

# CONFESSING CHRIST - DAILY LECTIONARY AND PRAYERS

Advent/Christmas/Epiphany 2011-2012

Frederick R. Trost and Colleen Darling, Editors

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“Lift up your heads, O gates! And be lifted up, O ancient doors! that the King of glory may come in.”  
(Psalm 24:7)

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First Sunday in Advent, 11/27	Isaiah 2:1-5	Charles Mackley Clear Spring, MD
Monday, 11/28	Psalms 80:1-7	Robert J. MacLeod Millbury, MA
Tuesday, 11/29	Romans 10:5-13 *1925, Frederick Herzog	Alan Macy Great Barrington, MA
Wednesday, 11/30	Isaiah 26:1-4	James Martin & Jennifer Dawson Fond du Lac, WI
Thursday, 12/01	Isaiah 30:19-21	George C. Martz New Bloomfield, PA
Friday, 12/02	Isaiah 32:1-4 +1980, Maura Clarke +1980, Jean Donovan +1980, Ita Ford +1980, Dorothy Kazel	James McCutcheon Brewster, MA
Saturday, 12/03	Isaiah 33:20-22	Maureen McDonnell Madison, WI
Second Sunday in Advent, 12/04	Mark 1:1-8 +306, St. Barbara	Duane McDonough Cedarville, IL

Monday, 12/05	Isaiah 40:1-11 1955, Montgomery Bus Boycott +1791, Wolfgang Amadeus Mozart	Robert Meyer Fontana, WI
Tuesday, 12/06	Isaiah 11:1-3a +343, St. Nicholas	David Michael Madison, WI
Wednesday, 12/07	Isaiah 11:3b-5 1965, Gaudium et Spes	Carl Miehke Arlington Heights, IL
Thursday, 12/08	Isaiah 11:6-10 +1691, Richard Baxter +1977, Sr. Alice Domon (Disappeared Argentina, Mothers of the Plaza de Mayo)	Larry Mitchell Chico, CA
Friday, 12/09	Isaiah 35:1-2	John C. Modschiedler Chicago, IL
Saturday, 12/10	Isaiah 35:3-7 1948, Universal Declaration of Human Rights +1968, Karl Barth +1968, Thomas Merton +1977, Sr. Léonie Duquet (Disappeared Argentina, Mothers of the Plaza De Mayo)	Henry A. Mol Whitewater, WI
Third Sunday in Advent, 12/11	John 1:6-9	Donald & Grace Morgan Rocky Hill, CT
Monday, 12/12	Luke 1:26-38	Ray Morris, Jr. Gowanda, NY
Tuesday, 12/13	Luke 1:39-56 *1910, Louis Gunnemann	David Moyer DeForest, WI
Wednesday, 12/14	Luke 1:57-66	Calvin F. Mutti Brewster, MA
Thursday, 12/15	Luke 1:67-80 1791, Bill of Rights	Edwin M. Neff Newland, NC

Friday, 12/16	Matthew 11:11-15	David C. Norling White River Jct., VT
Saturday, 12/17	John 1:19-23	Robert O'Donnell Newmarket, NH
Fourth Sunday in Advent, 12/18	Romans 16:25-27 1865, Abolition of Slavery (U.S.) *1946, Steve Biko	Ruth Olsen Mequon, WI
Monday, 12/19	Psalms 89:1-4 +220, Clement of Alexandria	Julie Overton Norton, MA
Tuesday, 12/20	Isaiah 65:17-25	Doris Paine Wernersville, PA
Wednesday, 12/21	Hebrews 1:1-6	Nancy Panzer Kewaskum, WI
Thursday, 12/22	Romans 16:25-27	John Payne Lancaster, PA
Friday, 12/23	Isaiah 62:6-12	Roger D. Perl Tiffin, OH
Christmas Eve, 12/24	Luke 2:1-20	Thomas Perl Las Vegas, NV
Christmas Day, 12/25	John 1:1-5	Mark Pirazzini Eau Claire, WI
Monday, 12/26	Psalms 98 Day of St. Stephen, Martyr	Dietmar Plajer Selinsgrove, PA
Tuesday, 12/27	Galatians 4:4-7 Day of St. John, the Evangelist	Richard Pleva Ankenny, IA
Wednesday, 12/28	Isaiah 40:1-5 Day of Holy Innocents, Martyrs	Carmen & May Porco Madison, WI

