

CONFESSING CHRIST - DAILY LECTIONARY AND PRAYERS

Eastertide, 2010

Frederick R. Trost and Colleen Darling, Editors

"It is good to give thanks to the Lord, for his love endures forever."

(Psalm 118:1 - The Revised English Bible)

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The Festival of Easter, 4/04	John 20:1-18 +1968, Martin Luther King, Jr.	John C. Modschiedler Chicago, IL
Monday, 4/05	Luke 24:1-12	Henry A. Mol Elkhorn, WI
Tuesday, 4/06	Psalm 118:14-18	Donald & Grace Morgan Rocky Hill, CT
Wednesday, 4/07	Psalm 118:19-24	Ray Morris, Jr. Gowanda, NY
Thursday, 4/08	Isaiah 65:17-25	David Moyer DeForest, WI
Friday, 4/09	1 Corinthians 15:19-26 +1945, Dietrich Bonhoeffer	Calvin F. Mutti Brewster MA
Saturday, 4/10	Matthew 28:16-20 *1953, Jean Donovan	Edwin M. Neff Newland, NC
Second Sunday of Easter, 4/11 Quasimodogeniti	John 20:19-31 1963, Pacem in Terris	David C. Norling Northfield, ME
Monday, 4/12	John 20:24-31	Robert O'Donnell Newmarket, NH
Tuesday, 4/13	John 21:1-14	Walter & Ruth Olsen Mequon, WI
Wednesday, 4/14	John 21:15-17 1972, Pax Christi, USA	Julie Overton Norton, MA
Thursday, 4/15	John 21:18-25	Doris Paine Wernersville, PA
Friday, 4/16	Psalm 150	Nancy Panzer Kewaskum, WI
Saturday, 4/17	Revelation 1:4-8 1521, Luther at Worms	John Payne Lancaster, PA
Third Sunday of Easter, 4/18 Misericordias Domini	Psalm 30	Roger D. Perl Tiffin, OH

Monday, 4/19	Acts 9:1-6 1529, Protest of Speyer +1560, Philip Melanchthon	Thomas Perl Las Vegas, NV
Tuesday, 4/20	Acts 9:7-13	Mark Pirazzini Eau Claire, WI
Wednesday, 4/21	Acts 9:14-17 +1109, Anselm of Canterbury	Richard Pleva Ankeny, IA
Thursday, 4/22	Acts 9:18-25 +1945, Käthe Kollwitz	Carmen and May Porco Madison, WI
Friday, 4/23	Acts 9:26-31 1529, Luther's Large Catechism *1940, Ita M. Ford +1960, Toyohiko Kagawa	Richard H. Price Langhorne, PA
Saturday, 4/24	Acts 9:32-40	William & Clara Rader Dauphin, PA
Fourth Sunday of Easter, 4/25 Jubilate	Psalms 19:1-6	Philip Ramstad Eden Prairie, MN
Monday, 4/26	Psalms 19:7-14	Thomas Ressler St. Louis, MO
Tuesday, 4/27	Psalms 23 *1947, Taizé Community	Franz Rigert Cedarburg, WI
Wednesday, 4/28	1 John 3:1-2	Edzard and Gisela Rohland Bonn, Germany
Thursday, 4/29	1 John 3:13-17 +1380, Catherine of Siena	Homer Royer East Greenville, PA
Friday, 4/30	1 John 3:18-24 1975, End of the Vietnam War	Saint Matthews UCC Hamburg, NY
Saturday, 5/01	2 Corinthians 5:17 *1830, Mother Jones	Paul Sangree Foxboro, MA
Fifth Sunday of Easter, 5/02 Cantate	Psalms 98 +373, Athanasius +1519, Leonardo da Vinci	Rudy Schade La Grange, IL
Monday, 5/03	Psalms 146	Gerhard W. Schmidt West Lafayette, IN
Tuesday, 5/04	Psalms 147 1521, Luther at the Wartburg	Praeses Nikolaus Schneider Dusseldorf, Germany
Wednesday, 5/05	Psalms 148:1-6 *1813, Søren Kierkegaard	Gerald Schrankler Fond du Lac, WI
Thursday, 5/06	Psalms 148:7-14 *1870, Maria Montessori	Lothar Schreiner Wuppertal, Germany
Friday, 5/07	Colossians 3:1-4	Daniel Ray Schroeder North Granby, CT

