</p> |

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| | | <p>tread; suggests a deliberate and difficult undertaking</p> <ul style="list-style-type: none"> • Verse 10: wander or journey; people are moving, not at home, going to some other place <p>3) According to Stan Mast, this is an alphabetical acrostic in Hebrew and a chiasm:</p> <p>1-3:contrast; the righteous/the enemy</p> <p>4-7:ask for instruction</p> <p>8-14:covenant w/God</p> <p>15-18: ask for deliverance</p> <p>19-21: contrast: the righteous/the enemy</p> | <p>game that Will Shortz uses often on the Sunday puzzler on NPR.</p> <p>Think of words that start with the letters P, A, T, and H for each of the following categories. For example, Petunia, Aster, Tulip, and Hyacinth for the category "flower".</p> <p>Try: Countries, US states, state capitals, names (boys, girls, sports figures, actors, singers, etc), books of the Bible - both Old AND New Testament, objects in the worship space, etc. For an added challenge, add the letters W, A, Y, and S.</p> <p>3) You can also make your own crossword puzzle at this site! I made this puzzle.</p> |
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Text: 1 Thessalonians 3:9-13

9 How can we thank God enough for you in return for all the joy that we feel before our God because of you?
 10 Night and day we pray most earnestly that we may see you face to face and **restore** whatever is lacking in your faith.

11 Now may our God and Father himself and our Lord Jesus direct our way to you. 12 And may the Lord make you **increase and abound in love** for one another and for all, just as we abound in love for you. 13 And may he so strengthen your hearts in holiness that you may be blameless before our God and Father at the **coming** of our Lord Jesus with all his saints.

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| <p>Word - Verbal/Linguistic</p> | <p>In the context of this passage, the Parousia is still hoped for and if we mean the coming of the Resurrected Christ, then yes.</p> <p>But, I wonder if the parousia can also be those times when the Spirit enters our common life and breathes fresh air into our stagnation or confusion. A "mini" parousia that re-directs our ministry and mission. The last special effect may be a way to demonstrate this.</p> | <p>1)Vs. 12 - In the book Unbroken by Laura Hillenbrand, Louis Zamperini exhibits the kind of love that increases and abounds when he writes to his former POW captor.</p> <p>"As a result of my prisoner of war experience under your unwarranted and unreasonable punishment, my post-war life became a nightmare. It was not so much due to the pain and suffering as it was the tension of stress and humiliation that caused me to hate with a vengeance..."</p> <p>"The post-war nightmares caused my life to crumble, but thanks to a confrontation with God through the evangelist Billy Graham, I committed my life to Christ. Love has replaced the hate I had for you. Christ said, 'Forgive your enemies and pray for them.'</p> <p>2) In verse 9, the author is full of joy because of the people to whom he is writing. Jim Loader defined love as "the</p> | <p>1) Use the above site linked in the Psalm to make a crossword puzzle with this passage.</p> <p>← 2) Practice communicating this joy with members of your congregation. Write one another letters, send</p> |

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| | | <p>non-possessive delight in the particularities of the other". I think joy is an expression of love.</p> <p>3) verse 12 - the Greek word <i>ἀλλήλους</i> is translated as "one another". It sounds like alleluia - if you squint your eyes, so to speak. Start referring to this whenever you say alleluia from now on! "Alleluia, everybody!"</p> <p>4) ← verse 13 - coming = <i>παρουσία</i> or personal presence arriving into a situation. It's maybe like resolving a dissonant chord.</p> | <p>supporting texts and emails, put down on paper ways that people in the congregation bring joy to one another and God. This would be a good PEOPLE exercise, too, in that it strengthens relationships, especially if you do it regularly.</p> <p><i>No 3) because I wanted to sync the last sfx with the illustration!</i></p> <p>4) ← Get your choir involved in this demonstration! Have two or more people sing a sustained note. Then, have other voices add layers to it; thirds, fifths, etc. Talk about how this is the way we live our lives, mostly in harmony and trying to keep the sound sustained. Then, have someone sing a clashing tone and then resolve it into one glorious chord by the Parousia!</p> |
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Text: Luke 21:25-36

The Coming of the Son of Man

25 “There will be signs in the sun, the moon, and the stars, and on the earth distress among nations confused by the roaring of the sea and the waves. 26 People will faint from fear and foreboding of what is coming upon the world, for the powers of the heavens will be shaken. 27 Then they will see ‘the Son of Man coming in a cloud’ with power and great glory. 28 Now when these things begin to take place, stand up and raise your heads, because your redemption is drawing near.”

The Lesson of the Fig Tree

29 Then he told them a parable: “Look at the fig tree and all the trees; 30 as soon as they sprout leaves you can see for yourselves and know that summer is already near. 31 So also, when you see these things taking place, you know that the kingdom of God is near. 32 Truly I tell you, this generation will not pass away until all things have taken place. 33 Heaven and earth will pass away, but my words will not pass away.

Exhortation to Watch

34 “Be on guard so that your hearts are not weighed down with dissipation and drunkenness and the worries of this life, and that day does not catch you unexpectedly, 35 like a trap. For it will come upon all who live on the face of the whole earth. 36 Be alert at all times, praying that you may have the strength to escape all these things that will take place, and to stand before the Son of Man.”

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| <p>Word - Verbal/Linguistic</p> | <p>A very useful (and hopeful) quote from David Lose:</p> <p>“It’s not, I think, violence that is the greatest threat to us today, but fear. Fear that drives us to forget who we are, to see people in need as the enemy, and to place securing our safety and comfort above meeting the basic needs of those in distress. Fear is more dangerous than violence because fear can lead us to forget our deepest identity and betray our most cherished values.”</p> | <p>1) verse 25 - the “noise” of the sea is usually something that soothes and calms, psithurism: the sound of wind. Jesus seems to be suggesting this is NOT the case, here. Maybe that is because the coming of the presence is vibrating air and causing a roar.</p> <p>2) Sam Wells: The Christian story is a five-act play -- creation, Israel, Jesus, church and eschaton. We find ourselves in Act 4, and the most important events have already happened. Our role is to be faithful in Act 4, because God will do the rest in Act 5.</p> | <p>1) verse 35 It’s a trap!</p> <p>2) the lyrics to “Sign” by Five Man Electrical Band</p> <p>3) Put the following quote on a sign: “If the world were going to end tomorrow, I would plant a tree today.” (Martin Luther, possibly)</p> <p>← 4) How has your congregation written its part of Act 4? How is it continuing to write its part?</p> |