

CONFESSING CHRIST - DAILY LECTIONARY AND PRAYERS

Pentecost-Trinity Season, 2013 (3)

Frederick R. Trost and Colleen Darling, Editors

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*"The Lord is near to all who call on him, to all who call on him in truth."
(Psalm 145:18)*

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<i>19 Pentecost/18 Trinity, 9/29</i>	<i>Luke 16:19-31 1795, Kant's "Perpetual Peace"</i>	<i>Marianne Trost Fountain Hills, AZ</i>
<i>Monday, 9/30</i>	<i>Psalm 146:1-4</i>	<i>Paul G. & Shelly Trost Sonoma, CA</i>
<i>Tuesday, 10/01</i>	<i>Psalm 146:5-7</i>	<i>Sarah E. Trost Milwaukee, WI</i>
<i>Wednesday, 10/02</i>	<i>Psalm 146:8-10 +1869, Mohandas Gandhi</i>	<i>John Van Epps Guilford, CT</i>
<i>Thursday, 10/03</i>	<i>1 Timothy 6:6-16 +1226, Francis of Assisi +1958, George Bell</i>	<i>Edward A. Walker Dennis, MA</i>
<i>Friday, 10/04</i>	<i>1 Timothy 6:17-21 +1669, Rembrandt</i>	<i>John R. & Eileen Weiler Bethlehem, PA</i>
<i>Saturday, 10/05</i>	<i>Amos 6:4-7</i>	<i>Roger & Frances Wentz Black River Falls, WI</i>
<i>20 Pentecost/19 Trinity, 10/06</i>	<i>Luke 17:5-10</i>	<i>Timothy Wepner Newton, NC</i>
<i>Monday, 10/07</i>	<i>Psalm 137:1-6</i>	<i>John A. Werley Malone, NY</i>
<i>Tuesday, 10/08</i>	<i>Psalm 37:1-4</i>	<i>Glenn W. Wernecke Sun City, AZ</i>
<i>Wednesday, 10/09</i>	<i>Psalm 37:5-6 1635, Roger Williams banished from Massachusetts</i>	<i>Fritz West Marine on St. Croix, MN</i>

<i>Thursday, 10/10</i>	<i>Psalms 37:7-12</i>	<i>Rudolf Weth Neukirchen-Vluyn, Germany</i>
<i>Friday, 10/11</i>	<i>Psalms 43 +1531, Ulrich Zwingli 1962, Opening of Vatican II by Pope John XXIII</i>	<i>Jean T. Whitcomb Paxton, MA</i>
<i>Saturday, 10/12</i>	<i>Psalms 150 +1943, Willi Graf, White Rose Society</i>	<i>David Yochum Whitewater, WI</i>
<i>21 Pentecost/20 Trinity, 10/13</i>	<i>Luke 17:11-19</i>	<i>Nathan Yordon Norwalk, CT</i>
<i>Monday, 10/14</i>	<i>Psalms 148:1-6 Indigenous Peoples' Day</i>	<i>Elga Zachau Bochum, Germany</i>
<i>Tuesday, 10/15</i>	<i>Psalms 148:7-14 1962, Amnesty International 1969, First Moratorium against the Vietnam War</i>	<i>Leonard Zecchini Lyndeborough, NH</i>
<i>Wednesday, 10/16</i>	<i>Psalms 147:1-6 +1553, Lucas Cranach, the Elder</i>	<i>Walter Ziegenhals Burlington, NC</i>
<i>Thursday, 10/17</i>	<i>Psalms 147:7-11</i>	<i>Lowell & Maya Zuck St. Louis, MO</i>
<i>Friday, 10/18</i>	<i>Psalms 147:12-20</i>	<i>Hans-Juergen Abromeit Greifswald, Germany</i>
<i>Saturday, 10/19</i>	<i>Psalms 66:1-12 1934, Synod of Dahlem</i>	<i>Clifford B. Anderson Nashville, TN</i>
<i>22 Pentecost/21 Trinity, 10/20</i>	<i>Luke 18:1-8 +1893 Philip Schaff</i>	<i>F. Christopher Anderson York, PA</i>
<i>Monday, 10/21</i>	<i>Psalms 126</i>	<i>Franklin Anderson E. Waterboro, ME</i>
<i>Tuesday, 10/22</i>	<i>Psalms 121 +1965, Paul Tillich</i>	<i>Ralph Anderson West Seneca, NY</i>
<i>Wednesday, 10/23</i>	<i>Psalms 122</i>	<i>Rupert E. Annis Topsfield, MA</i>