Saturday, 5/08	Colossians 3:12-17 *1816, American Bible Society 1945, End of World War II in Europe	Ralph Schultz Waukesha, WI
Sixth Sunday of Easter, 5/09 Rogate	Psalm 30	Carl F. Schultz, Jr. Glastonbury, CT
Monday, 5/10	Matthew 6:5-13 *1886, Karl Barth	Marie Shetler Collegeville, PA
Tuesday, 5/11	Psalm 66:16-20	John Silliman Shamokin, PA
Wednesday, 5/12	Matthew 7:7-8	James Silver Middletown, CT
Thursday, 5/13 Ascension Day	Acts 1:1-11	Harold P. Simonson Tacoma, WA
Friday, 5/14	Psalm 93	Betsy Skinner Newberry, FL
Saturday, 5/15	Ephesians 1:15-23 *1828, Florence Nightingale	David & Connie Slater Dover, NH
Seventh Sunday of Easter, 5/16 Exaudi	Psalm 27:1-6	Samuel Slie West Haven, CT
Monday, 5/17	Psalm 27:7-14 1954, Brown vs. Board of Education	Norman R. Small Gilmanton, NH
Tuesday, 5/18	Philippians 1:3-11	Stephen A. Small West Boylston, MA
Wednesday, 5/19	Ephesians 3:1-13 *1825, Malcolm Little (Malcolm X)	David C. Smith Allentown, PA
Thursday, 5/20	Ephesians 3:14-19 *1974, Bread for the World	Sally S. Smith Sonora, CA
Friday, 5/21	Ephesians 3:20-21 +1935, Jane Addams	Toni T. Smith Chester, CT
Saturday, 5/22	Colossians 4:2-6	Jeannette Solimine Colfax, WA

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PRAYERS AND OTHER RESOURCES FOR EASTERTIDE, 2010

"O give thanks to the Lord, for He is good, for his mercy endures forever. Let the redeemed of the Lord say so, those He has brought out of darkness and the shadow of death."

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A Service of Seven Lessons for Easter Day or Easter Evening:

Christ is risen! Lift up your heads, O you gates, and the King of glory shall come in. Beloved in Christ, at this glad festival of hope and immortality let us in heart and mind stand in the garden of Resurrection, and hear the angel saying to us: "He is not here! He is risen!"

Therefore, let us read and mark in Holy Scripture the record of that wondrous victory whereby death is conquered and life and immortality are brought to light. But first let us pray for the needs of the whole world and especially for peace among the nations and for community within the Church of the Risen Lord. And let us remember all who are in sorrow on this glad day, all who mourn their loved ones, all who know distress or separation or want; all who know not the victorious Savior or who by sin have grieved His heart. Finally, let us remember in the light of the Resurrection, all who rejoice with us, but upon another shore, and in a greater light, that multitude which no one can number, who fell asleep in the faith of the Risen Christ, and with whom in Him we are one for evermore.

Let us pray: O God, the Creator and Preserver of all humankind, we humbly ask You for all sorts and conditions of humanity; that You would be pleased to make Your ways known to them, Your saving health to all nations. More especially, we pray for the good estate of the Church catholic; that it may be so guided and governed by Your good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to Your grace and peace all those who are in any ways afflicted or distressed, in mind or body, that it may please You to comfort and relieve them, according to their needs, giving them patience under their sufferings and a happy issue out of all their afflictions. And this we beg for the sake of Jesus Christ, our Lord...

Eternal God, who holds all souls in life, we ask You to shed upon the whole Church, in heaven above and here on earth, the brightness of Your light and heavenly comfort; that we, following the good example of those who have loved and served You here and are now at rest, may with them at the last enter into the fullness of Your unending joy; through Jesus Christ our Lord.

These prayers we humbly offer at the throne of heaven, for the sake of our risen and glorified Savior who lives forever to make intercession for us and who has taught us, when we pray, to say: "Our Father, who art in heaven, hallowed be Thy Name..."