Thursday, 12/29	Psalm 100	Richard H. Price Langhorne, PA
Friday, 12/30	Psalm 103:1-5 +1868, Hans Asmussen	William & Clara Rader Dauphin, PA
New Year's Eve, 12/31	Psalm 86:1-5 1915, Fellowship of Reconciliation	Philip Ramstad Eden Prairie, MN
First Sunday after Christmas, 1/01/2012 New Year's Day	Matthew 2:1-12 *1484, Huldreich Zwingli 1863, Emancipation Proclamation Day of Prayer for Peace	Thomas Ressler St. Louis, MO
Monday, 1/02	Psalm 148 *1918, Willi Graf, White Rose Society	Franz Rigert Cedarburg, WI
Tuesday, 1/03	Ephesians 3:14-21	Edzard Rohland Bonn, Germany
Wednesday, 1/04	Psalm 72:1-7	Homer Royer East Greenville, PA
Thursday, 1/05	Philippians 2:1-11	St. Matthews UCC Hamburg, NY
Epiphany, 1/06	Isaiah 60:1-6	Paul Sangree Foxboro, MA
Saturday, 1/07	Psalm 67:1-3	Rudy Schade La Grange, IL
First Sunday after Epiphany, 1/08	Mark 1:4-11 *1894, Maximilian Kolbe +1996, Sadao Watanabe	Gerhard W. Schmidt West Lafayette, IN
Monday, 1/09	Genesis 1:1-5	Nikolaus Schneider Dusseldorf, Germany

Tuesday, 1/10	Psalm 29	Gerald Schrankler Fond du Lac, WI
Wednesday, 1/11	Acts 19:1-7 *1907, Abraham Joshua Heschel	Lothar Schreiner Wuppertal, Germany
Thursday, 1/12	Isaiah 55:1-5 1957, Southern Christian Leadership Conference	Daniel Ray Schroeder North Granby, Ct
Friday, 1/13	Isaiah 55:6-9 +1691, George Fox *1931, Maura Clarke	Ralph Schultz Waukesha, WI
Saturday, 1/14	Isaiah 55:10-13 +368, Hilary of Poitiers *1875, Albert Schweitzer	Carl F. Schultz, Jr. Glastonbury, CT
Second Sunday after Epiphany, 1/15	John 1:43-51 *1929, Martin Luther King, Jr.	Catherine Marie Shetler Quarryville, PA
Monday, 1/16	Amos 5:23-24 1992, El Salvado Peace Accords Martin Luther King Jr. Day	John Silliman Shamokin, PA
Tuesday, 1/17	Amos 5:14-15	James Silver Middletown, CT
Wednesday, 1/18 (Week of Prayer for Christian Unity)	Isaiah 1:12-17	Harold P. Simonson Tacoma, WA
Thursday, 1/19	Isaiah 5:15-16 1563, Heidelberg Catechism	Betsy Skinner Newberry, FL
Friday, 1/20	Psalm 106:1-5 1529, Luther's "Small Catechism" 1993, Guatemalan refugees return from southern Mexico *1825, Ernesto cardinal	David & Connie Slater Dover, NH