<i>Thursday, 10/24</i>	<i>Psalms 123 *1893, Kurt Huber, White Rose Society *1947, United Nations Day 1844, Philip Schaff's "The Principles of Protestantism"</i>	<i>Sally S. Bailey Raleigh, NC</i>
<i>Friday, 10/25</i>	<i>Psalms 130</i>	<i>William Baran Kittery Point, ME</i>
<i>Saturday, 10/26</i>	<i>Psalms 131</i>	<i>William Barker S. Wellfleet, MA</i>
<i>23 Pentecost/22 Trinity, 10-27 Reformation Sunday</i>	<i>Psalms 46 *1466, Desiderius Erasmus</i>	<i>Linda U. Barnes Colchester, CT</i>
<i>Monday, 10/28</i>	<i>Romans 1:16-17</i>	<i>Martha Ann Baumer Belleville, IL</i>
<i>Tuesday, 10/29</i>	<i>Romans 5:1-5 *1900, Ludwig Steil</i>	<i>Helen M. Benz New Haven, MO</i>
<i>Wednesday, 10/30</i>	<i>Romans 5:6-21</i>	<i>Gerald & Cynthia Bertsch Sheboygan, WI</i>
<i>Thursday, 10/31 Reformation Day</i>	<i>Romans 3:21-28</i>	<i>David Biebighauser Ipswich, SD</i>
<i>Friday, 11/01 All Saints' Day</i>	<i>Psalms 89:1-4 1952, U.S. hydrogen bomb</i>	<i>Eugene Birmingham Bensenville, IL</i>
<i>Saturday, 11/02</i>	<i>Psalms 89:5-8</i>	<i>Cathie Fisher Braman Fredericksburg, VA</i>
<i>24 Pentecost/23 Trinity, 11/03 (Daylight Savings Time ends)</i>	<i>Luke 19:1-10</i>	<i>Charles Brizius Elkhorn, WI</i>
<i>Monday, 11/04</i>	<i>Isaiah 1:10-18</i>	<i>Robert F. Broeder Le Sueur, MN</i>
<i>Tuesday, 11/05 Election Day</i>	<i>Psalms 32:1-7 *1919, Christoph Probst, White Rose Society</i>	<i>Calvin Brown Ontario, Canada</i>
<i>Wednesday, 11/06</i>	<i>Psalms 31:1-5</i>	<i>Richard S. Brueseke Ownesville, MO</i>
<i>Thursday, 11/07</i>	<i>Psalms 19:1-6 +Ignacio Martín-Baró</i>	<i>Martin Bupp, II Wyomissing, PA</i>

<i>Friday, 11/08</i>	<i>Psalms 19:7-10 +1997, Dorothy Day</i>	<i>John Burgess Pittsburgh, PA</i>
<i>Saturday, 11/09</i>	<i>Psalms 19:14 *1930, Ignacio Ellacuria 1938, Night of Broken Glass 1989, Collapse of the Berlin Wall</i>	<i>Christine Busch Dusseldorf, Germany</i>
<i>25 Pentecost/24 Trinity, 11/10</i>	<i>Psalms 98 *1483, Martin Luther</i>	<i>Michael Caldwell Wolcott, VT</i>
<i>Monday, 11/11</i>	<i>Isaiah 2:1-4 1918, Armistice Day +1855, Søren Kierkegaard +1915, U.S. Fellowship of Reconciliation</i>	<i>John Cedarleaf Fairport, NY</i>
<i>Tuesday, 11/12</i>	<i>Isaiah 49:1-4 *1815, Elizabeth Cady Stanton</i>	<i>Richard Christensen Sheboygan, WI</i>
<i>Wednesday, 11/13</i>	<i>Isaiah 49:5-6 *345, St. Augustine</i>	<i>Colleen Darling Kiel, WI</i>
<i>Thursday, 11/14</i>	<i>Isaiah 49:7-12 +1915, Booker T. Washington</i>	<i>Herbert & Lillian Davis Honey Brook, PA</i>
<i>Friday, 11/15</i>	<i>Isaiah 49:13-18 *1840, Evangelical Church Society of the West</i>	<i>James G. Deitz Amherst, OH</i>
<i>Saturday, 11/16</i>	<i>2 Thessalonians 2:1-5, 13-17 +1989, Jesuit Martyrs of San Salvador Ignacio Ellacuria, S.J. Joaquín López y López, S.J. Ignacio Martín-Baró, S.J. Segundo Montes, S.J. Juan Ramón Moreno, S.J. Amando López, S.J.</i>	<i>Uwe Dittmer Potsdam, Germany</i>
<i>26 Pentecost/25 Trinity, 11/17</i>	<i>Luke 21:5-19</i>	<i>Vernon Doldé Wausau, WI</i>
<i>Monday, 11/18</i>	<i>Isaiah 66:1-2</i>	<i>Wayne & Colleen Drueck Schofield, WI</i>
<i>Tuesday, 11/19</i>	<i>Isaiah 12:1-2 1863, Lincoln's "Gettysburg Address"</i>	<i>Chet Dziczek Clinton, MA</i>

