

CONFESSING CHRIST – DAILY LECTIONARY AND PRAYERS

Pentecost/Trinity Season (3) 2010

Frederick R. Trost and Colleen Darling, Editors

“I sought the Lord, and he answered me, and delivered me from all my fears.”

(Psalm 34:4)

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19 Pentecost/18 Trinity, 10/03	Luke 17:5-10 +1226, Francis of Assisi +1958, George Bell	Andy Lang Cleveland, OH
Monday, 10/04	John 1:17 +1669, Rembrandt	Allen Lang Oxford, NY
Tuesday, 10/05	Romans 3:23-24	David Lauer Elkhart Lake, WI
Wednesday, 10/06	Ephesians 1:4-6	Mr. & Mrs. Carl W. Lavin New Braunfels, TX
Thursday, 10/07	Mark 5:1-13	John Lengel Richland, PA
Friday, 10/08	Mark 5:14-20	Wanda Lester Salisbury, PA
Saturday, 10/09	Mark 5: 21-34	Raymond A. Ley Huntingburg, IN
20 Pentecost/19 Trinity 10/10	Psalm 111	John C. Lombard Concord, MA
Monday, 10/11 Indigenous Peoples' Day	Luke 17:1-4 +1531, Ulrich Zwingli 1962, Opening of Vatican II by Pope John XXIII	Ann Lutz Lancaster, PA
Tuesday, 10/12	Luke 17:5-10 +1943, Willi Graf, White Rose Society	Brad S. Lutz Fort Lauderdale, FL
Wednesday, 10/13	Luke 17:20-21	Charles Mackley Clear Spring, MD

Thursday, 10/14	Hosea 14:1-7	Robert J. MacLeod Millbury, MA
Friday, 10/15	John 1:3-5 1962, Amnesty International Created to monitor human rights 1969, First Moratorium against the Vietnam War	Alan Macy Great Barrington, MA
Saturday, 10/16	Matthew 4:16	James Martin & Jennifer Dawson Fond du Lac, WI
21 Pentecost/20 Trinity 10/17	Luke 18:1-8 +1553 Lucas Cranach, the Elder	George C. Martz New Bloomfield, PA
Monday, 10/18	Psalms 121	James McCutcheon Brewster, MA
Tuesday, 10/19	John 6:51 1934, Synod of Dahlem	Maureen McDonnell Madison, WI
Wednesday, 10/20	Matthew 11:16-24	Duane McDonough Cedarville, IL
Thursday, 10/21	Matthew 11:25-30	Robert Meyer Fontana, WI
Friday, 10/22	Isaiah 41:10 +1965, Paul Tillich	David Michael Madison, WI
Saturday, 10/23	Jeremiah 33:15-16	Carl Miehle Arlington Heights, IL
22 Pentecost/21 Trinity 10/24	Luke 18:9-14 *1893, Kurt Huber, White Rose Society United Nations Day 1844, Philip Schaff's "The Principles of Protestantism"	John U. Miller Albany, NY
Monday, 10/25	Luke 18:15-17	Joseph Mills, III Westchester, IL
Tuesday, 10/26	Isaiah 40:3-5	Larry Mitchell Chico, CA
Wednesday, 10/27	Acts 10:43 *1466, Desiderius Erasmus	Abby Mitchner Chicago, IL

Thursday, 10/28	Isaiah 43:18-21	John C. Modschiedler Chicago, IL
Friday, 10/29	Isaiah 48:16-17 *1900, Ludwig Steil	Henry A. Mol Whitewater, WI
Saturday, 10/30	Philippians 2:5-7	Donald & Grace Morgan Rocky Hill, CT
23 Pentecost/22 Trinity 10/31 Festival of the Reformation	Romans 1:16-17	Ray Morris, Jr. Gowanda, NY
Monday, 11/01 All Saints' Day	Ephesians 1:11-23	David Moyer DeForest, WI
Tuesday, 11/02 (Election Day)	Psalms 19:1-10	Calvin F. Mutti Brewster, MA
Wednesday, 11/03	Matthew 5:38-42	Edwin M. Neff Newland, NC
Thursday, 11/04	Colossians 2:8-9	David C. Norling White River Junction, VT
Friday, 11/05	2 Corinthians 5:19	Robert O'Donnell Newmarket, NH
Saturday, 11/06	1 John 4:10 *1919, Christoph Probst, White Rose Society	Ruth Olson Mequon, WI
24 Pentecost/23 Trinity 11/07	Psalms 17:1-7 +Ignacio Martin Baro	Julie Overton Norton, MA
Monday, 11/08	1 Corinthians 1:23-25 *1897, Dorothy Day	Doris Paine Wernersville, PA
Tuesday, 11/09	Romans 8:11 *1930, Ignacio Ellacuria 1938, Night of Broken Glass 1989, Collapse of the Berlin Wall	Nancy Panzer Kewaskum, WI
Wednesday, 11/10	Romans 6:4 *1483, Martin Luther	John Payne Lancaster, PA
Thursday, 11/11	John 11:17-27 +1855, Soren Kierkegaard +1915, U.S. Fellowship of Reconciliation	Roger D. Perl Tiffin, OH