Saturday, 1/21	Psalm 33:1-9	Samuel Slie West Haven, CT
Third Sunday after Epiphany, 1/22	Mark 1:14-20	Norman R. Small Gilmanton, NH
Monday, 1/23	Psalm 62:5-8	Stephen A. Small West Boylston, MA
Tuesday, 1/24	Jonah 3:1-10	David Charles Smith Allentown, PA
Wednesday, 1/25	Psalm 44:23-26 +1586, Lucas Cranach the Younger	Sally S. Smith Sonora, CA
Thursday, 1/26	Romans 12:1-8 +155, Polycarp 1945, Liberation of Auschwitz-Birkenau	Toni T. Smith Chester, CT
Friday, 1/27	Romans 12:9-13 1967, Outer Space Weapon Treaty	Jeannette Solimine Colfax, WA
Saturday, 1/28	Romans 12:14-21 +1972, Mahalia Jackson	Scott Spencer Rehoboth, MA
Fourth Sunday after Epiphany, 1/29	Mark 1:16-28	Mr. & Mrs. Elroy F. Stauss Manitowoc, WI
Monday, 1/30	Mark 1:29-34 +1948, Mahatma Gandhi +1987, Gerhard W. Grauer	Gary Stillwell Janesville, WI
Tuesday, 1/31	Mark 1:35-39 *1915, Thomas Merton +1955, John R. Mott	James Tilbe Raynham, MA
Wednesday, 2/01	Mark 1:40-45 +110, Ignatius of Antioch	Gary Titusdahl Cannon Falls, MN
Thursday, 2/02	Psalm 111 +1945, Alfred Delp	Harley C. W. Tretow Berlin, WI

Friday, 2/03	Proverbs 27:1-2 *1909, Simone Weil	Ann Trost Grand Rapids, MI
Saturday, 2/04	Proverbs 30:32-33 *1906, Dietrich Bonhoeffer *1913, Rosa Parks	Frederick & Louise Trost Elkhart Lake, WI
Fifth Sunday after Epiphany, 2/05 (Septuagesima)	Isaiah 40:21-24	Jonathan H. Trost Rochester, NY
Monday, 2/06	Isaiah 40:25-31	Marianne Trost Fountain Hills, AZ
Tuesday, 2/07	Psalm 147:1-6 *1909, Dom Hélder Camara	Sarah E. Trost Milwaukee, WI
Wednesday, 2/08	Psalm 147:7-11 *1878, Martin Buber	John Van Epps Guilford, CT
Thursday, 2/09	Psalm 147:12-20	Edward A. Walker Dennis, MA
Friday, 2/10	Psalm 146	Rev. & Mrs. John R. Weiler Bethlehem, PA
Saturday, 2/11	Philippians 3:1-11 1531, Reformation in England 1889, Freedom of Religion in Japan 1990, Nelson Mandela freed	Timothy Wepner Newton, NC
Sixth Sunday after Epiphany, 2/12 (Sexagesima)	Luke 8:4-9 *1809, Abraham Lincoln *1817, Frederick Douglass 1909, NAACP founded	John A. Werley Malone, NY
Monday, 2/13	Luke 8:11-15 +1984, Roland H. Bainton	Glenn W. Wernecke Sun City, AZ
Tuesday, 2/14	Luke 8:16-21 1967, Latin America Nuclear Free Zone Treaty	Fritz West Marine on St. Croix, MN

Wednesday, 2/15	Luke 8:22-25 *1564, Galileo *1820, Susan B. Anthony	Rudolf Weth Neukirchen-Vluyn, Germany
Thursday, 2/16	Luke 8:26-33 +1977, Janani Lwum, Uganda	Jean T. Whitcomb Paxton, MA
Friday, 2/17	Luke 8:34-39	Cody Williams New York, NY
Saturday, 2/18	Luke 8:40-40-56 +1546 Martin Luther	David Yochum Whitewater, WI
Last Sunday after Epiphany, 2/19 (Estomihi)	Psalms 50:1-6 1942 Japanese-American relocation camps established in the United States	Nathaniel Yordon Norwalk, CT
Monday, 2/20	Psalms 51:1-4 +1965 Malcolm X	Elga Zachau Bochum, Germany
Tuesday, 2/21	Psalms 57:1-3 +1943 Sophie Scholl, Hans Scholl, Christoph Probst, White Rose Society	Leonard Zecchini Lyndeborough, NY