<i>Wednesday, 11/20</i>	<i>Isaiah 12:3-6 1959, U.N. Declaration on the Rights of the Child</i>	<i>Roger Easland Pierre, SD</i>
<i>Thursday, 11/21</i>	<i>Isaiah 65:17-25</i>	<i>Willis & Loree Elliott Kearney, NE</i>
<i>Friday, 11/22</i>	<i>John 10:1-10</i>	<i>John Esbenschade Lancaster, PA</i>
<i>Saturday, 11/23</i>	<i>John 10:11-18</i>	<i>Gabriel & Dorothy Fackre West Hyannisport, MA</i>
<i>27 Pentecost/26 Trinity, 11/24 (Last Sunday of the Church Year, Memorial Sunday)</i>	<i>Revelation 1:4b-7 +1572, John Knox</i>	<i>Ralph Faisst West Bend, WI</i>
<i>Monday, 11/25</i>	<i>Colossians 1:1-14 +1748, Isaac Watts *1881, Pope John XXIII</i>	<i>William Falla Whitehall, PA</i>
<i>Tuesday, 11/26</i>	<i>Colossians 1:15-20 +1883, Sojourner Truth</i>	<i>David Fisher Brooklyn, NY</i>
<i>Wednesday, 11/27</i>	<i>Colossians 1:21-29</i>	<i>Richard & Martha Floyd Pittsfield, MA</i>
<i>Thanksgiving Day, 11/28</i>	<i>Psalms 100</i>	<i>Jerry Folk Madison, WI</i>
<i>Friday, 11/29</i>	<i>Philippians 4:4-9 *1925, Frederick Herzog</i>	<i>Ron K. Freyer-Nicholas Wildwood, FL</i>
<i>Saturday, 11/30</i>	<i>Revelation 21:1-4 *1835, Mark Twain</i>	<i>Hans-Wilhelm Fricke-Hein Neukirchen-Vluyn, Germany</i>

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PRAYERS AND RESOURCES FOR THE PENTECOST/TRINITY SEASON, 2013 (3)

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A MORNING PRAYER:

Quietly, O God, by ways of your own, enter into our hearts in this hour of prayer. Lead us to some vantage point of spiritual insight, by which we may gather new knowledge of your grace in human life. Though we come from a world of suspicion, hate and violence, grant us such trust and confidence in one another that we may rejoice in the fellowship of kindred souls seeking you in common need. And with those gifts, let also the spirit of Jesus Christ enrich our solitary meditations and our friendly concourse together.

(Samuel H. Miller in Prayers for Daily Use, New York, Harper & Brothers, 1957)

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A PRAYER OF THE CHURCH:

Standing as we do in the large confusions of a world not accustomed to peace, we beseech you, O God most mighty, to gird us with newness of strength that our steps may be straightened to your will and all our decisions enlightened by your spirit. Deliver us from the discouragement of the seeming insignificance of our own life and action and grant us such faith in your providence that we shall labor as unto you and not with regard for the rewards of the world or our own pride in success.

(Samuel H. Miller, ibid, adapted)

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A PRAYER OF THANKSGIVING:

O God, we thank you for blessings so constant amid the changes of our mortal lot that we have come at last to take them for granted, as though there were no great and good giver behind them; moreover, we thank you for all those things which seem at first not at all like blessings, yet in which your grace manifests its work beyond our understanding. For all gifts however small or common which bear the promise of your loving-kindness, and are stepping-stones to a glory known only in Jesus Christ our Lord, whose life was the very light of freedom for all who followed him, we thank you.