Friday, 11/12	Psalm 97:9	Thomas Perl Las Vegas, NV
Saturday, 11/13	John 17:24 *354, St. Augustine	Mark Pirazzini Eau Claire, WI
25 Pentecost/24 Trinity 11/14	Psalm 98 +1915, Booker T. Washington	Richard Pleva Ankenny, IA
Monday, 11/15	John 14:1-3 +1840, Evangelical Church Society of the West	Carmen & May Porco Madison, WI
Tuesday, 11/16	1 Corinthians 3:11 + 1989, Jesuit Martyrs of San Salvador Ignacio Ellacuria, S.J. Joaquin López y López, S.J. Amando López, S.J. Ignacio Martín-Báro, S.J. Segundo Montes, S.J. Juan Ramon Moreno, S.J.	Richard Hammond Price
Wednesday, 11/17	Psalm 25:4-5	William & Clara Rader Dauphin, PA
Thursday, 11/18	Mark 11:22-25	Philip Ramstad Eden Prairie, MN
Friday, 11/19	Romans 12:1-2	Thomas Ressler St. Louis, MO
Saturday, 11/20	John 16:13-14 U.N. Declarations on the Rights of the Child	Franz Rigert Cedarburg, WI
25 Pentecost/24 Trinity 11/21 (Last Sunday in the Church Year)	Psalm 46 1863, Lincoln's "Gettysburg Address"	Edzard Rohland Bonn, Germany
Monday, 11/22	Romans 12:12	Homer Royer East Greenville, PA
Tuesday, 11/23	Matthew 10:40-42	Saint Matthews UCC Hamburg, NY
Wednesday, 11/24	Hebrews 11:1 +1572, John Knox	Paul Sangree Foxboro, MA

Thursday, 11/25
Thanksgiving Day

Psalm 100
+1748, Isaac Watts
*1881, Pope John XXIII

Rudy Schade
La Grange, IL

Friday, 11/26

Philippians 4:4-7
+1883, Sojourner Truth

Gerhard W. Schmidt
West Lafayette, IN

Saturday, 11/27

Philippians 4:8-9

Nikolaus Schneider
Dusseldorf, Germany

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PRAYERS AND OTHER RESOURCES FOR PENTECOST/TRINITY (3) 2010

Prayers of the Church:

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of Your Holy Spirit, that we may perfectly love You, and worthily magnify Your holy name; through Jesus Christ, Your Son, our Lord.

(Gregorian Sacramentary)

Grant me, Almighty and most merciful God, fervently to desire, wisely to search out, and perfectly to fulfill all that is well-pleasing to You. Order my worldly condition to the glory of Your name and, in all that You require of me, grant me the knowledge, the desire and the ability that I may so fulfill it as I should, and may my path to You be safe, straight-forward, and perfect to the end.

(St. Thomas Aquinas, 1225-1274, adapt.)

Give me, O Lord, a steadfast heart, which no unworthy affection may drag downwards. Give me an unconquered heart, which no tribulation can wear out. Give me an upright heart, which no unworthy purpose may tempt aside. Give to me also, O Lord my God, understanding to know You, diligence to seek You, wisdom to find You, and a faithfulness that may finally embrace You.

(St. Thomas Aquinas, adapt.)

Almighty God, give to Your servant a gentle spirit, that I may be slow to anger and easy to mercy and forgiveness. Give me a wise and constant heart, that I may never be moved to an intemperate anger for any injury that is done or offered to me. Lord, let me ever be courteous, ... let me never fall into a peevish or contentious spirit, but follow peace with all, offering forgiveness, inviting courtesies, ready to confess my own errors, willing to make amends, and desirous to be reconciled with my neighbor. Let no sickness or accident, no employment or weariness, make me angry or ungentle or discontented, or unthankful or uneasy to those that minister to me, but in all things make me like unto the holy Jesus.

(Jeremy Taylor, 1613-1667)

[Jeremy Taylor, English theologian and bishop, was known as "the Chrysostom of England," famous for his "Discourse on Baptism," (1652), his "Discourse of Friendship," (1657) and other works, including "Polemical and Moral

Discourses," published in 1657.]

O Lord, begin, prosper and finish every good work to which You have summoned us. Grant us grace here to do and suffer gratefully Your most merciful will, and hereafter to rejoice in Your rest.

(Christina G. Rossetti, 1830-1894)

Grant to us, Almighty God, who know that we are weak and who trust in You because we know that You are strong, the glad help of Your loving-kindness, both here in time and hereafter in eternity.

