

**Created for Community: March 17, 2021**

**Overview**

On Ash Wednesday, we began: God created us to experience joy in communion with him, to love all humanity, and to live in harmony with all of his creation. But sin separates us from God, our neighbors, and creation, and so we do not enjoy the life our Creator intended for us. Also, by our sin we grieve our Father, who does not desire us to come under his judgment, but to turn to him and live.

As disciples of the Lord Jesus we are called to struggle against everything that leads us away from love of God and neighbor. Repentance, fasting, prayer, and works of love—the discipline of Lent—help us to wage our spiritual warfare. I invite you, therefore, to commit yourselves to this struggle and confess your sins, asking our Father for strength to persevere in your Lenten discipline.

Tonight we will reflect on scripture, exploring what stands out to us in the texts, explore how God is speaking to you personally, and how God is speaking to us as a community.

**Gathering Song**

**Jesus, We Are Gathered**

*Jesu, tawa pano*



Je - su, ta - wa pa - no, Je - su, ta - wa pa - no,  
Je - sus, we are gath-ered, Je - sus, we are gath-ered,



Je - su, ta - wa pa - no, ta - wa pa - no mu zi - ta re - nyu.  
Je - sus, we are gath-ered, we are gath-ered, Lord Je - sus, for you.

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**Prayer**

Let us pray: Mender of division, you sent Christ to heal the world and to gather those on the margins. Bring your healing power to us. May we extend your power and grace to those separated from their communities and those longing for a tangible sign of your love. In Jesus' name we pray.

**Amen.**

## Scripture

### Week 4 - In community with those on the margins

Mark 5:1-20 *Jesus crosses barriers to attend to those on the margins*

There are countless stories in scripture of those pushed to the margins of society and “their: group. We need to be reminded often that those on the margins are also a part of our communities. When Jesus crosses over to the land of the Gerasenes in Mark 5:1-20, he encounters and brings healing to a man who has been left on the margins and restores him to community.

### Read text 3 times: Lectio Divino

Each time invite the assembly to listen in a different way.

- Reading the first time: Listen for a word or short phrase that stands out to you.
- Reading the second time: Listen for a way in which God is speaking to you personally.
- Reading the third time: Listen for a way in which God is speaking to the

community/communities of which you are a part.

They came to the other side of the lake, to the country of the Gerasenes. And when he had stepped out of the boat, immediately a man out of the tombs with an unclean spirit met him. He lived among the tombs; and no one could restrain him any more, even with a chain; for he had often been restrained with shackles and chains, but the chains he wrenched apart, and the shackles he broke in pieces; and no one had the strength to subdue him. Night and day among the tombs and on the mountains he was always howling and bruising himself with stones. When he saw Jesus from a distance, he ran and bowed down before him; and he shouted at the top of his voice, ‘What have you to do with me, Jesus, Son of the Most High God? I adjure you by God, do not torment me.’ For he had said to him, ‘Come out of the man, you unclean spirit!’ Then Jesus asked him, ‘What is your name?’ He replied, ‘My name is Legion; for we are many.’ He begged him earnestly not to send them out of the country. Now there on the hillside a great herd of swine was feeding; and the unclean spirits begged him, ‘Send us into the swine; let us enter them.’ So he gave them permission. And the unclean spirits came out and entered the swine; and the herd, numbering about two thousand, rushed down the steep bank into the lake, and were drowned in the lake.

The swineherds ran off and told it in the city and in the country. Then people came to see what it was that had happened. They came to Jesus and saw the demoniac sitting there, clothed and in his right mind, the very man who had had the legion; and they were afraid. Those who had seen what had happened to the demoniac and to the swine reported it. Then they began to beg Jesus to leave their neighbourhood. As he was getting into the boat, the man who had been possessed by demons begged him that he might be with him. But Jesus refused, and said to him, ‘Go home to your friends, and tell them how much the Lord has done for you, and what mercy he has shown you.’ And he went away and began to proclaim in the Decapolis how much Jesus had done for him; and everyone was amazed.

## O Christ, the Healer, We Have Come (ELW 610)

### O Christ, the Healer, We Have Come



- 1 O Christ, the heal - er, we have come to pray for health, to plead for friends.
- 2 From ev - 'ry ail - ment flesh en - dures our bod - ies clam - or to be freed;
- 3 In con - flicts that de - stroy our health we rec - og - nize the world's dis - ease;
- 4 Grant that we all, made one in faith, in your com - mu - ni - ty may find



How can we fail to be re - stored when reached by love that nev - er ends?  
yet in our hearts we would con - fess that whole - ness is our deep - est need.  
our com - mon life de - clares our ills. Is there no cure, O Christ, for these?  
the whole - ness that, en - rich - ing us, shall reach the whole of hu - man - kind.

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#### Prayers

Relying on the promises of God, we pray boldly for the church, the world, and all in need.

*A brief silence.*

We pray for the church, in every expression..... Hear us, O God.

**Your mercy is great.**

We pray for creation and for the world..... Hear us, O God.

**Your mercy is great.**

We pray for all who are sick and in need..... Hear us, O God.

**Your mercy is great.**

*Here other intercessions may be offered.*

The cross of Christ is your power for all who are being saved. Thank you for all the martyrs whose witness reveals the power of the cross. Give us the same trust in life and in death. Hear us, O God.

**Your mercy is great.**

We entrust ourselves and all our prayers to you, O faithful God, through Jesus Christ our Lord.

**Amen**

**Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever and ever. Amen.**

## Blessing

The Creator who fashions us together with all things, the Christ who leads us into a new beloved community, the Spirit who holds us in the communion of saints, one God, ✠ bless you now and always. **Amen.**

## Sending Song

### Ubi caritas et amor *Where True Charity and Love Abide*

The musical score is written for voice and piano. It consists of two systems of music. The first system has a vocal line and a piano accompaniment. The vocal line begins with a treble clef and a key signature of one flat (B-flat). The lyrics are: "U - bi ca - ri - tas et a - mor, / Where true char - i - ty and love a - bide,". The piano accompaniment starts with a bass clef and a key signature of one flat. The second system also has a vocal line and a piano accompaniment. The vocal line continues with: "u - bi ca - ri - tas, De - us i - bi est. / God is dwell - ing there; God is dwell - ing there." There is a triplet of eighth notes in the vocal line for "i - bi" and another triplet for "dwell - ing". The piano accompaniment continues with a bass clef and a key signature of one flat.

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## Dismissal

Go in peace, joined together in Christ.

**Thanks be to God.**

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