

CONFESSING CHRIST - DAILY LECTONARY AND PRAYERS

Eastertide, 2013

Frederick R. Trost and Colleen Darling, Editors

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“Let the same mind be in you that was in Christ Jesus, who,... emptied himself, taking the form of a servant...
Therefore, God highly exalted him and gave him the name that is above every other name, so that at the
name of Jesus every knee should bend...”

(Philippians 2: 5, 7, 9-10)

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Easter, Festival of the Resurrection, 3/31	John 20:1-18	Lowell & Maya Zuck St. Louis, MO
Easter Monday, 4/01	Luke 24:1-12	Hans-Juergen Abromeit Greifswald, Germany
Tuesday, 4/02	1 Corinthians 15:19-26	Clifford B. Anderson Nashville, TN
Wednesday, 4/03	Acts 10:34-43 +1953, Katharina Staritz	F. Christopher Anderson York, PA
Thursday, 4/04	Psalms 118:14-24	Franklin Anderson E. Waterboro, ME
Friday, 4/05	Isaiah 65:17-25	Ralph Anderson West Seneca, NY

Saturday, 4/06	John 14:27	Rupert E. Annis Topsfield, MA
Second Sunday of Easter, 4/07 (Quasimodogeniti)	John 20:19-31	Sally S. Bailey Raleigh, NC
Monday, 4/08 (Holocaust Remembrance Day)	Psalms 142	William Baran Kittery Point, ME
Tuesday, 4/09	John 20:19-23 +1945, Dietrich Bonhoeffer	William Barker S. Wellfleet, MA
Wednesday, 4/10	John 20:24-25 *1953, Jean Donovan	Linda U. Barnes Colchester, CT
Thursday, 4/11	John 20:26-29 1963, Pacem in Terris	John Baumann Sheboygan, WI
Friday, 4/12	John 20:30-31	Martha Ann Baumer Belleville, IL
Saturday, 4/13	Psalms 148	Manfred Rekowski Dusseldorf, Germany
Third Sunday of Easter, 4/14 (Misericordias Domini)	John 21:1-8	Helen M. Benz New Haven, CT
Monday, 4/15	John 21:9-14	Gerald & Cynthia Bertsch Sheboygan, WI
Tuesday, 4/16	John 21:15-19	David Biebighauser Ipswich, SD

Wednesday, 4/17	John 21:20-25 1521, Luther at Worms	Eugene Birmingham Bensenville, IL
Thursday, 4/18	Revelation 21:1-6	Cathie Fisher Braman Fredericksburg, VA
Friday, 4/19	Psalms 30:1-5 1529, Protest of Speyer +1560, Philip Melanchthon	Charles Brizius Elkhorn, WI
Saturday, 4/20	Psalms 140:12-13	Robert F. Broeder Le Sueur, MN
Fourth Sunday of Easter, 4/21 (Jubilate)	Psalms 66:1-7 +1109, Anselm of Canterbury	Calvin Brown Ontario, Canada
Monday, 4/22 (Earth Day)	1 John 5:1-4 +1945, Käthe Kollwitz	Richard S. Brueseke Owensville, MO
Tuesday, 4/23	John 10:11-18 1529, Luther's Large Catechism *1940, Ita M. Ford +1960, Toyohiko Kagawa	Martin Bupp, II Wyomissing, PA
Wednesday, 4/24	2 Corinthians 4:1-6	John Burgess Pittsburgh, PA
Thursday, 4/25	2 Corinthians 4:7-12	Christine Busch Dusseldorf, Germany
Friday, 4/26	2 Corinthians 4:13-18	Michael Caldwell Wolcott, VT
Saturday, 4/27	Isaiah 55:1-3 *1947, Taizé Community	John Cedarleaf Fairport, NY

