



PROVERBS, SHROVE TUESDAY, ASH WEDNESDAY, 1ST LENT

Bible Jam Session 5 – Winter/Spring



NOTE:

New Semester Schedule:

March 15 – Reflection (No Class)

April 19 & 26 – Reflection Days (No Class)

Semester Ends May 17 or 24 (TBD) (TBD)

Semester Complete.

MARCH 1, 2022

WWW.SAYVILLEUCC.ORG

Bible Jam – Session 5, March 1, 2022

Prayer of Lament *By Kristine Houghtalen*

God of mystery who is found in the spaces between our desire and your grace,

You have always been there to guide us when we have lost our way. When we are embroiled in wrestling between our own ego and our worthiness of your love, you have been there filling the spaces between.

The darkness that we so fiercely challenged in the past seems to have a grip on us once more and is trying to pull us back from the light of your love.

We have stood up to hatred and intolerance and fought for justice and acceptance.

But, like a weed growing between the cracks, we are being forced apart.

We are tired, fearful and saddened as the spaces between have widened and the landscape has changed. Mountains have appeared where once the view was unobstructed.

We have let others fill the space between with discourse, hatred, and false witness as we celebrated and enjoyed the view from our own window without ever walking out the door.

We humbly put our desire to control aside and ask you to fill the spaces between, so that there is no room for hatred and anger and we can find a path back to love and acceptance.

Calm our minds so that we may know your presence;
Teach us to listen so that we hear your call and allow us to be a conduit of your love once more.

It is through you that mountains can be moved and we bow our heads in readiness.

A Psalm of Praise

Everyday you Paint our world in colors bright.
You shower us with your brilliant light.
We will continue to Pray.
We will continue to ask for your Blessings.
You Bless us with your Eternal Light.

Even on the Brightest Day, under the most Glorious example of your
Brilliance,
 we will Pray for your continued Blessings.
Your Light gives us life.
We need your Guidance to show us the way: to inspire US to Brilliance in
your image.

Humbly written by Elise Wysong Cesare
February 7, 2022

A Psalm of Seekers

Great Power of Creation from which All Being has arisen
We stand in awe of your Creative Power
And marvel at the Wonders you have wrought
Our time is short and our actions in such haste
Would that we were more in harmony with Your Ways
And more gentle with the World from which we're birthed
We long to truly know and live Your Truth
Until our essence flows back among the stars

by Ralph "Hank" Maust

Psalm/Prayer Formats

A. Psalm of Lament Format

- a. Address to God
- b. Review of God's Faithfulness in the past
- c. the "complaint"
- d. A "confession" of wrongdoing or a claim of innocence
- e. A request for help
- f. God's response (often not stated)
- g. A vow to praise, statement of trust in God

B. Psalm of Lament Format

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Imprecatory Psalm

Plea The first move of an imprecatory psalm is the *plea* of the penitent person to the Divine, which is broken into five elements.

1. Address to the Divine. This is going to be an intimate discussion with a God who knows, and is known by, you.
2. Complaint. The idea is to talk freely with God about the issue, and make one's complaint into God's problem to deal with.
3. Petition. The psalmist cries out for decisive action. "This element is perhaps the most intense because it is spoken as a bold imperative." Now that the problem is God's to handle, the psalmist **expects** God to act.
4. Motivations. The psalmist might list reasons for God to act. The reasons could be the psalmist's innocence or an enemy's guilt or just because of who God is.
5. Imprecation. "This is the voice of resentment and vengeance that will not be satisfied until God retaliates against those who have done the wrong." This is the psalmist's moment to be brutally honest about what they want God to do.

Praise The second move is the *praise*. Brueggemann theorizes that there was some liturgical move in the Temple where a priest answered in the place of God, which allowed for the movement from *plea* to *praise*. Psalm 13 is one example, where some change happens between verses 4 and 5. To duplicate that effect in my own psalm, I added a line between the *plea* and the *praise*, which indicates God has spoken in some way. It is a modification to the historical format, but I like the effect.

1. Assurance of being heard. The psalmist affirms that they have been heard by the Divine.
2. Payment of vows. The psalmist tells God how they will respond, once God acts.
3. Doxology and praise. God has heard the complaint, and the psalmist affirms that God is "generous, faithful, and saving."