(Roman Breviary, adapt.)

Lord, I know not what I ought to ask of You. You only know what I need. You love me better than I know how to love myself. Give to Your children that which we do not know how to ask. I dare not ask either for crosses or consolations. I simply present myself before You. I open my heart to You. Look upon my needs which I know not myself. See and do according to Your tender mercy. Smite or heal, depress me or raise me up. I adore all Your purposes without knowing them. I am silent. I offer myself in sacrifice. I yield myself to You. I would have no other desire than to accomplish Your will. Teach me to pray...

(Francois de Salignac de la Mothe Fenelon, 1651-1715, adapt.)

[Francois de la Salignac de la Mothe Fenelon, Catholic priest and educator, studied philosophy and theology at the Jesuit College du Plessis. He was made an "abbe" at the early age of fifteen and became famous for his gifts as an orator. He was a student of the Greek Church fathers. In 1675, he became a priest. Well known for his eloquence and his catechetical addresses, he sought, following the Edict of Nantes, to convert the remaining Huguenots in France to Roman Catholicism, but without much success.]

Make us of quick and tender conscience, O Lord; that understanding we may obey every word of Yours, and discerning we may follow every suggestion of Your indwelling Spirit. Speak, Lord, for Your servant hears.

(Christina Rossetti, adapt.)

Late have I loved You: You who are Eternal Truth and Goodness. Late have I sought You. But You have sought me, and when Your Word shined upon me, then I knew You and learned to love You. I thank You, my Light, that You have shone upon me; that You have taught my soul what You would have me be; that You have turned Your face in pity towards me. You, Lord, have become my Hope, my Comfort, my Strength, my All. In You, my soul rejoices. The darkness vanished from before my eyes, and I saw You, the Sun of Righteousness. When I loved darkness, I did not know You, but wandered on from night to night. You have led me out of sightlessness. You have taken me by the hand and called me to You, and now I can thank You and Your mighty voice that has penetrated to my inmost heart.

(St. Augustine, 354-430, adapt.)

Everlasting God and Father of our Lord Jesus Christ, grant us Your grace that we may study the Holy Scriptures diligently, and, with our whole heart, seek and find Christ therein, and through him obtain everlasting life.

(Martin Luther, 1517-1546)

O Christ, tirelessly you seek out those who are looking for you and who think that you are far away: Teach us, at every moment, to place our spirit in your hands. While we are still looking for you, already you have found us. However poor our prayer, you hear us far more than we can imagine or believe.

(Taize)

Lord Christ, at times we are like strangers on this earth, disconcerted by all the violence and harsh oppositions. Like a gentle breeze, you breathe upon us the Spirit of peace. Transfigure the deserts of our doubts and so prepare us to be bearers of reconciliation wherever your place us, until a hope of peace arises in our world.

(Taize)

I will tell you a story. One night a man came to our house and told me, "There is a family with eight children. They have not eaten for days. I took some food with me and went. When I came to that family, I saw the faces of those little children disfigured by hunger. There was no sorrow or sadness in their faces, just the deep pain of hunger. I gave the rice to the mother. She divided the rice in two, and went out, carrying half the rice. When she came back, I asked her, "Where did you go?" She gave me this simple answer, "To my neighbors; they are hungry also."

(Mother Teresa in "No Greater Love," New World Library, 1989)

How much effort it will take for us to get people to understand the words of Jesus, "Blessed are the merciful," and to bring them to realization that their responsibility includes all creatures.

(Albert Schweitzer, "Letter of James Sinclair," in "Reverence for Life: The Words of Albert Schweitzer," HarperSanFrancisco, 1993)

I had been waiting for an opportunity to say Mass for Louis Massignon and for his project for African boys, under the patronage of Blessed Charles Lwanga. I happened in a curious and almost arbitrary manner to pick June 3rd, and only today did I discover by accident that June 3rd is the Feast of the Uganda Martyrs (and of Blessed Charles Lwanga among them). Meanwhile, Louis Massignon writes that nonviolence is mocked in Paris and opposed by the hierarchy.

(Thomas Merton in "Conjectures of a Guilty Bystander," Doubleday, Image edition, 1989)

It seems to me a sermon must attempt one of three things: to teach and explain doctrine, to call the sinner to repentance, or to refresh those that are heavy-laden, and that preaching to a church congregation now is very different from preaching in Union Square. Kierkegaard as usual put his finger on the sore spot when he said that the task of the preacher is to preach Christ the contemporary offense to Christians. We who profess ourselves Christians must not be allowed to forget how much justice there is in Nietzsche's assertion that as a whole we are a nastier lot than the pagans (one has after all to be pretty nasty to admit that one is in need of Grace...)

