

**West Ohio Conference UW Faith Lenten Study**  
**Sunday, March 20, 2022, 3:00 pm CT; 4:00 p.m. ET**

Tattered and Mended Chapter 8

Stained Glass Recovery: Starting Out Shattered

Prepared by Lynn Baker

**Welcome and Call to Worship** ( 1 minute) (Lynn Baker)

Hello, I'm Lynn Baker from Arkansas and I'm so honored to be one of our Lenten Study facilitators. I encourage you to keep your device on mute unless you have something particular to share with the group.

At this time, I invite you to light your candle and listen. Listen to your breath, listen to your heart. (PAUSE)

As you watch the video, allow your thoughts to be directed to God. As you notice the fragmented glass pieces meld together to make a whole, reflect on your community connection.

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**VIDEO** (2 minutes)

"Stained Glass Windows" Music of David Phillips Time location minutes **2:25 – 4:20**

<https://www.youtube.com/watch?v=MsAUAHBftNY>

**Opening Prayer** (1 minute) Worship and Song #17, Lenten section (Reader: Betty Cook)

A wilderness beckons us: a desert, a barren place,  
yet a place of blessing and discovery.  
Jesus, steady companion, accompany us,  
as we enter the hurtful places, the frightening places,  
the dangerous places deep within us.

Jesus, our wise and welltraveled guide,  
lead us into this emptiness,  
where all will fall away  
and we will have nothing but you.

Walk with us through the valley of the shadow of death,  
where we shall be raised, and drink of deep springs. Amen.

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**Stained Glass, Its History and Significance** (3 minutes) (Lynn Baker)

There is a long-told tale of Pliny and sailors discovering glass after a shipwreck. It is more likely that Egyptian or Mesopotamian potters accidentally discovered glass when firing their vessels in the sand. The earliest known manmade glass is in the form of Egyptian beads from between 2750 and 2625 BC.

Romans used glass windows in their homes, although it was not nearly as transparent as the glass of today. Most of the ancient glass contained residues from the sand, giving it color shades and hues. The same metallic salts that shatter silk fabrics give the colors to shattered glass.

Eventually colored glass windows became an art form, bringing in the "light of God" or holy light into the worship space. The medieval Church was the most important patron of the arts. Most worshippers could not read, and the priest used the windows to bring to life the stories from the scriptures. (This reminds me of the felt board our Sunday School teachers used to tell the Bible stories as we were growing up.)

During the 1500s, a number of stained glass windows throughout England were destroyed. Many beautiful images were removed or destroyed in churches due to them being "contrary to the King majesty's injunctions."

Plus, new Protestants were hostile to elaborate art and decoration and the windows were considered images evoking idolatry.

**Thoughts from Cynthia Ruchti** (2minutes) from pages 116, 118 (Lynn Baker)

Author Cynthia Ruchti writes in our text, "The (stained glass) windows remain among the only major form of pictorial art to have survived that long (from the Middle Ages). Bits. Broken or cut pieces. Shards. ...Tributes to endurance. Story and strength in one work of art."

"Surviving secular stained glass pieces from centuries ago are rare, we're told. Only the sacred remains."

"The sacred endures."

God makes art of our mess. ART. "Artistry has been God's calling card from the beginning of creation. The most talented human artist in the world does nothing more than try to mimic or interpret the work of the Master Artist of creation."

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As we share in break out groups, take time to introduce yourselves and then talk through these questions. Please note your group number and have someone prepared to share, if you group number is called.

**Break Out Group Questions** (15 minutes) (Lynn Baker)

1. When in your life have you felt shattered, broken, beyond repair?
2. How did God smooth your jagged, raw edges? Concerning this situation/experience, are you still being "pieced together"?
3. What did it take for you to trust God with the situation and the process?

**Sharing in Large Group** (7 minutes) (Lynn Baker)

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**Tamar/Community** (3 minutes) (Reader: Cindy Saufferer)

Our "homework" was to read Tamar's story in 2 Samuel 13: 1 – 22. (Pause)

Tamar: daughter of David, sister of Absalom, and half-sister of Amnon

Tamar: unprotected, coerced, violated

Tamar: raped by David's oldest son, Amnon

Tamar: told by brother Absalom, "Don't let it bother you."

Tamar: whose perpetrator is not punished by her father, David, the king

Tamar: whose violation was hidden by father, brother and half brother

The author tells us that what we know of Tamar's story and her innocence is because God told the story through Samuel. Tamar's tattered soul did not escape God's notice. God insisted that her story be told.