(Then shall follow the seven lessons, with Easter hymns or carols between)

First Lesson: Hear what St. Paul says concerning the Resurrection of the Lord: (read 1 Cor. 15:1-8, 12-22). Christ is risen from the dead! By death He has destroyed death, and life has He given to all within the grave.

Second Lesson: Hear from the Gospels the story of the Resurrection of our Lord: (read Matt. 28:1-8; Mark 16:1-7; Luke 24:1-9). Christ is risen from the dead! This is the day which the Lord has made; let us rejoice and be glad in it.

Third Lesson: Hear further the story of the Resurrection of our Lord: (read Luke 24:10-12; John 20:1-10). Christ is risen from the dead! This is the Lord's doing, and it is marvelous in our eyes.

Fourth Lesson: Hear further the story of the Resurrection of our Lord: (read John 20:11-18). Christ is risen from the dead! The stone which the builders rejected has become the head of the corner.

Fifth Lesson: Hear the record of the appearance of our Lord on the road to Emmaus: (read Luke 24:13-35). Christ is risen from the dead! Still the risen Lord walks beside us in the way. He enters in and is known to us in the breaking of the bread.

Sixth Lesson: Hear further the story of the Resurrection of our Lord: read John 20:19-29). Christ is risen from the dead! Blessed are they that have not seen, and yet have believed.

Seventh Lesson: The conclusion of the record of the Resurrection of our Lord: (read John 20:30,31; Matt. 28:16-20; Luke 24:49-53). Christ is risen from the dead! Arise, shine, for your light has come, and the glory of the Lord is risen upon you. Christ is risen from the dead! Thanks be to God who has given us the victory through our Lord Jesus Christ.

(Here, an Easter hymn may be sung and a reading or homily offered)

Closing Prayer and Benediction:

(Grant us grace, dear Lord, that we might live our lives in the joy, hope and peace of your glorious resurrection, seeking to live our lives with generosity towards others, as bold advocates and ambassadors of the Gospel, in accord with your teachings and your will, and remembering the promises made on the day of our baptism. Sustain our lives in discipleship, nourishing us by Word and Sacrament, that we might be your witnesses in the spirit of the prophets and martyrs of old).

Now the God of peace, who brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight: through Jesus Christ, to whom be glory for ever and ever. And the blessing of God Almighty, Father, Son and Holy Spirit, be among you all and remain with you all forever.

(Church of Scotland, adapt.)

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A Prayer of Gerhard Tersteegen, 1697-1769, adapt:

Lord, your hands have formed us, and You have sent us into this world that we may walk in the way that reflects Your truth and leads to You, and that we may find a lasting rest in You who are the source and center of our souls. Look in mercy on us poor pilgrims in the narrow way. Let us not go astray, but help us to reach our true home where You dwell with all the saints who have come before us. Guide and govern us from day to day, and give us food and strength for body and soul, that we may journey on in peace. Forgive us for having so often wavered or looked back, and let us journey on in the way of Your truth. May our final step be a safe and peaceful passage to the arms of Your love and to the blessed fellowship of the saints in light. Hear us, and glorify Your name in us, that we may glorify You forever and ever.

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A Prayer from the Liturgy of St. Mark, 175-254?, adapt:

We most earnestly beg You, O Lover of humankind, to bless all Your people, the sheep of Your fold. Send into our hearts the peace of heaven, and grant us also the peace of this life. Give life to the souls of all of us and let no deadly sin prevail against us or any of Your people. Deliver all who are in trouble, for You are our God, who sets the captives free, who gives hope to the hopeless and help to the helpless; who lifts up the fallen and who is the safe haven of the ship-wrecked. Give your pity, pardon and refreshment to every Christian soul, whether in affliction or error. Preserve us in our pilgrimage through this life from hurt and danger, and grant that we may end our lives as Christians, well-pleasing to You and free from sin, that we may have our portion and lot with all Your saints.

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A Prayer from the Mozarabic Rite, before A.D. 700, adapt:

Give strength, O Lord, to those who seek You, and continually pour into their souls the holy desire of seeking You; that they who long to see Your face may not crave the world's pernicious pleasure.