(Wystan Auden in Ursula M. Niebuhr, "Remembering Reinhold Niebuhr: Letters of Reinhold and Ursula Niebuhr," HarperSanFrancisco, 1991)

Believing that God hath made of one blood all nations to dwell together in unity, we hold that nations as well as individuals are subject to the moral law, and that all problems arising among them of whatever nature or origin they may be, such as matters of racial conflict, immigration policies, tariff barriers, world markets, and control of natural resources, can be solved only in accordance with the mind of Christ as disclosed in the Golden Rule.

and the Sermon on the Mount. We feel it to be a primary duty of the Christian churches to accept their inherent responsibility for the proclamation of this ideal to the end that war may be abolished and cooperation and good will may prevail. In pledging ourselves to peace we pledge also our loyalty to the cause of social justice.

Believing that the institution of war is contrary not only to the ethics of Jesus but also to the law of the nations as expressed in the Pact of Paris, we urge the churches to proclaim the conviction that good citizenship and true patriotism must henceforth be manifested in individual conduct that shall be in harmony with this pledged word of the nations.

(The Churches and World Peace: A Message to the Churches by The Third Study Conference of Representatives of 37 Communions And Allied Religious Organizations, Evanston, Illinois, February, 1930)

The truth is mightier than eloquence, the Spirit greater than genius, faith more than education... The world promises great things but delivers few. It acts like hosts who give their guests too little and console them with empty words... We should not consider the slightest error against the Word of God unimportant... We do not know how our Lord God is preparing His structure. We see only the scaffolding of stakes and ropes... But in the future life we shall see the structure and building of God and, filled wonder,... we shall rejoice at having endured the trials... No greater mischief can happen to a Christian (community) than to have God's word taken from them, or falsified, so that they no longer have it pure and clear... Whatever your heart clings to and confides in, that is really your God... Faith receives the good works of Christ; love does good works for the neighbor...

(Martin Luther's Little Instruction Book, Honor Books, 1996)

I hope that it will be possible for me to return to such a challenging responsibility sometime in the future. I certainly have my moments of intellectual nostalgia—moments when I long to leave the arena of endless activity, and spend creative moments in the world of ideas.

(Martin Luther King, Jr., in a letter to Benjamin Mays, turning down an invitation to teach a seminar in philosophy at Morehouse College at the time of the Albany campaign [1961-1962]. See David J. Carrow, "Bearing the Cross: Martin Luther King, Jr., and the Southern Christian Leadership Conference," Random House, Vantage Books, New York, 1988)

Western civilization is a great civilization, bequeathing to the world the magnificent insights of the Renaissance; the glad thunders and the gentle sighing of Handel, the majestic sweetness of Beethoven, and the charming melodies of Bach; the industrial revolution and man's commencement on his marvelous trek toward the city of material abundance. Western civilization is great, but—that "but" reminds us of the injustices and evils of colonialism, and of a civilization that has permitted its material means to outdistance its spiritual needs...

(Martin Luther King, Jr., in "Strength to Love," Harper and Row, 1963)

Faith comes as a gift of God through the power of his Spirit in its unity with the evangelical proclamation. This does not imply that an appeal to miracles and evidences has no effect or is always counterproductive. If such an appeal leads one to hear the message of salvation through the cross and resurrection of Christ, then it has some benefit. But if the whole question of faith is made to rest upon attempts to harmonize the data of the four Gospels concerning Christ's resurrection, then the skeptics are aroused to mount counter arguments that sometimes are persuasive to those who reflect on them. Kierkegaard perhaps minimized the role of faithful

reasoning in explicating the truths of divine revelation. Yet his words of caution are worth pondering: “The so-called proofs for the divinity of Christ that people claim Scripture sets forth—his miracles, his resurrection, his ascension—are not, when you think about it, in harmony with our reason. On the contrary, they demonstrate that believing in Christ’s works is a matter of faith.”

(Donald Bloesch, 1928-2010, in “The Last Things: Resurrection, Judgment, Glory,” InterVarsity Press, 2004)

To believers no law is given by which they become righteous before God, as St. Paul says in 1 Timothy 1:9, because they are alive and righteous and saved by faith. Believers need nothing further except to prove their faith by works. Truly, if faith is there, they cannot hold back; they prove themselves, break out into good works, confess and teach this gospel before the people, and stake their lives on it. Everything that they live and do is directed to their neighbor’s profit, in order to help the neighbor—not only to attainment of this grace, but also in body, property, and honor. Seeing that Christ has done this for them, they thus follow Christ’s example. That is what Christ meant when at the last he gave no other commandment than love, by which people were to know who were his disciples and true believers. For where works and love do not break forth, their faith is not right, the gospel does not yet take hold, and Christ is not rightly known.

(Martin Luther in Barbara Owen, “Daily Readings from Luther’s Writings,” Augsburg, 1993)