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PRAYERS AND OTHER RESOURCES FOR THE ADVENT/CHRISTMAS/EPIPHANY  
SEASONS, 2011-2012

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A Latin Morning Collect:

We give You thanks, Almighty God, that You have delivered us from the darkness of the night, and that You now shine on us with the light of day: Pour into our hearts the pure and serene light of Your truth, that we may avoid the darkness of sin and ever know and follow You, the eternal light; through Jesus Christ, our Lord.

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An Evening Prayer from the Swedish Liturgy:

Watch over us, O Lord,... and grant us grace to take our rest this night in safety beneath Your protection. Guard and bless Your Church and this, Your congregation. Graciously remember, in Your mercy, those who are in sickness, in need or in peril. Have mercy upon all humankind and, when at length our last evening comes, grant us then to fall asleep in Your peace, that we may awake in Your glory; through Jesus Christ our Lord.

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A Prayer in Advent of Viet Dietrich (1506-1549):

O most gracious God,... who has revealed to us through Your Son how heaven and earth shall pass away: We ask You to keep us steadfast in Your Word and in true faith; to graciously guard us from all sin, and preserve us amid all temptations, so that our hearts may not be overcharged with the cares of this life, but at all times in watchfulness and prayer may await the return of Your Son and the expectation of our eternal salvation with you; through... Jesus Christ our Lord. (adapt.)

[Viet Dietrich was a student of Luther and Melanchthon at Wittenberg. His original intention was to study medicine, but Luther convinced him to pursue theology instead. Living with Luther and his family, he became secretary to the Reformer, accompanying him to Marburg and the debate with Zwingli in 1529. In 1533, he became dean of the faculty of arts at Wittenberg. His closest friend and colleague at Wittenberg was Philip Melanchthon. He wrote numerous essays and articles including his "Summary of the Old Testament" which was published in 1541 and, with the aid of Melanchthon, a "Summary of the New Testament, published in 1544.]

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A Prayer at Christmas from the Parish School Hymnal:

Gracious and merciful God, of whose love the angels sang when Jesus was born in Bethlehem, and through whom we have learned the song of praise: Glory be to You in the highest. Accept our worship and our hymns of joy and, as we celebrate the birth of Your Son, and grant that in Him we may learn to know Your love, to follow Him in obedience and to offer ourselves to You in all things, that our lives may show us, too, to be Your children in all of our thoughts, words and deeds; through Jesus Christ our Lord. (adapt.)

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A Prayer on New Year's Day of Johannes Mathesius (1504-1565):

O Lord God, Almighty Creator, from whom comes every good and perfect gift; who has blessed us so bountifully during the past year in preserving to us Your Word, keeping us in Your care and in peace, providing for our bodily needs, and protecting our country, our schools, our church, and those near and dear to us: We thank and praise You for all Your goodness to us, and we ask you, in Your mercy, to grant us a blessed new year. Graciously maintain and

prosper Your Word and all good discipline, keeping us and our government in peace and aiding us to grow in faith, love and patience... Let Your gracious protection be over our dear one and us, and of Your mercy speedily bring the coming of the new and eternal year of jubilee, through Jesus Christ the new-born Child, our eternal King and Lord. (adapt.)

[Johannes Mathesius was one of the most powerful and eloquent preachers during the time of the Reformation. In 1540, he moved to Wittenberg where he sat with Martin Luther at table and took notes for the famous "Table Talk." He was ordained by Luther in 1542. He became known as "the angel of the church" in Bohemia where he labored on behalf of the reforms introduced by Luther and others. His sermons were widely circulated and were even translated for study abroad. They were read not only for their faithfulness to the gospel and their eloquence, but for the humor which Mathesius often introduced into them.]

