

## **JUNE 6 PENTECOST II -- Worship with Holy Communion**

### **Preparing for worship:**

*We will have Holy Communion together - separately this worship time.  
You will need either wine or grape juice and bread of some kind.  
You may use what cups & plates you have – do not go out & purchase.  
Here is a list: a white cloth, large cup or individual ones, a large paten(plate)  
for bread or small – depending on the size of your family. A cross and a  
candle.*

### **Welcome to worship,**

This Liturgy is from the Evangelical Lutheran Book of Worship and the modified prayers this morning are based on those from Sundays & Seasons. Shut off all the distractions in your home. Sit in the quiet for a bit – take some deep breaths. Light the candle.

### **We GATHER and begin with CONFESSION & FORGIVENESS**

Blessed be the Holy Trinity, + One God, who gathers us in the wilderness to redeem us, anoint us, and make us new, Amen.

Let us be honest and confess our sin, and receive God's promise of mercy. ***Silence is kept for reflection.***

God at the margins,

**We have wandered far from your home; again and again we lose our way.**

**We turn inward, afraid of the world around us. We forget that you have saved your people before and promise to do it again.**

**Do not remember the deeds of our past, but turn our faces towards the future, where we know your forgiveness is sure, your welcome is clear, and your love overflows. Amen.**

Like a hen who gathers her chicks, God embraces you in tender care.

Like manna in the desert, God feeds you with surprising mercy.

Like a loving parent, God runs to meet you again this day,

Forgiving your sins for the sake of Christ and leading you from death to life.

**Amen**

**GREETING:** The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

**Hymn: ELW 665 / LBW 393 - Rise, Shine You People**

**The Prayer of the day:** All powerful God, in Jesus Christ you turned death into life and defeat into victory. Increase our faith and trust in him, that we may triumph over all sinful things in the same strength of the same Jesus Christ our Saviour and Lord. Amen

## **THE WORD**

The first reading is from **Genesis 3:8-15**

**Psalms 130** is found on page **281**

The second reading is from **2 Corinthians 4:13-5:1**

***Holy, Holy, Holy, our hearts adore you. Our hearts are glad to say the words: you are Holy God.***

The Gospel reading is from **Mark 3: 20-35**

**The sermon is presented today by Rev. Lyle McKenzie - Assistant to our National Bishop in Worship Ministry.**

Jesus went home. Jesus, he's out of his mind and needs to be restrained. Jesus, he has the devil in him. Who would believe and say these things about Jesus? People in power who oppose him? That's understandable, fearing how Jesus confronts powers to help those who are suffering to be well and whole again. But Jesus' family? Hearing these things about Jesus and coming to restrain him? Did his mother and siblings believe it was for his own good, his safety, to protect Jesus? Who has gone out of their mind? Who has the devil got hold of? Whose house is divided?

This is the poignant irony in today's reading and in ways throughout the Gospel of Mark. Jesus' mind and purpose are clear. It's the mind and heart and mission of God. But so many, from those who oppose Jesus to those closest to Jesus, even Jesus' own family, his household, have gone out of their minds. And the devil, or

that which opposes God, that couldn't be farther from possessing Jesus, and is the very destructive force Jesus confronts and challenges, to set those who are suffering free, healing and restoring people to life!

Jesus is neither out of his mind nor possessed by the devil. These accusations and actions of others including those closest to Jesus, exposes their failing to sense and understand the Spirit of God in Jesus. And in contrast, it is those who have experienced the Spirit in Jesus, who Jesus suggests do the will of God, who Jesus sees as his true family, in his house.

We watched the film "Nomadland" recently. The film has received numerous awards, including Oscars for best picture, director, actress and more. It is based on the 2017 non-fiction book by the same title, written by Jessica Bruder, subtitled, "Surviving America in the Twenty-first Century." It is the story of elders living transient lives by necessity and choice, traveling across the US in vans and campers and RVs as their homes, and finding community together. The film includes people who were interviewed for Bruder's book, who join the cast as themselves, and includes documentary footage of interviews of the people and of their gatherings.