(Samuel H. Miller, ibid, adapted)

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A PRAYER FOR THE SAINTS OF THE CHURCH TRIUMPHANT:

O God, we give you thanks for every soul who in times past bore the burden of your kingdom's work, giving themselves to your Church without stint or restraint; for apostles and saints of ancient times, whose faithfulness set the great foundations of the church in the swirling tides of history; and for our own forebears whose courage and piety built among us a sanctuary for our prayers and worship. Make us bold that we may prove ourselves to be worthy of them, fulfilling our promises to you by faith and works earnestly offered, forever rejoicing in your presence, where we are strengthened for each task by the grace of our Lord and by our fellowship with one another in him.

(Samuel H. Miller, ibid, adapted)

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AN EVENING PRAYER:

Eternal God, whose everlasting arms hold in mercy our restless souls, deliver us we pray from all anxiety and fear, that we may enter into your peace this night. If we need to wrestle with the angels through the night, gird us with stubborn hope till the morning breaks and blessing comes. If

we must go forward out of reach of friends or drink the cup alone, steady our hearts lest they be embittered and prepare us with your hidden grace until we be fulfilled. Help us in all dark hours when the way is lost, to stand still and rest our lives in you, trusting that you are not far from us and that when you are ready you will call us forth again. By the peace of Christ the crucified and risen one, we pray.

*(Samuel H. Miller, *ibid*, adapted)*

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AWAKENING A SENSE OF THE SACRED:

How do we reawaken a sense of the sacred? First of all, we must look for it. Jacob fled Esau, and was given a vision of God. He was realistic about people, including himself, but he did not look for evil. So he was given the greatest good. What are we looking for? For God and love and hope? Or for wrongness and evil and sin? If the totally interdependent, interconnected world of physics is true, then this oneness affects the way we look at everything—books, people, symbols. It radically affects the way we look at the cross. Jesus on the cross was at-one with God, and with the infinite mind in which Creation was held. The anguish on the cross has to do with this at-one-ment in a way which a forensic definition of atonement cannot even begin to comprehend.

*(Madeleine L'Engel in *Glimpses of Grace: Daily Thoughts and Reflections*, Harper/San Francisco, 1996)*

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RECEIVING COMMUNION:

When I receive Communion, I am partaking in the most sacred myth and ritual of the Christian Church (and let us remember that myth is about truth). When we receive the bread and the wine, we receive the truth of Jesus' promise, the truth of his love. We don't need to get hung up on words like "transubstantiation," which tend to take the Eucharist out of the truth of myth and into the wimpiness of fact. What happens when we receive the bread and wine is a mystery, and when we try to explain it in any kind of way we destroy our own ability to partake in the truth of this marvelous and eternally mysterious ritual. When we receive the bread and the wine we are indeed taking into ourselves Christ's love, that love that will be finally expressed in the Second Coming.

*(Madeleine L'Engel, *ibid*)*

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THE DIVINE AND HUMAN NATURE OF JESUS CHRIST:

To be a Christian is to believe in the impossible. Jesus was God. Jesus was human. This is what Scripture affirms. Yet theologians and philosophers and ordinary people have argued about it for nearly two thousand years. How could Jesus be both human and divine? That he was both is the basic affirmation of the Christian faith. We human beings seem quite capable of accepting that light is a particle, and light is a wave. So why should it be more difficult for us to comprehend that Jesus was completely God and Jesus was completely human? Of course it takes imagination, but so does it take imagination for us to understand as we watch a glorious sunset, that it is the planet earth that

is turning, not the sun that is setting. Those are the wonderful things that are beyond ordinariness—like love—that make life worth living...

(Madeleine L'Engel, ibid)

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PAYING A PRICE:

To trust, to be truly whole, is also to let go whatever we may consider our qualifications. There is a paradox here, and a trap for the lazy. I do not need to be “qualified” to play a Bach fugue on the piano (and playing a Bach fugue is for me an exercise in wholeness). But I cannot play that Bach fugue at all if I do not play the piano daily, if I do not practice my finger exercises. There are equivalents of finger exercises in the writing of books, the painting of portraits, the composing of a song. We do not need to be qualified; the gift is free; and yet we have to pay for it.