<https://youtu.be/nH3fCV-TuX4>

dying is fine)but Death

dying is fine)but Death

?o
baby
i

wouldn't like

Death if Death
were
good:for

when(instead of stopping to think)you

begin to feel of it,dying
's miraculous
why?be

cause dying is

perfectly natural;perfectly
putting
it mildly lively(but

Death

is strictly
scientific
& artificial &

evil & legal)

we thank thee
god
almighty for dying
(forgive us,o life!the sin of Death

Shrove Tuesday:

By tradition in many Christian countries, this last day before the beginning of Lent is often observed by rituals of confession and absolution, the burning of the prior year's palms, the finalization of one's sacrifice for Lent, and the consumption of sweets!

It is a time of:

- self-examination
- of asking for God's help with particular wrongs or wrongful behavior
- Shrove – comes from the word “Shrive” meaning “absolve”.
- We are in what is called “Shrovetide”
- Why pancakes?
- Dates back to about 1000 CE
- The tradition of marking the start of Lent has been documented for centuries. English Abbot Ælfric of Eynsham's "Ecclesiastical Institutes" from around 1000 AD states: "In the week immediately before Lent everyone shall go to his confessor and confess his deeds and the confessor shall so shrive him as he then may hear by his deeds what he is to do [in the way of penance]".
- It is a “movable feast” and falls exactly 47 days before Easter each year.
- Examples: 2022 – 3/1; 2023 – 2/21; 2024 – 2/13. The latest the day will fall between today and 2100 is March 8 in 2095. The earliest is February 6 in 2035.

Summary

Shrove Tuesday, the day immediately preceding Ash Wednesday (the beginning of Lent in Western churches). It occurs between February 2 and March 9, depending on the date of Easter.

Shrove, derived from *shrive*, refers to the confession of sins as a preparation for Lent, a usual practice in Europe in the Middle Ages. Although the day is sometimes still used for self-examination and introspection, Shrove Tuesday eventually acquired the character of a carnival or festival in many places and is often celebrated with parades. As the final day before the austerity of the Lenten fast, Shrove Tuesday also has many customs pertaining to food. Pancakes are traditional in a number of European countries because eggs, sugar, and fat, commonly forbidden during the Lenten fast, are used up so they will not go to waste; the day is known as Pancake Day or Pancake Tuesday in Ireland and in many Commonwealth countries. Similarly rich pre-Lenten treats, sweet *pańczki* are traditional in Poland, and king cake is an iconic part of Mardi Gras (“Fat Tuesday”) in New Orleans. See *also* Carnival.

And this tidbit:

In Ireland, the observance of fasting at Lent continued up to the 20th century, with Shrove Tuesday marking the last day of the consumption of meat for the Lenten period. This was later relaxed, but with three days of fasting observed, Ash Wednesday, Spy Wednesday, and Good Friday. It was tradition that the eldest unmarried daughter would toss the first pancake. If the pancake fell on the floor, she would remain unmarried for the next 12 months. As marriages were not traditionally permitted during the Lenten period, as decreed by the Council of Trent, weddings on Shrove Tuesday were popular.



**ASH
WEDNESDAY**

(Sources include Christianity.com)

Often called the Day of Ashes, Ash Wednesday starts Lent by focusing the Christian's heart on repentance and prayer, usually through personal and communal confession. This happens during a special Ash Wednesday service.

The mood of the service is solemn, often filled with periods of silence, with participants usually leaving in silence.

There are prayers and practices of confession, such as writing down and burning of something one wishes to let go or "offer up" to God.

Towards the end of the service, ashes are imposed – frequently with the words: "From dust you came and from dust you will return", embodying the nature of humanity and the promise of the Resurrection to come in 46 days.

"When we come forward to receive ashes on Ash Wednesday, we are saying that we are sorry for our sins and that we want to use the season of Lent to correct our faults, purify our hearts, control our desires and grow in holiness so that we will be prepared to celebrate Easter with great joy".

We enter this season solemnly, while also looking forward in greater anticipation and joy of the message of Easter and Christ's ultimate victory over sin and death.

