

More Than Hearing Worksheet

Episode: COrd12x2019

Texts: [Isaiah 65:1-9](#) and [Psalm 22:19-28](#) • [Galatians 3:23-29](#) • [Luke 8:26-39](#)

During the Season after Pentecost, the Revised Common Lectionary offers two sets of parallel readings. The first set of "semicontinuous" OT readings follows major stories/themes, beginning in Year A with Genesis and ending in Year C with the later prophets. "Complementary" OT readings follow the historical tradition of thematically pairing the OT reading with the Gospel reading. Whichever approach is chosen at the beginning of Pentecost, the intent is for the remaining Season after Pentecost readings to follow the same approach. In addition, both sets of readings sometimes offer alternate options (indicated by italics): readings that may be used with, or in place of, the standard reading. Finally, note that the psalms for each Sunday after Pentecost are intended to be paired with a particular OT reading (either semicontinuous or complementary). - <https://lectionary.library.vanderbilt.edu/>

Previously on MTH:

<https://morethanhearing.org/year-c-ordinary-12/>

PEOPLE Smart (D2)

Awareness of relationship keys and emotional motivations; what makes other people tick and how to push their buttons, for good or ill. Stories of human interactions, drama, conversations, working as a team. Jesus was very aware of other people's motivations, as relayed in several stories ("he knew what they were thinking," etc.), and how to push them to greater faithfulness. His parables often included relationship twists. His teaching often included challenges of how to regard other people in counter-cultural ways.

Text: Luke 8:26-39

26 Then they arrived at the country of the Gerasenes, which is opposite Galilee. 27 As he stepped out on land, a man of the city who had demons met him. For a long time **he had worn no clothes**, and **he did not live in a house but in the tombs**. 28 **When he saw Jesus, he fell down before him** and **shouted at the top of his voice**, "What have you to do with me, Jesus, Son of the Most High God? **I beg you, do not torment me**"— 29 for Jesus had commanded the unclean spirit to come out of the man. (For many times **it had seized him**; he was kept under guard and **bound with chains and shackles**, but **he would break the bonds** and be driven by the demon **into the wilds**.) 30 Jesus then asked him, "**What is your name?**" He said, "Legion"; for many demons had entered him. 31 **They begged him** not to order them to go back into the abyss.

32 Now there **on the hillside** a **large herd of swine** was feeding; and **the demons begged Jesus** to let them enter these. So **he gave them permission**. 33 Then the demons came out of the man and entered the swine, and the **herd** rushed down the **steep bank** into **the lake** and was drowned.

34 **When the swineherds saw** what had happened, **they ran off** and **told it** in the city and in the country. 35 Then people came out **to see what had happened**, and when they came to Jesus,

they found the man from whom the demons had gone **sitting at the feet of Jesus, clothed and in his right mind**. And **they were afraid**. 36 **Those who had seen it** told them how the one who had been possessed by demons had been healed. 37 Then all the people of the surrounding country of **the Gerasenes asked Jesus** to leave them; for **they were seized with great fear**. So he got into the boat and returned. 38 The man from whom the demons had gone **begged that he might be with him**; but Jesus sent him away, saying, 39 “Return to your home, and **declare how much God has done for you**.” So he went away, **proclaiming** throughout the city how much Jesus had done for him.

| Smarts | Images in the text/ interesting exegesis | Illustrations | SFX |
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| <p>PEOPLE</p> | <p>WORD - so much parallelism!</p> <ul style="list-style-type: none"> ● See, see, see ● Beg, beg, beg, ask, beg ● (Legion of demons; all the people of the area) ● Seized, seized ● How much Θ has done; How much X has done <p> Reverses:</p> <ul style="list-style-type: none"> ● Demons not ordered back home; man ordered to go back home ● Man, naked, berserk, driven into the wilds; Man, sitting, clothed, in his right mind | <p>The man’s demonic possession would be isolating enough on its own, as that is presumably one of the intended results, but the response of the community compounds it. It probably didn’t start out with abandoning the man to the tombs, or even shackling him. But driven by fear for their own wellbeing, they increasingly isolate the afflicted man.</p> <p>This is not unlike many communities’ responses to many physical, mental, and spiritual disorders. We have historically, and still currently, tended to separate people who are afflicted, perhaps at the point when they most need to be connected with other people, because it is also the point at which connection is the most difficult. Consider insane asylums, leper colonies, TB wards, cancer wards, early reactions to HIV/AIDS, how we treat the bereft, how we treat the poor,</p> | <p>Jesus had a lot of experience with healing people, but this case must have been unusual in that he and the healed man had some time to hang out after the healing. Such time is not often recorded if it happened.</p> <p>Invite a therapist, pastoral counselor, doctor, nurse, or other healing arts practitioner to talk about the experience of healing someone (or helping someone to heal, depending on your field and your philosophy). What is that emotional journey like for the healer and for the healed? Think about doing this as an interview with predetermined questions. <i>See also SELF</i></p> |

