

## Order of Worship

*\*All who are able please stand*

*Please contact an usher or greeter to obtain an assisted hearing device*

### FOR REFLECTION

*"...the church should understand its mission as that of serving as a counterforce to the demonic dimension of the psychic matrix in which the human race lives. We should understand God's incarnational activity in Jesus as a divine offensive against the spreading power of the demonic."*

*--David Ray Griffin*

### PRELUDE

### WELCOME & ANNOUNCEMENTS

#### **\*CALL TO WORSHIP**

The Guest House

Rumi<sup>ii</sup>

**This being human is a guest house.**

**Every morning a new arrival.**

**A joy, a depression, a meanness,  
some momentary awareness comes  
as an unexpected visitor.**

**Welcome and entertain them all!**

**Even if they are a crowd of sorrows,  
who violently sweep your house  
empty of its furniture,  
still, treat each guest honorably.**

**He may be clearing you out  
for some new delight.**

**The dark thought, the shame, the malice.  
meet them at the door laughing and invite them in.**

**Be grateful for whatever comes.**

**because each has been sent  
as a guide from beyond.**

#### **\*HYMN**

Eternal Father, Strong to Save

#8

#### **\*GREETING OF PEACE**

May the Spirit of peace and wisdom be with you all.

**And also with you.**

Please greet one another with a sign of peace.

### TIME WITH CHILDREN

*(After the children's time children are dismissed for Godly Play & Joyful Path;  
Youth for Connections & Everyday Leadership)*

**Parents: If this is your first time at Southminster Sunday School, please go with your children (age 3-4th grade) and sign them in. Thank you.**

## **SPECIAL MUSIC**

### **READING**

Walter Wink<sup>iii</sup>

*As the soul of systems, the Powers in their spiritual aspect are everywhere around us. Their presence is inescapable. The issue is not whether we "believe" in them but whether we can learn to identify them in our actual, everyday encounters. The apostle Paul called this the gift of discerning spirits. When a particular Power becomes idolatrous—that is, when it pursues a vocation other than the one for which God created it and makes its own interests the highest good—then that Power becomes demonic. The spiritual task is to unmask this idolatry and recall the Powers to their created purposes in the world. But this can scarcely be accomplished by individuals. A group is needed—what the New Testament calls an **ekklesia** (assembly)—one that exists specifically for the task of recalling these Powers to their divine vocation. That was to be the task of the church, "so that through the church (**ekklesia**) the wisdom of God in its rich variety might now be made known to the rulers and authorities ["principalities and powers"] in the heavenly places" (Eph. 3:10). And the church must perform this task despite its being as fallen and idolatrous as any other institution in society.*

### **READING**

Luke 8:26-39

*Then they arrived at the country of the Gerasenes, which is opposite Galilee. 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. 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"—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.) J*

*Jesus then asked him, "What is your name?" He said, "Legion"; for many demons had entered him. They begged him not to order them to go back into the abyss. 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. 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.*

*When the swineherds saw what had happened, they ran off and told it in the city and in the country. 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. Those who had seen it told them how the one who had been possessed by demons had been healed. 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. The man from whom the demons had gone begged that he might be with him; but Jesus sent him away, saying, "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.*

**SERMON**                      Why We Can't Let Go of Our Legions                      John Shuck

**\*HYMN**                                      I Was There to Hear Your Boring Cry                                      #488

**\*AFFIRMATION OF LIFE**                      For Citizenship                                      John O'Donohue<sup>iv</sup>

**In these times when anger  
Is turned into anxiety  
And someone has stolen  
The horizons and the mountains,**

**Our small emperors on parade  
Never expect our indifference  
To disturb their nakedness.**

**They keep their heads down  
And their eyes gleam with reflection  
From Aluminum economic ground,**

**The media wraps everything  
In a cellophane of sound,  
And the ghost surface of the virtual  
Overlays the breathing earth.**

**The industry of distraction  
Makes us forget  
That we live in a universe.**

**We have become converts  
To the religion of stress  
And its deity of progress;**

**That we may have courage  
To turn aside from it all**

**And come to kneel down before the poor,  
To discover what we must do,  
How to turn anxiety  
Back into anger,  
How to find our way home.**

## **TIME FOR MEDITATION AND NAMING**

### **SUNG PRAYER**

**"Ubi Caritas" – (sing four times)**

*Ubi caritas*

*Et amore*

*Ubi caritas*

*Deus ibi est*

*("Where there is love and kindness, there is God").*

### **CORPORATE PRAYER**

Lord's Prayer

New Zealand Prayerbook

**Eternal Spirit,  
Earth-maker, Pain bearer, Life-giver,  
Source of all that is and that shall be,  
Father and Mother of us all,  
Loving God, in whom is heaven:  
The hallowing of your name echo through the universe;  
The way of your justice be followed by the peoples of the world;  
Your heavenly will be done by all created beings;  
Your commonwealth of peace and freedom  
sustain our hope and come on earth.  
With the bread we need for today, feed us.  
In the hurts we absorb from one another, forgive us.  
In times of temptation and test, strengthen us.  
From trial too great to endure, spare us.  
From the grip of all that is evil, free us.  
For you reign in the glory of the power that is love,  
now and forever. Amen.**

### **A TIME FOR OFFERING INVITATION TO GIVE MUSIC FOR OFFERING**

#### **\*DOXOLOGY**

**Through all our living, we our fruits must give.  
Good works of service are for offering  
When we are giving, or when receiving,  
We belong to God.**

**We belong to God.  
We belong to God.  
We belong to God.**

**\*PRAYER OF THANKS**

**\*HYMN**

Lift Every Voice and Sing

#339

**\*BLESSING AND SENDING FORTH**

**\*POSTLUDE**

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<sup>i</sup> David Ray Griffin, "Postmodern Theology for the Church: Overcoming the Demonic: The Church's Mission" *Lexington Theological Quarterly* Vol. 28, No. 3, 1993, 240-260.

<http://www.anthonyflood.com/griffinpostmodtheol03.htm>

<sup>ii</sup> Coleman Barks, trans., *The Essential Rumi* (New York: HarperOne, 2004), p. 109.

<sup>iii</sup> Walter Wink, *The Powers That Be: Theology for a New Millennium* (New York: Galilee, 1998), p. 29.

<sup>iv</sup> John O'Donohue, *To Bless the Space Between Us: A Book of Blessings* (New York: Convergent, 2008), pp. 149-150.