Greek word for sin: hamartia: an offense, to miss the mark and not
share in the prize, to fall short of God

March 2 Ash Wednesday

Joel 2:1-2, 12-17 or Isaiah 58:1-12; Psalm 51:1-17;
2 Corinthians 5:20b-6:10; Matthew 6:1-6; 16-21

Joel 2:1-2, 12-17 The Locust Army

2¹⁻³ Blow the ram's horn trumpet in Zion!
Trumpet the alarm on my holy mountain!
Shake the country up!
God's Judgment's on its way—the Day's almost here!
A black day! A Doomsday!
Clouds with no silver lining!
Like dawn light moving over the mountains,
a huge army is coming.
There's never been anything like it
and never will be again.
Wildfire burns everything before this army
and fire licks up everything in its wake.
Before it arrives, the country is like the Garden of Eden.
When it leaves, it is Death Valley.
Nothing escapes unscathed.

Change Your Life

¹² But there's also this, it's not too late—
God's personal Message!—
“Come back to me and really mean it!
Come fasting and weeping, sorry for your sins!”
¹³⁻¹⁴ Change your life, not just your clothes.
Come back to God, *your* God.
And here's why: God is kind and merciful.
He takes a deep breath, puts up with a lot,

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This most patient God, extravagant in love,
always ready to cancel catastrophe.
Who knows? Maybe he'll do it now,
maybe he'll turn around and show pity.
Maybe, when all's said and done,
there'll be blessings full and robust for your God!

* * *

¹⁵⁻¹⁷ Blow the ram's horn trumpet in Zion!
Declare a day of repentance, a holy fast day.
Call a public meeting.
Get everyone there. Consecrate the congregation.
Make sure the elders come,
but bring in the children, too, even the nursing babies,
Even men and women on their honeymoon—
interrupt them and get them there.
Between Sanctuary entrance and altar,
let the priests, God's servants, weep tears of repentance.
Let them intercede: "Have mercy, God, on your people!
Don't abandon your heritage to contempt.
Don't let the pagans take over and rule them
and sneer, 'And so where is this God of theirs?'"

The Prophet Joel lived either in the 9th Century BCE or the 5th or 4th Century BCE. Yeah, in other words...no one really knows.

Psalm 51:1-17 Miserere Mei (Written around 1000 BCE by King David)

¹ Have mercy on me, O God,
according to your unfailing love;
according to your great compassion
blot out my transgressions.
² Wash away all my iniquity
and cleanse me from my sin.
³ For I know my transgressions,
and my sin is always before me.

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- ⁴ Against you, you only, have I sinned
and done what is evil in your sight;
so you are right in your verdict
and justified when you judge.
- ⁵ Surely I was sinful at birth,
sinful from the time my mother conceived me.
- ⁶ Yet you desired faithfulness even in the womb;
you taught me wisdom in that secret place.
- ⁷ Cleanse me with hyssop, and I will be clean;
wash me, and I will be whiter than snow.
- ⁸ Let me hear joy and gladness;
let the bones you have crushed rejoice.
- ⁹ Hide your face from my sins
and blot out all my iniquity.
- ¹⁰ Create in me a pure heart, O God,
and renew a steadfast spirit within me.
- ¹¹ Do not cast me from your presence
or take your Holy Spirit from me.
- ¹² Restore to me the joy of your salvation
and grant me a willing spirit, to sustain me.
- ¹³ Then I will teach transgressors your ways,
so that sinners will turn back to you.
- ¹⁴ Deliver me from the guilt of bloodshed, O God,
you who are God my Savior,
and my tongue will sing of your righteousness.
- ¹⁵ Open my lips, Lord,
and my mouth will declare your praise.
- ¹⁶ You do not delight in sacrifice, or I would bring it;
you do not take pleasure in burnt offerings.
- ¹⁷ My sacrifice, O God, is^[b] a broken spirit;
a broken and contrite heart
you, God, will not despise.