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A Prayer at Epiphany from the Parish School Hymnal:

O God, most merciful and gracious, whose guiding star led the wise men to our Lord's manger through a long, perilous and unknown way: We ask You, who has made Your Son our way through life, to keep us steadfast in following Him, to guide us and ever teach us by His example, to protect and counsel us by His Spirit, so that we may come safely to our heavenly home where all Your children will ever adore You,... through Jesus Christ our Lord. (adapt.)

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Let There Be Light:

Let there be light  
Let all the nations gather  
Let there be understanding  
Let them be face to face

Open our lips  
Open our minds to ponder  
Open the door of concord  
Opening into grace

Perish the sword  
Perish the angry judgment  
Perish the bombs and hunger  
Perish the fight for grain

Sacred is our love  
Sacred is the deaths of martyrs  
Sacred is their holy freedom  
Sacred is your name

Your kingdom come  
 Your spirit turn to language  
 Your people speak together  
 Your spirit never fade

Let there be light  
 Open our hearts to wonder  
 Perish the way of terror  
 Sacred is the world God made

(Frances W. Davis in "Grant Us Peace," Archdiocese of Chicago, 1991)

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The Annunciation in Art:

From the sixth century the feast of the Annunciation has been kept on 25 March. However in some places before then, the festival was celebrated on the first or second Sunday before Christmas as part of the Nativity celebrations. So, understandably, we still read this story at Christmas time and associate it with the birth of Christ... The angel Gabriel appeared to his mother, Mary, and she was overshadowed by the Holy Spirit.

First depicted in the third century, this lovely scene soon appeared everywhere, on jewelry, doors, illustrating St. Luke's Gospel and on icons. Mary was shown standing or sitting on a throne. In a fifth-century mosaic on the triumphant arch of the Church of Santa Maria Maggiore in Rome, Gabriel is shown flying overhead... Once the great iconoclastic controversy was over (the dispute about whether or not there should be a Christian representative art) in the ninth century, many beautiful features associated with this scene appeared—spring-time elements, flowers and a closed garden. From earlier than this and right through to our own time Gabriel is usually shown carrying a lily, a sign of purity. The lily as the sign of purity was taken over from ancient Greece, where it was said to have sprung from the milk of Hera, the wife of Zeus. In order to indicate that Jesus was miraculously conceived, from the sixth century the Annunciation scene showed a ray of light and a dove coming down from heaven. From the ninth century the same affirmation was made in a more startling manner. A child was shown in Mary's breast, sometimes in a circle or mandorla (pointed oval). Later versions show Mary reading or at prayer with the angel poised or kneeling before her. It was a scene loved and painted by all the great artists of the Renaissance.

(Richard Harries in "A Gallery of Reflections on The Nativity of Christ," Grand Rapids, William B. Eerdmans Publishing Company, 1995)

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### Light and Darkness:

For modern Christianity, faith is light. In reality, it is religion's word for what other modern men (and women) meant by reason. Even Schleiermacher, whose Christian Romanticism represented a staunch criticism of the Enlightenment's view of reason, assumes this. He simply redefined reason in more Platonic-Augustinian terms. Almost alone, Kierkegaard challenges this modern equation of faith and light. For him faith belongs to the dark: it can only be given in the dark; it is only useful in the dark. The darkness is faith's habitat. On a Christmas Day, Kierkegaard wrote in his journal:

“Unto you is born this day a Saviour—and yet it was night when he was born.  
That is an eternal illustration: it must be night—and becomes day in the  
middle of the night when the Saviour is born.”

A faith that is accessible only in the night is not the religion that the world wants. But if the darkness is indeed (our) real situation, then a religion that leads (us) away from it into realms of light is nothing but a deception. The only light worth having is one that sometimes illuminates the darkness.