There is more than one scene in which the main character, Fern, played by Frances McDormand, meets people from her past, neighbours and family who question her living in a van, many offering to help. A young person who Fern used to tutor, asks, "Are you homeless?" Fern answers, "I am houseless. You understand the difference. Right?" "Yes," the young person answers and understands. And Fern's sister, settled in a beautiful home and who helps when Fern's van needs major repairs, speaks about Fern's courage, and her life of wandering, living closer to the earth, more simply and freely in contrast to the way others perceive her nomadic life. The film challenges the idea that those who live this life are simply "out of their minds," or possessed by wanderlust, exploring instead what is life-giving, including in the actual lives of the characters, Linda May, Swankie, Bob and others. Whose perceptions of life and what is of value are compelling, as is the community of nomads and their dignity and care for one another; while recognizing also, the complexities of pain and loss for many, and the reality of most having little choice, living on limited income, with few housing options, in a nation and world that is more like "a house divided against itself."

It reminded me of Jesus' life, a nomadic life, traveling, helping, and healing people. Seen as "out of his mind" by some, his family fearing he needed to be

“restrained,” and in contrast finding community, family, among those who experience Jesus, and themselves through him, as filled with the Spirit.

Victoria, BC, where I live, has a significant number of people living without houses. This includes people in vans and RVs often looking for places where they can safely and legally park. Others are in tents in city parks, all of them especially impacted by the pandemic. Many are Indigenous and other racialized and queer people, people differently abled and with physical and mental health those affected by poverty and homelessness which the pandemic has further exposed. Greater efforts by government and non-government organizations to provide adequate housing have helped some, but the circumstances are complex and challenging. What is clear, is that for most there is little or no choice for housing and they are left living and wandering on the street. It is the failure of our social systems and the need for adequate basic income, and the necessary support systems for those who are marginalized. It is the failure to dismantle racist and colonial systems that confine people to disadvantage, poverty, homelessness, struggle, and pain. A small positive step recently is the creation of a village of 30 tiny container homes, built by a developer with community donations, that opened three weeks ago. The clean, safe, accessible, and affordable housing is not perfect. It is located on a parking lot and some in the community resisted it being in their neighbourhood. Others put up signs of welcome. And for those who now occupy these homes, some of whom were interviewed by local media, to have a home is a great relief and opportunity and source of hope. Darren, who was just moving into what he said was like a five-star hotel compared to where he was sheltering in the local park, was quoted in the paper saying, “I have a place over my head, and now I can actually move forward in my life.”

Some might conclude you are out of your mind if you think we can create communities where there is no longer homelessness, where everyone has a basic living income, where there is equity in opportunities for everyone and adequate support for those more challenged, and all have enough - food, shelter, safety, healthcare, support. But who could imagine anything less in a country as wealthy as Canada, or in a world where there is enough for everyone? Would Jesus be imagining and enacting just this kind of healing and wholeness in our time, exorcizing demons of disproportionate wealth created on the backs of the disadvantaged. Would Jesus be perceived as out of his mind and needing to be restrained before he overturns everything by the Spirit of God that is in him?

In the reading today from first Samuel, the people of Israel want a king like their neighbours. Samuel seeks God's counsel, and understands the people are rejecting God's sovereignty in favour of human hierarchy and power. And as God directs, Samuel warns the people of the tyranny of any human sovereign or system over their lives with words that seem timeless and pertinent to what can happen in our or any time when we are out of our minds and possessed by demons of fear, scarcity, protection, and power leading ultimately to a house divided against itself that cannot stand. And it is precisely these demons and their destruction of people that Jesus confronts.

And isn't it precisely these powers that we as God's people of the church of Christ Jesus are called to confront, to challenge and by God's Spirit within us and others, change! for the healing and wellbeing of all God's children and all God's creation? It is a great and daunting calling for the church to follow this way of Jesus. What might my or our voice or small actions do to make this kind of change in our communities and world possible?

To quote the reading from second Corinthians today, "Just as we have the same spirit of faith that is in accordance with scripture – 'I believed, and so I spoke' – we also believe, and so we speak, because we know that the one who raised the Lord Jesus will raise us also with Jesus, and will bring us with you into his presence. Yes, everything is for your sake, so that grace, as it extends to more and more people, may increase thanksgiving to the glory of God. So we do not lose heart..."