How might the story read if Tamar had a circle of caregivers around her? A church family who made who she was the focus of their attention rather than what had happened to her? People who listened, prayed and provided a safe place for her to heal?

How do any of our stories change when we reach out to God's word and God's people? Ruchti reminds us that God heals us - completely, holistically and poetically. And that physical healings in the scriptures were

accompanied by an emotional, spiritual, or relational component – or all of those. And that the mending affects more than the person healed.

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(Lynn)- As we again break into groups, talk through these questions. Please note your group number and have someone prepared to share, if your group number is called.

**Break Out Group Questions** (15 minutes)(Lynn Baker)

1. What scriptures or promises do you cling to when your heart and soul are tattered/shattered?
2. How does a community of faith or a circle of sisters “hold” us when we are hurting?
3. In what ways do we “gentle” people back into a safe place to mend?

**Sharing in Large Group** (7 minutes)(Lynn Baker)

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**Thursdays in Black** (4 minutes) (Lynn Baker)

In every country, gender-based violence is a tragic reality. This violence is frequently hidden, and victims are often silent, fearing stigma and further violence. Globally, 30% of women experience physical or sexual violence by an intimate partner in their lifetime, according to data from the World Health Organization

We all have a responsibility to speak out against violence, to ensure that women and men, boys and girls, including people who are transgender, and people who are gender non-conforming, are safe from rape and violence in homes and schools, at work and in society, and in our churches.

#ThursdaysinBlack is a global ecumenical campaign that grew out of the World Council of Churches Decade of Churches in Solidarity with Women (1988-1998), in which the stories of rape as a weapon of war, gender injustice, abuse, violence, and many tragedies that grow outward from such violence became all the more visible.

**Show Photograph:** <https://samoa-observer.s3.ap-southeast-2.amazonaws.com/store/8f6c86ca84e503bef0d5a9f96f091cf0.jpeg>

The campaign is simple but profound. Wear black on Thursdays. Wear a pin to declare you are part of a global movement. Advocate for attitudes, policies, and practices that promote a no-tolerance culture against gender-based violence. Work for the safety, protection, and healing of those in harm’s way. Encourage others to join you.

As United Women in Faith, we are reminded in our Daily Prayer Guide to participate in the Thursdays in Black campaign. Links for more information and to order buttons will be posted in the email that you will receive in a day or so following this session.

<https://www.ucc.org/what-we-do/wider-church-ministries/thursdays-in-black-campaign/>

<https://elca.org/thursdaysinblack>

To order buttons: [https://www.uccresources.com/products/buttons-thursdays-in-black-pack-of-10?\\_pos=1&\\_sid=5439f6c8a&\\_ss=r](https://www.uccresources.com/products/buttons-thursdays-in-black-pack-of-10?_pos=1&_sid=5439f6c8a&_ss=r)

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**Sparkling Fragments** by Lynn Baker, 2000 (3 minutes) (Reader: Jane Benner)

At first glance it takes my breath away – dazzling, sparkling fragments of glass ablaze with color. The reds and golds swirl into the cross and flame. The blues and purples become a royal backdrop.

Wait...what is that up there, near the middle?

It is a tiny green shard embedded in the heart of the stained glass picture. Why hadn't I noticed it before?

Taking a closer look, I'm amazed to find not one, but twenty-seven of these tiny panels glowing green. Each one can be so easily overlooked, yet each such an integral part in making the picture whole.

Only now do I realize how important these contrasts are.

Jesus asked the man by the pool, "Do you want to be made whole?" (John 5:6)

Could he be asking the same, not only to us personally, but also of our community of faith, our church?

Prayer: O Christ, you are broken so to gather up our fragments and make us whole. It is our fervent prayer that all of us together become a perfect reflection of you. Amen.

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**Closing Thoughts** (2 minutes) (Lynn Baker)

As a response to God's healing love and grace, we give of ourselves and share our gifts. We invite you to make an offering to A Call to Prayer and Self Denial through your local unit of United Women in Faith. The funds from this special giving opportunity will support the ministry of Deaconesses and Home Missioners.

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(4:21 minutes) We close with the video "Stained Glass Windows" by the Daniel Doss Band.

<https://www.youtube.com/watch?v=LSDs7PTLON0&list=RDLSDs7PTLON0&index=1>