(Douglas John Hall in “Lighten Our Darkness: Toward an Indigenous Theology of the Cross,” Philadelphia, The Westminster Press, 1976)

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### We Fear the Darkness:

We fear darkness and we avoid it. Nothing chills the soul more than lightlessness. It threatens our confidence. It jeopardizes our sense of self-sufficiency. To be in new space, to be where we do not know the contours of the place, cannot see the exit sign, cannot control the environment shakes us to our roots. We become pawns in the hands of the great unknown. And then, just then, we begin to believe in God in a whole new way. Darkness is the call to faith.

(Joan Chittister in “Scarred by Struggle, Transformed by Hope,” Grand Rapids, William B. Eerdmans Publishing Company, 2003)

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### Light in Our Darkness:

Christ, because of the benefit that follows for humankind, took our darkness on himself that by his power he might destroy our death and completely destroy the darkness in our soul so that what Isaiah said might be fulfilled: “The people who sat in darkness have seen a great light.” This light, indeed, that was made in the Word, which also is life, “shines in the darkness” of our souls. It has come to stay where the world rulers of this darkness live. They by wrestling with the human race struggle to subject those who do not stand firm in every manner to darkness. He comes that, when they have been enlightened, they may be called children of light. And this light shines in the darkness and is pursued by

it, but it is not overcome... Now there are two ways that the darkness did not overcome the light. The darkness is either left very far behind it and, because it is slow, cannot keep up with the swiftness of the flight of light even to a limited extent, or, perhaps the light wanted to set an ambush for the darkness and awaited its approach and when the darkness drew near the light it was destroyed.

(Origen in "Commentary on the Gospel of John," 2. 166-79. See "Ancient Christian Commentary on Scripture," New Testament InterVarsity Press, edited by Joel C. Flowsky, Downers Grove, Illinois, 2006)

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Prologue to the Gospel of John:

The old saint Simplicianus, afterwards bishop of Milan, used to tell me that a certain Platonist was in the habit of saying that this opening passage of the holy Gospel, entitled "According to John," should be written in letters of gold and hung up in all churches in the most conspicuous place.

(Augustine in "The City of God," 10.29)

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A Child Placed at the Center of History:

As if to shame human efforts and achievements, a child is placed at the center of history. A child, born of humans: a son, given by God. That is the mystery of the world redemption. Everything past and everything future is encompassed here. The infinite mercy of almighty God comes to us, condescends to us in the form of a child, his son. That this child has been born for us, that this son has been given, that this human child, this son of God, belongs to me; that I know him, have him, love him, that I am his and he is mine—my very life now depends entirely on all these things. A child has our life in his hand.

(Dietrich Bonhoeffer in "The Mystery of Holy Night," edited by Manfred Weber, New York, the Crossroad Publishing Company)

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Born in a Manger:

He found humanity reduced to the level of the beasts. Therefore he is placed like feed in a manger, that we, having left behind our carnal desires, might rise up to that degree of intelligence which befits human nature. Whereas we were brutish in soul, by now approaching the manger, yes, his table, we find no longer feed, but the bread from heaven, which is the body of life.

(Cyril of Alexandria, "Commentary on Luke," Homily 1)

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### He Was a Baby and a Child:

He was a baby and a child, so that you may be a perfect human. He was wrapped in swaddling clothes, so that you may be freed from the snares of death. He was in a manger, so that you may be in the altar. He was on earth that you may be in the stars. He had no other place in the inn, so that you may have many mansions in the heavens. "He, being rich, became poor for your sakes, that through his poverty you might be rich." Therefore his poverty is our inheritance, and the Lord's weakness our virtue. He chose to lack for himself, that he may abound for all. The sobs of that appalling infancy cleanse me, those tears wash away my sins. Therefore, Lord Jesus, I owe more to your sufferings because I was redeemed than I do to works for which I was created. You see that he is in swaddling clothes. You do not see that he is in heaven. You hear the cries of an infant, but you do not hear the lowing of an ox recognizing its Master, for the ox knows his Owner and the donkey his Master's crib."

