

Questions For Reflection and Discussion

- What do you think is significant in the fact that the demon recognizes Jesus when so many others do not?
- The demon gives its name as Legion. What does Legion mean? How do the different definitions change the answer?
- Jesus negotiates with the demon and compromises. Why do you think he did that?
- Read the rest of the story (v. 14-20) How does the man change from the beginning to the end? How do the crowds change?

Prayer List/Notes



WHAT IS YOUR NAME?

Scripture Focus This Week:
Mark 5: 1-13

Daily Reading Plan

Mon: **Luke 6:46-49**—Why do you call me ‘Lord, Lord,’ and do not do what I tell you?

Tue: **Matthew 22:15-22**—Why are you putting me to the test, you hypocrites?

Wed: **Luke 12:49-53**—Do you think that I have come to bring peace to the earth?

Thr: **Mark 9:33-37**—What were you arguing about on the way?

Fri: **Matthew 15:1-6**—And why do you break the commandment of God for the sake of your tradition?

Sat: **Mark 11:15-19**—Is it not written, “My house shall be called a house of prayer for all the nations”?

Prayer

God of freedom, we name before you the brokenness of our world and the challenges in our lives. Even though they feel overwhelming for us, we know that nothing is beyond your power to heal and make new. Break down the walls of despair that prevent us from imagining your Kingdom, and the chains of doubt that keep us from joining in your work of restoration today. Amen.



Scan for this week's guided meditation.

Lenten Practice:

LECTIO DIVINA

“Lectio Divina” literally means “holy (divina) reading (lectio)” While anytime we read scripture or a devotion can be a holy time with God, Lectio Divina is a particular way of engaging with Scripture that focuses less on analysis and more on prayerful attention.

The goal of spending time prayerfully reading scripture is not to learn something from the scripture and more hear God speaking to us from the text.

This practice of Lectio has been around since the 4th century and was developed through the monastic communities as a way of blending their times of prayer and reading of Scripture.

In the 12th century, Guigo II developed a four part structure (or ladder) for engaging Lectio that has been helpful for many ever since.

Before beginning these steps choose a passage of Scripture to focus on. It is helpful to choose a short section of text. As you move through Lectio you will focus down more, but if you begin with a passage that is too long, it can be difficult to discern where God wants you to focus.

As with any contemplative practice or prayer, it is also important to pause and center yourself to allow your mind to transition into a time of prayer. You may also want to set a timer (15-30 minutes is good) so that you don't have to worry about your schedule.

1) Lectio (Read)

This begins with simply reading the text. Read through the passage slowly one or two times. You are listening for words or phrases that seem to jump out or come to your attention. Your brain may pause after reading them, or your eyes linger on them as you read.

2) Meditatio (Reflect)

In this section, you will re-read and focus just on the part of the passage that drew your attention. Ask yourself, what it was about these words that drew your attention in this moment? What might God be saying to you through them? You are not studying them, or analyzing them, but allowing them to analyze you.

3) Oratio (Respond)

After seeking to understand what God might be saying through the text, this is your moment to do something with that. You can use a journal to record your insights, you could draw a picture that represents what this means, or spend some time in prayer asking God for help with the next steps.

4) Contemplatio (Rest)

This last stage is the easiest. You simply want to have a few moments to rest in quiet and allow what you have just done to settle in your spirit. This time of silence also helps you to transition back from your time of Lectio.

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