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A Prayer of Jeremy Taylor, 1613-1667, adapt:

Hear our prayers, O Lord, and consider our desires. Give to us true humility, a quiet spirit, a loving and a friendly, holy and useful manner of life; bearing the burdens of our neighbors, denying ourselves, and studying to benefit others and to please You in all things. Grant us to be righteous in performing promises, loving to our relatives, careful of our charges; gentle and easy to be entreated, slow to anger and readily prepared for every good work.

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A Morning Prayer of Walter Rauschenbusch, 1861-1918, adapt:

God, we thank you for the sweet refreshment of sleep and for the glory and vigor of the new day. As we set our faces once more toward our daily work, we pray for the strength sufficient for our tasks. May Christ's spirit of duty and service ennoble all we do. Uphold us by the consciousness that our work is useful work and a blessing to all. If there has been anything in our work harmful to others or dishonorable to ourselves, reveal it to our inner eye with such clearness that we shall hate it and put it away, through it be at a loss to ourselves. When we work with others, help us to regard them not as servants to our will, but as brothers and sisters equal to us in human dignity and equally worthy of their full reward. May there be nothing in this day's work of which we shall be ashamed when the sun has set, nor in the eventide of our life when our task is done and we go to our home to meet your face.

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An Evening Prayer of Walter Rauschenbusch (adapt.)

Accept the work of this day, O Lord, as we lay it at your feet. You know its imperfections, and we know. Of the brave purposes of the morning only a few have found fulfillment. We bless you that you are no hard taskmaster, watching grimly the stint of work we bring, but rather the teacher of men and women who rejoice with us as we learn to work. We have nothing to boast before you, but we do not fear your face. You know all things and you are love. Accept every right intention however brokenly fulfilled, and grant that before our life is done we may, under your guidance,... know the art of a just and valiant life.

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A French Easter Carol:

Cheer up, friends and neighbors, Now it's Eastertide;
Stop from endless labors, worries put aside.
Let us rise from sadness, Evil, folly, strife,
When God's mighty gladness Brings the earth to life.

Out from snowdrifts chilly, Roused from drowsy hours,
Bluebell wakes, and lily; God calls up the flowers!
Into life he raises All the sleeping buds;
Meadows weave his praises, And the spangled woods.

All his truth and beauty, All his righteousness,
Are our joy and duty, Bearing his impress:
Look! The earth waits breathless After winter's strife:
Easter show us deathless, Spring leads death to life.

Ours the more and less is: But changeless all the days.
God revives and blesses, Like the sunlight rays.
Humankind is risen, The Easter bells do ring,
While from out their prison Creep the flowers of spring.

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Easter Reflections of Dietrich Bonhoeffer, 1906-1945:

Since childhood when we were filled with the joy of the coming spring, with all the happiness that the warm sun infuses into our hearts, Easter has become to each of us a feast that has grown close to our hearts, on which we hang many a fond memory from which we do not want to separate. Who of us would want to be poorer by even just one spring?

What does resurrection stand for and what can it mean to us? These are the old Easter questions, upon which, in wrestling with them, we cannot fail to act thoughtlessly. The overpowering fact of the ever-renewing spring has let humankind around the world ponder an original battle between darkness and light, in which after hard wrestling, light carries away victory—the dark winter has become spring; each year the tremendous drama of nature renews itself and awakens in humanity an intuition of the hope for resurrection; all dark finally has to become light..

Death is not really death, but an epoch of life that exists seminally in apparently petrified bodies. Life and light must win and death and darkness are only their manifestations. Such thoughts have been the common wisdom and traditional wisdom of humankind since its most primitive spiritual life, and to such thoughts our modernized Easter faith retreats without even realizing that Christianity has very different things to say. Not about a battle of dark and light that finally brings victory to life because the dark is really nothing, because death is already life; not about a fight between winter and spring, between ice and sun—Easter is about the struggle of guilty humanity against divine love—better: of divine love against guilty humanity, a fight in which God seems to be defeated on Good Friday and in which he indeed by being defeated triumphs—on Easter.

... After death something new begins, over which all powers of the world of death have no more might... Jesus Christ, the resurrected, means that God, out of love and omnipotence, brings an end to death and calls a new creation into life, bestows new life...the mystery of the resurrection of Christ lifts the idolization of death, present among us, off its hinges...