Fifth Sunday of Easter, 4/28 (Cantate)	Psalm 98	Richard Christensen Sheboygan, WI
Monday, 4/29	Psalm 100 +1380, Catherine of Siena	Colleen Darling Kiel, WI
Tuesday, 4/30	Psalm 96:1-6 1975, End of Vietnam War	Herbert & Lillian Davis Honey Brook, PA
Wednesday, 5/01	Psalm 96:7-13 *1830, Mary Harris Jones ("Mother" Jones)	James G. Deitz Amherst, OH
Thursday, 5/02	Psalm 95:1-5 +373, Athanasius +1519, Leonardo da Vinci +1960, Hans Joachim Iwand	Uwe Dittmer Potsdam, Germany
Friday, 5/03	Psalm 95:6-7	Vernon Dolde Wausau, WI
Saturday, 5/04	Psalm 103:1-5 1521, Luther at Wartburg	Wayne & Colleen Drucek Schofield, WI
Sixth Sunday of Easter, 5/05 (Rogate)	Matthew 7:7-11 *1813, Søren Kierkegaard	Chet Dziczek Clinton, MA
Monday, 5/06	Psalm 92:1-2 *1870, Maria Montessori	Roger Easland Pierre, SD
Tuesday, 5/07	Luke 11:2-4 1816, American Bible Society 1945, End of World War II in Europe	Willis & Loree Elliott Kearney, NE
Wednesday, 5/08	Matthew 6:7-15	John Esbenshade Lancaster, PA

Thursday, 5/09 (Ascension Day)	Acts 1:1-11 *1921, Sophie Scholl, White Rose Society	Gabriel & Dorothy Fackre West Hyannisport, MA
Friday, 5/10	Psalms 47 *1886, Karl Barth	Ralph Faisst West Bend, WI
Saturday, 5/11	Ephesians 1:15-23	William Falla Whitehall, PA
Seventh Sunday of Easter (5/12) (Exaudi)	Psalms 27:1-5	David Fisher Brooklyn, NY
Monday, 5/13	Psalms 27:6-12 +2006, Jaroslav Jan Pelikan	Richard & Martha Floyd Pittsfield, MA
Tuesday, 5/14	Ephesians 3:1-13 1980, Massacre at the Sumpul River, El Salvador	Jerry Folk Madison, WI
Wednesday, 5/15	Ephesians 3:14-21 *1828, Florence Nightingale	Ron K. Freyer-Nicholas Wildwood, FL
Thursday, 5/16	Acts 1:15-17 +1543, Copernicus	Hans-Wilhelm Fricke-Hein Neukirchen-Vluyn, Germany
Friday, 5/17	Acts 1:21-26 1954, Brown vs. Board of Education	Theodore Fritsch North Chatham, MA
Saturday, 5/18	1 Corinthians 13:1-7 *1925, Malcolm Little (Malcolm X)	Michael A. Frost Kresgeville, PA

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PRAYERS AND RESOURCES FOR EASTERTIDE, 2013

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IN EASTERTIDE

Lord, hear my prayer, fulfill my desire to my good, and to the praise of Your holy name.

(Sarum Breviary, A.D. 1085)

[The Sarum Breviary appeared prior to the Reformation of the Church of England. It consists of several books related to baptismal, eucharistic and "occasional" liturgies and can be traced back to St. Osmund, Bishop of Salisbury. Some of this material helped shape the Book of Common Prayer and thus is still in use today. Bishop Osmund was a nephew of William the Conqueror, who made him bishop in 1078.]

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Lord, fill us, we beseech You, with adoring gratitude to You for all You are for us, to us, and in us; fill us with love, joy, peace, and all the fruits of the Spirit.

(Christina Rossetti, 1830-1894)

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I say to You, most gracious and loving God, "How great is the abundance of Your goodness... which you have promised to them that call out to You." But what are You to those who love You? What to those who seek to serve You with their whole heart. In this, especially, You have showed me the sweetness of Your love, for when I was not, You made me; when I went far astray from You, You brought me back again that I might serve You. Oh, if I might be able, at least for a single day, to offer You some worthy service! Truly, You are my Lord, and I am Your servant, bound to serve You with all my might, and this I wish to do; it is my desire. Whatsoever is wanting in me, I beg You to supply it.