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| | | <p>and of course, prisons.</p> <p>Here are some articles about the effects of social isolation:</p> <ul style="list-style-type: none">• The Unlonely Project overview and more background• Psychological Science: Isolating the Costs of Loneliness <p>Here's one on this passage, comparing incarceration to demonic possession in Christian Century</p> | |
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Text: Galatians 3:23-29

23 Now before faith came, **we were imprisoned** and **guarded under the law** until faith would **be revealed**. 24 Therefore **the law** was **our disciplinarian** until Christ came, so that we might be **justified by faith**. 25 But now that faith has come, **we are no longer subject to a disciplinarian**, 26 for **in Christ Jesus you are all children of God through faith**. 27 As many of you as were **baptized into Christ** have **clothed yourselves with Christ**. 28 There is **no longer Jew or Greek**, there is **no longer slave or free**, there is **no longer male and female**; for **all of you are one in Christ Jesus**. 29 And **if you belong to Christ**, **then** you are Abraham's offspring, heirs according to the promise.

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| <p>PEOPLE</p> | | <p>Vs. 25 - in 2016 we talked about the disciplinarian as a pedagogue like Jiminy Cricket. Now we might also think of it as another Disney star, Mary Poppins - the nanny or governess who oversees the children on behalf of the parents. Of course, Mary Poppins is rather eccentric and adventurous, which is not really Paul's point here. (Other rabbis might, however, consider the Torah to be as adventurous as it is demanding, as playful as it is unrelenting.) On the other hand, she does run a tight ship, even if the activities are fanciful.</p> | <p>Vs. 28 - Invite people to find someone who is across a social boundary – a different ethnic group, a different economic group, a different gender identification – and spend some time trying to understand how that difference makes that person tick. If possible, interview that person about different life experiences. Especially if it isn't your usual practice, work hard to listen to understand and not to respond. If the person is a Christian, listen for ways that your religious experiences are alike. If the person isn't a Christian, listen for ways that Christ is at work in this person's life or could be.</p> |

Text: Psalm 22:19-28

19 But you, O Lord, do not be far away!

O my help, come quickly to my aid!

20 Deliver my soul from the sword,
my life from the power of the dog!

21 Save me from the mouth of the lion!

From the horns of the wild oxen you have rescued me.

22 I will tell of your name to my brothers and sisters;
in the midst of the congregation I will praise you:

23 You who fear the Lord, praise him!

All you offspring of Jacob, glorify him;
stand in awe of him, all you offspring of Israel!

24 For he did not despise or abhor

the affliction of the afflicted;

he did not hide his face from me,
but heard when I cried to him.

25 From you comes my praise in the great congregation;
my vows I will pay before those who fear him.

26 The poor shall eat and be satisfied;
those who seek him shall praise the Lord.

May your hearts live forever!

27 All the ends of the earth shall remember
and turn to the Lord;

and all the families of the nations
shall worship before him.

28 For dominion belongs to the Lord,
and he rules over the nations.

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| PEOPLE | | | |

Text: Isaiah 65:1-9

I was ready to be sought out by those who did not ask,
to be found by those who did not seek me.
I said, "Here I am, here I am,"
to a nation that did not call on my name.
2 I held out my hands all day long
to a rebellious people,
who walk in a way that is not good,
following their own devices;
3 a people who provoke me
to my face continually,
sacrificing in gardens
and offering incense on bricks;
4 who sit inside tombs,
and spend the night in secret places;
who eat swine's flesh,
with broth of abominable things in their vessels;
5 who say, "Keep to yourself,
do not come near me, for I am too holy for you."
These are a smoke in my nostrils,
a fire that burns all day long.
6 See, it is written before me:
I will not keep silent, but I will repay;
I will indeed repay into their laps
7 their iniquities and their ancestors' iniquities together,
says the Lord;
because they offered incense on the mountains
and reviled me on the hills,
I will measure into their laps
full payment for their actions.
8 Thus says the Lord:
As the wine is found in the cluster,
and they say, "Do not destroy it,
for there is a blessing in it,"
so I will do for my servants' sake,
and not destroy them all.
9 I will bring forth descendants from Jacob,
and from Judah inheritors of my mountains;
my chosen shall inherit it,
and my servants shall settle there.

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