(Madeleine L'Engel, ibid)

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THANKSGIVING:

The best way to lift the mind up to God is to acknowledge and ponder past blessings. The setting forth of past blessings is the guarantee of future ones, and gifts received in the past offer the confidence of receiving them. On the contrary the total sinking of the mind away from God... consists in forgetting or failing to take note of goods received. Therefore, one must begin with thanksgiving and confession. The psalmist takes note of the good things received in prosperity and the good things received in adversity, reflecting upon both in brief words but in very broad thoughts. (cf. Psalm 4:1f) ... The psalmist lays claim to no righteousness,... boasts of no merit,... displays no worth, but (rather) praises the pure and exclusive grace and free kindness of God. The psalmist finds nothing within himself on the basis of which God should answer him. He only prays and keeps everything else quiet. Such a person “appears empty before the Lord” in the best way, because the person is empty for (self) but full for God.

(Martin Luther, “First Lectures on the Psalms,” 1513-1515, in LW 10, 45-46)

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FAITH ALONE:

God graciously has provided us with One in whom we may trust, rather than our own works. God wants us to rely on Christ so that we will not waver in ourselves nor be satisfied with the righteousness which has begun in us unless it cleaves to and flows from Christ's righteousness, and so that no fool, having once accepted the gift, will think he or she is contented and secure. God does not want us to halt in what has been received, but rather to draw near from day to day so that we may be fully transformed into Christ (cf. Romans 5:1-2) ... Observe, faith is not enough, but only the faith which hides under the wings of Christ and glories in His righteousness. Paul teaches faith in such a way as to thrust it under the wings of Christ. Faith is precisely that which makes you a chick, and Christ a hen, so that you have hope under his wings. To have faith is to cleave to him, to presume on him, because he is holy and just for you.

(Luther, "Against Latomus," 1521, in LW 32,235-236)

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THE MISSION ENTRUSTED TO THE CHURCH:

This is the mission entrusted to the church, a hard mission: to uproot sins from history, to uproot sins from the political order, to uproot sins from the economy, to uproot sins wherever they are. What a hard task! It has to meet conflicts amid so much selfishness, so much pride, so much vanity, so many who have enthroned the reign of sin among us.

(Oscar Romero, homily, 1978, in *The Church is All of You*, edited by James R. Brockman, S.J., Winston Press, 1984)

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OUR PRAYERS:

The guarantee of our prayers is not in saying a lot of words. The guarantee of our petitions is very easy to know: How do we treat the poor...? The degree to which we approach the poor, and the love with which we approach the poor, or the scorn with which we approach the poor—that is how we approach God. What we do to the poor, we do to God. The way we look at the poor is the way we look at God.

(Oscar Romero, *ibid*)

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PREACHING:

A preaching that awakens, a preaching that enlightens, as when a light turned on awakens and annoys a sleeper—that is the preaching of Christ, calling "Wake up! Be converted!" That is the Church's authentic preaching. Naturally, such preaching must meet conflict, must spoil what is mis-called "prestige," must disturb,... It cannot get along with the powers of darkness and sin.

(Oscar Romero, *ibid*)

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PREACHING:

God does not command the Gospel of our Lord Jesus Christ to be preached with the noise of arms and with pillage. What God rather commands is the example of a good life and holy teaching.

(Roque Gonzales, Jesuit martyr of Paraguay, 1576-1628, the first Christian martyr born in the Western Hemisphere to be beatified [1934]. He was canonized in 1988. He was an advocate, with other Jesuits, of the indigenous Indians of Paraguay. Carrying no weapons, Roque Gonzales and his companions encountered Indian settlements, announcing their presence by playing musical instruments, and remaining true to their words.)

What is it to be a companion of Jesus today? It is to engage, under the standard of the cross, in the crucial struggle of our time: the struggle for faith and that struggle for justice, which it includes.

(Ignacio Ellacuria, Jesuit martyr of El Salvador, who, on November 16, 1989, was killed with five other Jesuit priests, their housekeeper, Elba Ramos, and her daughter, Celina, on the campus of the University of Central America, where he was rector. Fr. Ellacuria was an eloquent advocate for a national dialogue and a negotiated settlement of the Salvadoran civil war that was raging at the time. For an end to the violence, he gave his life.)

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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, P.O. Box 359, Sheboygan, WI 53082-0359, by e-mail 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)