(Thomas A. Kempis, 1380-1471, adapted)

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Almighty God, who through your only-begotten Son Jesus Christ has overcome death, and opened to us the gate of everlasting life: we humbly ask you that, as by your special grace preventing us, you put into our minds good desires, so by your continual help we may bring the same to good effect; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, ever one God, world without end.

(“A Prayer for Easter Day”, in William Barclay, Prayers for the Christian Year, New York, Harper & Row, 1965, adapted)

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Gracious and loving God, you have put immortal longings into our hearts, and we thank you for them. For the ideals which haunt us, for the noble desires which move us to long for goodness, for the high ambitions to make life a shining thing, we thank you. Forgive us... for everything that keeps us from making the ideal into the real. For the laziness that will not make an effort, for the idleness which loves to do nothing, for the procrastination which puts things off until it is too late ever to do them, for the lack of perseverance which gives up too easily and too soon: forgive us, O God. Grant to us all that we need to make our hopes come true: strength of will, steadiness of purpose, ability to do, willingness to bear, wisdom to see what we ought to do, courage to begin it, fidelity to continue it, strength and skill to complete it. And even if we begin and fail, help us to know that it is better to attempt and to fail in some great thing rather than not to try at all. So grant us the vision and the power to make the vision into deed; through Jesus Christ our Lord.

(William Barclay, *ibid.*, adapted)

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We bless, praise and magnify You, O God of our fathers and mothers, for You have led us out of the shadows of night once more into the light of day. Because of Your loving kindness, we call to You: be merciful to our misdeeds, accept our prayers in the fullness of Your compassion, for You are our refuge from one generation to another O merciful and almighty God. Suffer the true Sun of Your righteousness to shine in our hearts, enlighten our reason and purify our senses, so that we may walk honestly as in the day in the way of Your commandments, and reach at last eternal life, where we shall rejoice in Your inaccessible life. For You are the Fountain of Life and in Your light shall we see light.

(Greek Church, adapted)

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Eternal God of life and new life, our hearts thrill at the message of this holy day. Christ has risen from the dead! The strength of your great love has been made known in the miracle of resurrection. We pray, O God, that as you quickened the hearts of those who first encountered the risen Christ, so you would enliven our spirits as we worship you today. Fill us with pure and holy joy as we sing your praises. Through the inspiration of your Word reawaken within us a deep yearning to be faithful to you and to your loving ways. We pray with hearts rejoicing in the resurrected Christ.

(Jennifer C. Dawson in Oratio: A Book of Prayers for the Church Year and for Special Occasions,
Frederick R. Trost, editor, Minneapolis, Kirk House Publishers, 2000)

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Almighty God, we give thanks that you have led us beyond pain and death into the light and life of a new day. By the power of your holy Word come into our very midst. Help us to overcome our fears and doubts so we might know your loving presence in this place. Grant us the grace to believe, even though we have not seen, and inspire us to share your peace with all the world. In the spirit of the living Christ, we pray.

(Jeffrey Suddendorf, *ibid.*)

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O Christ, you are continually worshipped in heaven and on earth, in all times and at all hours; you are patience, compassion and mercy; you love the righteous, you have mercy on sinners, and you call us all to salvation, promising us all things to come: receive our prayer... and make our life conform to your will. Sanctify our souls and our bodies, order our thoughts, and give us victory in all trials and sadness. Protect us and bless us so that we may come to unity of faith and knowledge of your glory, for you live and reign, with the Father and the Holy Spirit, God now and forever.

(Taizé Community, France)

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O Christ, you ascended in glory on the Mount of Olives in the presence of your disciples. O you who penetrate all things with your divinity, you were enthroned at the right hand of your Father and sent down upon your disciples the Holy Spirit who enlightens, strengthens and saves our souls.