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March 6	First Sunday in Lent Deuteronomy 26:1-11 Psalm 91:1-2, 9-16 Romans 10:8b-13 Luke 4:1-13	April 6	Maundy Thursday Holy Thursday Exodus 12:1-4, (5-10), 11-14 Psalm 116:1-2, 12-19 1 Corinthians 11:23-26 John 13:1-17, 31b-35
March 13	Second Sunday in Lent Genesis 15:1-12, 17-18 Psalm 27 Philippians 3:17-4:1 Like 13:31-35 or Luke 9:28-36 (37-43a)	April 7	Good Friday Isaiah 52:13-53:12 Psalm 22 Hebrews 10:16-25 or Hebrews 4:14-16; 5:7-9 John 19:1-19:42
March 20	Third Sunday in Lent Isaiah 55:1-9 Psalm 63:1-8 1 Corinthians 10:1-13 Luke 13:1-9	April 10	<u>Liturgy of the Palms,</u> <u>Palm Sunday</u> Sixth Sunday in Lent
March 25	Annunciation Isaiah 7:10-14 Psalm 45 or Psalm 40:5-10 Hebrews 10:4-10 Luke 1:26-38	April 10	Psalm 118:1-2, 19-29 Luke 19:28-40 <u>Liturgy of the Passion</u> Sixth Sunday in Lent
April 3	Fifth Sunday in Lent Isaiah 43:16-21 Psalm 126 Philippians 3:4b-14 John 12:1-		Isaiah 50:4-9a Psalm 31:9-16 Philippians 2:5-11 Luke 22:14-23:56 or Luke 23:1-49
April 17	Easter Sunday Acts 10:34-43 or Jeremiah 31:1-6 Psalm 118: 1-2, 14-24 Colossians 3:1-4 or Acts 10:34-43 John 20:1-8 or Matthew 28:1-10		

Written between 80 - CE

LUKE ACTS

1-1 PREFACE
HOW & WHY LUKE WROTE HIS orderly account about the things that have been fulfilled among us.
HOW: CONSULTS EYEWITNESS TRADITIONS
WHY: TO SHOW HOW THE STORY OF JESUS FULFILLS THE STORY OF GOD & ISRAEL ... & THE WHOLE WORLD

1-2 INTRODUCTION

PARALLEL BIRTH STORIES OF JOHN THE BAPTIST & JESUS
 UNLIKELY PROMISE OF A SON → POEMS OF CELEBRATION
 JOHN THE PROPHETIC MESSENGER WHO PREPARES ISRAEL TO MEET THEIR GOD
 MY EYES HAVE SEEN YOUR SALVATION!
 JESUS THE MESSIANIC KING WHO WILL BRING GOD'S REIGN & BLESSING
 ANNA & SIMEON
 MY SPIRIT REJOICES IN GOD MY SAVIOR!

3-9a JESUS & HIS MISSION

3 JESUS' BAPTISM & GENEALOGY
 YOU ARE MY BELOVED SON
 Jesus IS THE MESSIANIC KING WHO BRINGS GOD'S BLESSING TO ALL HUMANITY
 David
 Abraham
 Adam

1 JESUS LAUNCHES HIS KINGDOM MISSION
 THE SPIRIT OF THE LORD IS UPON ME, TO PREACH GOOD NEWS TO THE POOR & FREEDOM FOR PRISONERS; NEW SIGHT FOR THE BLIND & FREEDOM FOR THE OPPRESSED.
GREEK: *aphesis* "RELEASE" REFERS TO YEAR OF JUBILEE (LEVITICUS 25) - ALL SLAVES RELEASED - DEBTS CANCELLED
HEBREW: *ani* PEOPLE OF LOW SOCIAL STATUS OR OUTSIDERS

7-8 JESUS' GOOD NEWS FOR "THE POOR"
 HEALING THE SICK
 WELCOMING THE OUTSIDER: TAKES TOLLS
6-12-19 FORMING A NEW ISRAEL:
 MANIFESTO OF AN UPSIDE-DOWN KINGDOM
 GOD'S LOVE - REVERSAL OF OUR VALUE SYSTEMS
 RADICAL GENEROSITY, SERVANT LEADERSHIP, TRACKMAKING, FORGIVENESS, DEEP PIETY THAT REJECTS RELIGIOUS HYPOCRISY