(Ambrose, "Exposition of the Gospel of Luke 2:41-42)

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### Light, Darkness... and the War Game:

One day a vigil light exploded in our hands  
and glass ran in our veins  
like fire  
traveling up the capillaries  
in rivers of pain.

And we lay down to die  
deliberately like petals  
falling from magnolias after rain  
floating in our minds a green space  
that remembered trees, grass, supper at twilight, kind hands  
and bells.

But for the children  
nothing explained the blackness: square on square of cinder  
blocking a fortress in the precious air.  
The children never connected this time  
to a quiet life when water lay  
like a pool under a shining tap  
or first fruit unfolded its peel  
as we sat on the porch with open eyes  
at dusk.

The children only had this  
 broken place  
 in a fire storm  
 that rumbled on and on  
 for years.

(Sr. Antonia Lewandowski)

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We Hear the Cry of Our Children:

“We, a group of Christian Palestinians, after prayer, reflection and an exchange of opinion, cry out from within the suffering of our country, under the Israeli occupation, with a cry of hope in the absence of all hope, a cry full of prayer and faith in a God ever vigilant, in God’s divine providence for all the inhabitants of this land. Inspired by the mystery of God’s love for all, the mystery of God’s divine presence in the history of all peoples and, in a particular way, in the history of our country, we proclaim our word based on our Christian faith and our sense of Palestinian belonging—a word of faith, hope and love. Why now? Because today we have reached a dead end in the tragedy of the Palestinian people. The decision-makers content themselves with managing the crisis rather than committing themselves to the serious task of finding a way to resolve it. The hearts of the faithful are filled with pain and with questioning: what is the international community doing? What are the political leaders in Palestine, in Israel and in the Arab world doing? What is the Church doing? The problem is not just a political one. It is a policy in which human beings are destroyed, and this must be of concern to the Church...”

We, the Patriarchs and Heads of Churches in Jerusalem, hear the cry of hope that our children have launched in these difficult times that we still experience in the Holy Land.

We support them and stand by them in their faith, their hope, their love and their vision for the future. We also support the call to all our faithful as well as to the Israeli and Palestinian Leaders, to the International Community and to the World Churches, in order to accelerate the achievement of justice, peace and reconciliation in this Holy Land. We ask God to bless all our children by giving them more power in order to contribute effectively in establishing and developing their community, while making it a community of love, trust, justice and peace.

(Patriarchs and Heads of Churches Jerusalem, December, 2009)

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Proclaiming the Good News:

To speak that we know and testify that we have seen, to speak it lovingly, to testify it boldly,... ever aiming to kindle faith and hope; to be receptive in the study, an empty vessel sanctified and waiting to be filled from the ever-open fountain, then in the pulpit to aim to take of this fullness and show it unto others; not primarily to proclaim a doctrine but rather to tell a story,... never to be trifling or self-advertising, ever to be tremendously in earnest and when possible at all, self-effacing; to bathe in the Book till it enters into the very texture of our speech. To love others,... to see not merely a sea of faces, but rather a company of spirits,... to avoid technicalities and trivial things, to magnify the certainties and things of vital moment; to lift up Jesus to the eyes of all, to proclaim his love, his forgiveness, his cleansing power, his joy, his hope, his glory, thus to create in our listeners a hunger for holy living...

(Malcolm James McLcod, \*1867)

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You are invited to refer to the Confessing Christ website at the following address: <http://confessingchrist.net>

Confessing Christ materials are being prepared at the Mission House Center, Lakeland College. Those no longer wishing to receive materials or those with address changes should contact Colleen Darling, Lakeland College, PO Box 359, Sheboygan, WI 53082-0359 by e-mail [darlingca@lakeland.edu](mailto:darlingca@lakeland.edu) or by calling 920-565-1538.

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

(1 Cor. 3:11, NRSV)