(see "Dietrich Bonhoeffer: The Mystery of Easter," edited by Manfred Weber, New York,
The Crossroad Publishing Company, 1997)

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The Tide of War:

Oh, the tide of war
that washes young men (and women) to strange places!
Oh, the tide of war
that leaves corpses on life's beach!
What can we do

for this country feverish with hate?
What can we offer—
our futile blood and poems for peace?
One day lying face down in the field
you'll sleep from winter to spring,
as grass and flowers bloom around you.
You'll continue to sleep,
though your black hair was young—
younger than spring grass.

A strange century is this
When angels are killed to free the air
For the breath of devils.
I cannot believe, I don't want to believe,
But you lie there—a silent accusation.
Oh, to smash the myths of peace
And rally with the accusers.

(The writer of this poem is By Do Ngoc. The poem was composed during the Vietnam War and was written in memory of a young friend killed in battle. See "Of Quiet Courage: Poems from Vietnam," compiled by Jacqui Chagnon and Don Luce, 1974, Vietnam Mobile Education Project)

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Mahatma Gandhi (1869-1948) on "The Law of Love":

The law of love will work, just as the law of gravitation will work, whether we accept it or not. Just as the scientist will work wonders out of various applications of the law of nature, even so a person who applies the law of love with scientific precision can work greater wonders. For the force of nonviolence is infinitely more wonderful and subtle than the material forces of nature, like, for instance, electricity.

Those who discovered for us the law of love were greater scientists than any of our modern scientists. Only our explorations have not gone far enough and so it is not possible for everyone to see all its workings. Such, at any rate, is the hallucination, if it is one, under which I am laboring. The more I work at this law the more I feel the delight in life, the delight in the scheme of this universe. It gives me a peace and a meaning of the mysteries of nature that I have no power to describe.

(See A. Jean Leshner, ed., "Pathways to Peace: Interreligious Readings and Reflections," Cambridge, Mass., Cowley Publications, 2005)

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Oscar Romero (+1980) on the Church and Suffering:

I rejoice, brothers and sisters, that our church is persecuted precisely for its preferential option for the poor, and for seeking to become incarnate in the interests of the poor... How sad it would be, in a country where such horrible murders are being committed, if there were no priests among the victims! A murdered priest is a testimonial of a church incarnate in the problems of the people... A church that suffers no persecution, but enjoys the privileges and support of the powers of this world—that church has good reason to be afraid! But that church is not the true church of Jesus Christ.

(See Joan Chittister, ed., "A Passion for Life: Fragments of the Face of God," Maryknoll, New York, Orbis Books, 2001)

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The Sacred Moments:

The sacred moments, the moments of miracle, are more often than not the everyday moments which, if we do not look with more than our eyes or listen with more than our ears, reveal only... a gardener, a stranger coming down the road, a meal like any other meal. But if we look with our hearts and listen with our souls—if we live our lives not from escape to escape, but from the miracle of one precious moment of our precious lives to the miracle of the next—what we may hear is the faint sound of a voice... saying that there is a purpose to this life, to our lives, whether we understand it completely or not. This purpose follows behind us through all of our brooding and boredom, through all our doubting and fears, to a moment when we suddenly know

that everything does make sense because everything is in the hands of God, whose names are love and forgiveness, justice and mercy, suffering and compassion.

(See David Chevrier, "Honor All People: Sermons and Meditations on Peace and Social Justice," Clinton E. Stockwell, ed., Buffalo Grove, Illinois, Graphic Alliance, 2009)

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Living By Faith:

... God offers us an alternative to certitude. It is called trust. God reveals Godself as one who may be trusted. Sight, or the kind of finality that sight seems to make possible, is not given. But faith is possible. This is behind Paul's recurring distinction between faith and sight. God does not give us the Truth, yet God lets the Truth live among us, incarnate—lets us glimpse enough of God's living Truth that we may learn the courage to live despite our real vulnerability, impermanence, and littleness. Certitude is denied; confidence is made possible. Consider that word: "confidence." Literally, in the Latin, it means living with (con) faith (fide).