7-10-27 A NEW REVELATION
 RESISTANCE FROM LEADERS LEADS TO
 HE DISHONORS OUR TRADITIONS!
 HE'S A DRUNK!
 HE BLASPHEMES GOD!
 I AM THE MESSIAH, AND I'M GOING TO DIE IN JERUSALEM
7-26-36 JESUS' TRANSFORMATION
 THIS IS MY CHOSEN SON.
 "TALKING TOGETHER ABOUT JESUS' EXODUS TO BE FULFILLED IN JERUSALEM."
 JESUS: A NEW MOSES, FREEING HIS NEW ISRAEL FROM THE TYRANNY OF EVIL.

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First Sunday of Lent

Luke 4:1-13

(The Inclusive Bible)

Jesus returned from the Jordan filled with the Holy Spirit, and She led him into the desert for 40 days, where he was tempted by the Tempter. Jesus ate nothing during that time, at the end of which he was famished.

The Tempter said to Jesus, “If you are God's Own, command this stone to turn into bread.” Jesus answered, “Scripture has it, ‘We don't live on bread alone.’ ”

Then the Tempter took Jesus up higher and showed him all the nations of the world in a single instant. The Tempter said, “I'll give you all the power and the glory of these nations; the power has been given to me and I can give it to whomever I wish. Prostrate yourself in homage before me, and it will all be yours.”

In reply, Jesus said, “Scripture has it:

‘You will worship the most high God;
God alone will you adore.’ ”

Then the Tempter led Jesus to Jerusalem, set him up on the parapet of the Temple and said, “if you are God's Own, throw yourself down from here, for scripture has it,

‘God will tell the angels to take care of you;
with their hands they'll support you,
that you may never stumble on a stone.’ ”

Jesus said to the devil in reply, “It also says, ‘Do not put God to the test.’ ”

Video Luke P1 https://youtu.be/XIb_dClxZr0

Video Luke P2 https://youtu.be/26z_KhwNdD8

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Dates of Authorship

- Four Gospels—four accounts of Jesus' life, death, and resurrection.

Mark	66-70 CE
Matthew	80-85 CE
Luke and Acts	85-90 CE
John	90-95 CE

The Gospel Writers

The gospels of Matthew, Mark, and Luke are known as the [Synoptic Gospels](#), because they include many of the same stories, often in the same sequence. While the periods to which the gospels are usually dated suggest otherwise,^{[1][2]} convention traditionally holds that the authors were two of the Twelve Apostles of Jesus, John and Matthew, as well as two "apostolic men,"^[3] Mark and Luke, whom Orthodox Tradition records as members of the 70 Apostles ([Luke 10](#)):

- Matthew – a former tax collector (Levi) who was called by Jesus to be one of the Twelve Apostles,
- Mark – a follower of Peter and so an "apostolic man,"
- Luke – a doctor who wrote what is now the book of Luke to Theophilus. Also known to have written the book of Acts (or Acts of the Apostles) and to have been a close friend of Paul of Tarsus,
- John – a disciple of Jesus and the youngest of his Twelve Apostles.

They are called evangelists, a word meaning "people who proclaim good news," because their books aim to tell the "good news" ("gospel") of Jesus.

The Gospels

Gospel	Date	Author	Audience
Matthew	75- 90 A.D	Unknown, maybe a Disciple of Matthew	Jewish Presents Jesus as the Fulfillment of the messianic prophecies and as a great teacher
Mark	65-75 A.D	Mark (according to Papias bishop of Hierapolis 130 A.D)	Gentiles Presents Jesus as Messiah and Son of God
Luke	80-95 A.D	According to Tradition Luke, the physician companion of St. Paul	Greek and Roman readers. Presents Jesus as a universal savior
John	90 A.D	Unknown, according to Clement of Alexandria the Gospel was written by John the beloved disciple	Written for the instruction of the early Christian Church. Presents Jesus as the eternal word of God who became flesh.

Gospel	Published in	Not
Matthew	38 AD	c.50 AD
Mark	40 AD	c.68 AD
Luke	45 AD	c.60 AD
John	62 AD	85-95 AD

Really – no one is sure. And no one really knows who it was that wrote the gospels.