Jesus went home. And so we gather, even online, near and far, by this grace, as Jesus' family, in the household of saints, to continue Jesus' revolutionary work of binding the strong man to join in God's healing and wholeness for all God's wonderful, weary, wandering, people. We join our voices, our actions, our financial support with others across the ELCIC, with ecumenical, international, multifaith and community partners and organizations and individuals, with our neighbours, as one household of faith, in this common work of the Spirit that is in Jesus, that is in us, by "the steadfast love of God that endures forever." Some may say we are out of our minds or the devil's got hold of us. But we do not lose hope. Seeking to do the will of God as Jesus' own family. Let it be so. In all our relations.  
**Amen.**

**Hymn: ELW 656 / LBW 370 - Blest be the Tie that Binds**

God has made us his people through our Baptism into Christ. Living together in trust and hope, we confess our faith.

### **The Apostles' Creed**

I believe in God, the Father almighty,  
creator of heaven and earth.

I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.\*  
On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come to judge the living and the dead.

I believe in the Holy Spirit,  
the holy church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.

### **PRAYERS OF THE PEOPLE - ANDY KALNINS**

Let us come before the triune God in prayer.

*A brief silence.*

God of wholeness, we pray for believers all over the globe. Unify us in service of the gospel, that we may work together as beloved siblings to share your love with all. Lord, in your mercy, **hear our prayer.**

God of the cosmos, we pray for creation; the gardens, waterways and creatures near to us and diverse forms of life that remain unseen. Teach us to treat the natural world with reverence, seeking restoration when human divisions have caused harm to your beloved creation. Lord, in your mercy, **hear our prayer.**

God of all people, we pray for harmony among the nations. Cast out from us unclean spirits of greed and fear, that we may work in solidarity with one another for the common good. Lord, in your mercy, **hear our prayer.**

God of abundance, we pray for those who are oppressed or in any need. Encourage those who have begun to lose heart. Strengthen and renew us with your Spirit. Lord, in your mercy, **hear our prayer.**

God of righteousness, we pray for this holy house of worship. Set our gaze upon things eternal, that in thanksgiving for your mercy, we may extend grace to more and more people. Lord, in your mercy, **hear our prayer.**

God of the ages, in your goodness you have sent us faithful witnesses for every time and place. We give you thanks for those saints who now rest in your eternal mercy. Lord, in your mercy, **hear our prayer.**

We lift our prayers to you, O God, trusting in your abiding grace. **Amen**

**The Peace of Christ be with you always - and also with you.**

#### **OFFERING PRAYER**

God of love, you call us beloved children and welcome us to your table. Receive our lives and the gifts we offer. Abide with us and send us in service to a suffering world; for the sake of your beloved Child, Jesus Christ. **Amen.**

### **GREAT THANKSGIVING**

#### **DIALOGUE**

The Lord be with you.

**And also with you.**

Lift up your hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord our God.

**It is right to give our thanks and praise.**

#### **PREFACE**

It is indeed right, our duty and our joy, that we should at all times and in all places

give thanks and praise to you, almighty and merciful God, through our Savior Jesus Christ; who on this day overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life .And so, with all the choirs of angels, with the church on earth and the hosts of heaven, we praise your name.

In the night in which he was betrayed,  
our Lord Jesus took bread, and gave thanks;  
broke it, and gave it to his disciples, saying:  
Take and eat; this is my body, given for you.  
Do this for the remembrance of me.  
Again, after supper, he took the cup, gave thanks,  
and gave it for all to drink, saying:  
This cup is the new covenant in my blood,  
shed for you and for all people for the forgiveness of sin.  
Do this for the remembrance of me.

### **The Lord's Prayer**

Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done,  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.  
Save us from the time of trial  
and deliver us from evil.  
For the kingdom,  
the power, and the glory are yours,  
now and forever. **Amen.**

### **INVITATION TO COMMUNION**

Please take time now to have your Communion at home.

### **PRAYER AFTER COMMUNION**

Wellspring of joy, through this meal you have put gladness in our hearts.  
Satisfy the hunger still around us, and send us as joyful witnesses, that your love may bring joy to the hearts of all people, through Jesus Christ our Lord. **Amen.**

**Hymn: LBW 367 / ELW 645 - Christ is Made the Sure Foundation**

**BLESSING**

May our glorious God grant you a spirit of wisdom to know and to love the risen Lord Jesus. The God of life, Father, ✝ Son, and Holy Spirit, bless you now and forever. **Amen.**

**DISMISSAL**

Go in peace. Share the good news. **Thanks be to God.**