(Vespers of Ascension, Orthodox)

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Easter Day: (John 20:1-9)

How can I recount for you these hidden realities or proclaim what goes beyond any word or concept? How can I lay open before you the mystery of the Lord's resurrection, the saving sign of his cross and of his three-day's death? For each and every event that happened to our Savior is an outward sign of the mystery of our redemption... And so, just as I cannot fully express his birth in words, neither can I wholly encompass his going forth from the tomb...

John Chrysostom, [c347-407], in the Ancient Christian Commentary on Scripture, NT, IVb,
Thomas C. Oden, General Editor, Downers Grove, Illinois, IVP, 2007)

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Easter Day: (John 20:1-9)

Hidden first in a womb of flesh, he sanctified human birth by his own birth. Hidden afterward in the womb of the earth, he gave life to the dead by his resurrection. Suffering, pain and sighs have now fled away. For who has known the mind of God, or who has been his counselor if not the Word made flesh who was nailed to the cross, who rose from the dead and who was taken up into heaven? This day brings a message of joy: it is the day of the Lord's resurrection when, with himself, he raised up the race of Adam. Born for the sake of human beings, he rose from the dead with them. On this day, paradise is opened by the risen one. Adam is restored to life and Eve is consoled. On this day the divine call is heard, the kingdom is prepared, we are saved and Christ is adored...

(Hesychius of Jerusalem, *ibid.*)

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Easter Day: (Luke 24:1-12)

The women came to the sepulcher, and when they could not find the body of Christ—for he had risen—they were quite perplexed. And what followed? For the sake of their love and zeal for Christ, they were counted worthy of seeing holy angels who then told them the joyful news as the heralds of the resurrection, saying, “Why do you seek the living among the dead? He is not here, but is risen!” The Word of God ever lives and by his own nature is life. Yet, when he humbled and emptied himself, submitting to be made like us, he tasted death. But this proved to be the death of death, for he rose from the dead to be the way by which not so much he himself but rather we could return to incorruption. Let no one seek among the dead him who ever lives. But if he is not here, with mortality and in the tomb, where then is he? Obviously, in heaven and in godlike glory.

(Cyril of Alexandria, [c380-444] in The Ancient Christian Commentary on Scripture, NT III, Thomas C. Oden, General Editor, Downers Grove, Illinois, IVP, 2003)

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Easter Day: (Luke 24:1-12)

Do you see that they clearly understood nothing about the resurrection? The Evangelist pointed out this very thing, when he said, “As yet they did not know the Scripture, that he must rise from the dead.” In addition to their failure to understand this, they were in much deeper ignorance about other things, such as the kingdom of heaven, that we are chosen as the first fruits, and his ascension into heaven. They were still confined to the ground and not yet able to fly. Such was the understanding they had. They expected that the kingdom would come to him immediately in Jerusalem because they had no better grasp of what the kingdom of heaven really is. Another Evangelist hinted at this when he said that they thought of it as a human kingdom. They were expecting him to enter into it but not to go to the cross and death. Even though they had heard it ten thousand times, they could not clearly understand.

(John Chrysostom, *ibid.*)

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Resurrection:

When Christ was born as a human baby, he ensured that he would die, because death is something that comes to every human being. But because Jesus Christ was wholly God as well as wholly human, he rose from the grave, to the astonishment not only of the Roman overlords and the powerful Jews in the Sanhedrin, but to the astonishment of all those who had been with him during his earthly life. The Resurrection, too, is beyond the realm of fact... and bursts into the realm of love, of truth, for in Jesus, truth and love are one and the same.