Now faith is a living thing—it is a category of the present. It is not a once-for-all accomplishment. It is not a possession, like a Visa card, that some have and others don't. It is an ongoing response to God, to the world, to life. It is therefore a matter of decision—taken not once, but over and over again, in the presence of much evidence to the contrary...

(Douglas John Hall in "Bound and Free: A Theologian's Journey," Minneapolis, Fortress Press, 2005)

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Liturgy and the Prophetic:

I love the liturgical orders of the church. Order, appropriateness, beauty—in music, vestments, the church year, etc. Fine! But these traditions are edifying only when, as before the gravity of the will of God, we use and refine them with what might be called a "holy sense of humor." Chasubles can mask uncharity, and vestments can adorn triviality. These things are our inventions and are good and useful. But the old prophet Zechariah, with an ax like sense for the center, put the balance right. When the people ask him whether they ought to change the traditional month of fasting, he ignores the question and shifts the issue from a prissy liturgical detail to the real matter at hand:

"And the word of the Lord came to Zechariah, saying: 'Thus says the Lord of hosts, Render true judgments, show kindness and mercy each to his brother, do not oppress the widow, the fatherless, the sojourner, or the poor; and let none of you devise evil against his brother in your heart.'

(Joseph A. Sittler, "Grace Notes and Other Fragments," Philadelphia, Fortress Press, 1981)

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Plurality and Pluralism:

I... believe that a Christian must welcome some measure of plurality but reject pluralism. We can and must welcome a plural society because it provides us with a wider range of experience and a wider diversity of human responses to experience, and therefore richer opportunities for testing the sufficiency of our faith than are available in a monochrome society. As we confess Jesus as Lord in a plural society, and as the Church grows through the coming of people from many different cultural and religious traditions to faith in Christ, we are enabled to learn more of the length and breadth and height and depth of the love of God (Eph. 3:14-19) than we can in a monochrome society. But we must reject the ideology of pluralism. We must reject the invitation to live in a society where everything is subjective and relative, a society which has abandoned the belief that truth can be known and has settled for a purely subjective view of truth—"truth for you" but not truth for all. For one thing, I doubt whether such a society can long sustain its integrity in the face of the claims of those who have a firm commitment to some vision of truth... The demand for freedom of thought and expression must itself rest on some firmly held belief about the origin, nature, and destiny of human life. If it has no such foundation it will prove powerless in the face of those who have firm beliefs about the truth...

(Lesslie Newbigin in "The Gospel in a Pluralist Society," Grand Rapids, Wm. B. Eerdmans Publishing Company, 1989)

An Army is Like a Sword:

An army is like a sword without a hilt which hurts its user as much as it does his/her enemy. Militarists ask us to believe that the use of war methods will still have a favorable issue, taken by and large, and that it is therefore still worth risking all this destruction and slaughter. Exactly as in all the pagan mystiques of Force, including the Hitlerian and the Marxist, we are promised the Golden Age of Peace and Liberty after a catastrophic apocalypse of blood and fire—as if good should come out of a frenzied outburst of evil. Only this is something you certainly have to believe; but the god to be believed in is not the God of Jesus Christ, and such a faith has nothing in common with the faith of the Gospel...

(Jean Lasserre in "War and the Gospel," Scottdale, PA. Herald Press, 1962)

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Just War and Pacifism:

Both just war criteria and pacifism are increasingly characterized in contemporary ethics as rooted in human compassion rather than in moral rules either proscribing violence or limiting while permitting it. In addition to sharing with feminist sensibilities an appreciation of the destructive effects of violent conflict on human lives, relationships, and communities, the ethical attempt to shelter both just war and pacifist thinking under the umbrella of a single tradition represents a serious consideration of the possibility that Scripture can and does challenge some of the ways of justice, strictly understood. Just as feminism employs biblical discipleship as a subversive agent against patriarchy and all domination, so Catholic pacifism, even when linked with just war permissions, undermines any assumption that resort to armed force is the unassailable prerogative of nation-states.

(Lisa Sowle Cahill in Catherine Mowry LaCugna, ed.,
"Freeing Theology: The Essentials of Theology in Feminist Perspective,"
San Francisco, Harper, 1993)

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Understanding Nothing About the Resurrection:

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, ... 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.

(St. John Chrysostom, at 345 or 347-407)

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