(Madeleine L'Engle, Glimpses of Grace: Daily Thoughts and Reflections,
San Francisco, HarperCollins, 1996)

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The Meaning of Easter:

Easter? Our vision falls more onto the dying than onto the death. How we cope with dying is more important to us than how we conquer death. To cope with dying does not yet mean to cope with death. The surmounting of dying is within the reach of human possibilities, the surmounting of death means resurrection. Not from the art of dying but from the resurrection of Christ can a new, purifying wind blow into the present world. If a few human beings would really believe this and would let themselves be moved by this in their earthly behavior, much would change. To live from resurrection—that indeed is the meaning of Easter.

(Dietrich Bonhoeffer, (1906-1945), The Mystery of Easter,
New York, Crossroad, 1997)

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The Secret of Easter:

The secret of Easter, on which something must be said... can in its substance be none other than that of Good Friday—which again is that of Christmas. There is only one secret of Christian faith: God and man in their community through God's free grace. What in particular makes... this one secret the mystery of Easter is, to put it in the simplest way, this: that all that we have recognized as the mystery of Good Friday is, as God's decree, will and deed, true and valid. ...one cannot understand the Cross otherwise than from

His resurrection. All that in the crucifixion of Christ was done by God in a hidden way is by the resurrection set in the light and put into force. If what happened there is not hidden from us, then that is because Christ is risen. Because Christ is risen,... because God goes His way in the Incarnation of His Word right to the end and because this end of His way means a new beginning for this flesh, i.e. for the human existence and destiny that God made His own in Jesus Christ... If this new beginning is manifest to us, then the significance also of the beginning of that way right up to the sepultus is by no means hidden. The resurrection... says to us that this is true and therefore true for us, that it is for us that God has gone this way in His Son...

(Karl Barth, (1886-1968), in Credo, New York, Charles Scribner's Sons, 1962)

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The Resurrection is to Life:

The churches loudly assert: we preach Christ crucified! But in so doing, they preach only half of the passion, and do only half their duty. The creed says: "He was crucified, died, and was buried... the third day he rose again from the dead." And again "I believe in the resurrection of the body," so that to preach Christ crucified is to preach half the truth." It is the business of the Church to preach Christ born among (us) which is Christmas, Christ crucified which is Good Friday, and Christ risen which is Easter. And after Easter, 'til November and All Saints, and 'til Annunciation, the year belongs to the risen Lord: that is all the full flowering summer and the autumn of wheat and fruit. All belong to Christ risen... The resurrection is to life, not to death. Can I not then walk this earth in gladness being risen from sorrow? Is the flesh that was crucified become as poison to the crowds in the street, or is it a strong blossoming out of the earth's humus?

(D. H. Lawrence in Listen to Love: Reflections on the Seasons of the Year,
New York, Regina Press, 1973)

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Doxology:

Words spoken in formal and set patterns of praise glorify God. Praising or worshipping God is not however accomplished only in the assembly, not only in preset patterns of prayer. In the New Testament, followers

of Christ are enjoined to give glory to God not only in prayer but with their whole lives. There is the injunction in 1 Cor. 10:31 that whether we eat or drink, or whatever we do, we are to “do all to the glory of God.” Just as all of creation glorifies God simply by being what it is, humanity is called to glorify God by speaking and living in constant thanksgiving. Lives of holiness, of service and loving sacrifice, also participate in the structure of doxology... (as) we are told in 1 Peter 4:9-11... Everything that promotes fullness of humanity, that builds up relationships based on charity and compassion, glorifies God...

(Catherine Mowry LaCugna, God for Us: The Trinity & Christian Life,
San Francisco, HarperCollins, 1992)

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The Gift of Peace:

Let us thank God for (the) gift of peace, that reminds us that we have been created to live that peace, and that Jesus became man to bring that good news to the poor. The good news was peace to all of good will, and this is something that we all want—peace of heart... Christ died on the Cross to show that greater love. He died for you and for me and for that leper, and for (the one) dying of hunger, and for that naked person lying in the streets, not only of Calcutta, but of Africa and New York, London and Oslo. He insisted that we love one another, as He loves each of us. We read that in the Gospel...

(Mother Teresa in Blessed Are You: Mother Teresa and the Beatitudes,
eds. Eileen Egan and Kathleen Egan, O.S.B.,
Ann Arbor, Michigan, Servant Publications, 1992)

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For the Love of God:

Where are you, children, to tell me about your toys,
poets to tell me about your dreams,
madmen to tell me about your frenzies,
sick people to tell me about your sufferings,
the happy, the unhappy, the saints and the sinners,
the young and the aged, the dead and the living,
believers, unbelievers, men and women and angels,

animals and plants, all you creatures of all worlds?

Wretched me, if I were to go up to God's altar alone!

(Dom Helder Camara, A Thousand Reasons for Living, Philadelphia, Fortress Press, 1981)

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"The way of peace, they knew not..."

(Jesus Christ is) the only real deliverer from all slavery of soul and body (John 8:32-36). For "the way of peace they knew not" at all, who about the kings of the earth, instead of a scepter, have gathered spears, swords, wheels, halters, crosses, flames, and headsmen, so making them rather to be feared than loved. Is this what was taught be the best of Teachers? Doe this proceed from the teachings of Him who commended to His followers naught but love, and affection, and mutual help?

(John Amos Comenius, (1592-1670) in Jaroslav Pelikan's, Jesus Through the Centuries: His Place in the History Of Culture, New Haven, Yale University Press, 1985)

Johannes Amos Comenius was a Moravian bishop. He began university studies at the age of sixteen. He experienced the sufferings of the Thirty Years' War as a pastor. In 1624, he was driven from his pulpit, as were many of his Evangelical colleagues, spending the next three years ministering to the broken and the hounded, eventually fleeing to Poland. Later, he fled from Poland to Holland where he continued to care for scattered Protestant refugees. Comenius composed a Psalter in 1626, written in verse form and in 1659, he authored a new edition of the hymnal used by those among whom he served. He was known and honored as a true "servant of the Word.")

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A Statement by Bishop Tutu:

"No nation should own nuclear arms – not Iran, not North Korea, and not their critics who take the moral high ground."

"We cannot intimidate others into behaving well when we ourselves are misbehaving. Yet that is precisely what nations armed with nuclear weapons hope to do by censuring North Korea for its nuclear tests and sounding alarm bells over Iran's pursuit of enriched uranium. According to their logic, a select few nations

can ensure the security of all by having the capacity to destroy all. Until we overcome this double-standard; until we accept that nuclear weapons are abhorrent and a grave danger no matter who possesses them, that threatening a city with radioactive incineration is intolerable no matter the nationality or religion of its inhabitants – we are unlikely to make meaningful progress in halting the spread of these monstrous devices, let alone banishing them from national arsenals.

“Why, for instance, would a proliferating state pay heed to the exhortations of the U.S. and Russia, which retain thousands of their nuclear warheads on high alert? How can Britain, France and China expect a hearing on non-proliferation while they squander billions modernizing their nuclear forces? What standing has Israel to urge Iran not to acquire the bomb when it harbours its own atomic arsenal? ...Nuclear weapons are still seen as legitimate in the hands of some. This must change...”

(Desmond Tutu, *Guardian UK*, March, 2013)

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Abolishment:

As few as one-hundred nuclear weapons on each side, half of one percent of the current arsenals, could devastate the U.S. and the USSR beyond any historical experience and perhaps beyond recovery as industrial societies. To end the danger of nuclear war the nations must not merely freeze nuclear weapons but abolish them.

(Randall Forsberg, *Scientific American*, November, 1982)

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Sunrays of Hope:

The end of further experiments with atom bombs would be like the early sunrays of hope which suffering humanity is longing for.

(Albert Schweitzer (1875-1965) in Jeanne Larson and Madge Micheels-Cyrus', *Seeds of Peace*, Philadelphia, New Society Publishers, 1986)

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“For no one can lay foundation other than the one that has been laid: that foundation is Jesus Christ.”

(1 Cor. 3:11, NRSV)