

CONFESSING CHRIST - DAILY LECTIONARY AND PRAYERS

Pentecost/Trinity Season (1) 2010

Frederick R. Trost and Colleen Darling, Editors

"More majestic than the thunders of mighty waters, more majestic than the waves of the sea, majestic on high is the Lord."

(Psalm 93:4 NRSV)

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The Festival of Pentecost, 5/23	Acts 2:1	Scott Spencer Rehoboth, MA
Monday, 5/24	Psalm 104:24-33	Elroy Stauss Manitowoc, WI
Tuesday, 5/25	Romans 8:14-17	Gary Stillwell Janesville, WI
Wednesday, 5/26	Genesis 11:1-9	Grace Taskinsoy Fountain Hills, AZ
Thursday, 5/27	John 14:8-17 +1564, John Calvin +1676, Paul Gerhardt	James Tilbe Raynham, MA
Friday, 5/28	John 14:25-27 1962, Amnesty International	Gary Titusdahl Cannon Falls, MN
Saturday, 5/29	John 20:19-23 1934, Confessing Synod of Barmen	Harley C.W. Tretow Berlin, WI
The Festival of the Holy Trinity 1 Sunday after Pentecost	Psalm 8	Frederick & Louise Trost Elkhart Lake, WI
Monday, 5/31 (Memorial Day)	1 Corinthians 10:15-16 +1680, Joachim Neander 1934, Barmen Declaration	Jean Trost Canadaigua, NY
Tuesday, 6/01	Romans 5:1-5 +1971, Reinhold Niebuhr	Jonathan H. Trost Rochester, NY
Wednesday, 6/02	Luke 12:8-12 +1944, Hildegard Jacobi 1924, Native Americans granted U.S. citizenship	Marianne Trost Fountain Hills, AZ
Thursday, 6/03	John 16:12-16 +1963, Pope John XXIII	Robert & Ann Trost Grand Rapids, MI

Friday, 6/04	Romans 12:9-13	Sarah E. Trost Milwaukee, WI
Saturday, 6/05	Romans 12:14-21	United Church of Christ Sulphur Springs, IN
2 Pentecost/1 Trinity	Psalms 146	John Van Epps Guilford, CT
Monday, 6/07	Psalms 30	Edward A. Walker Dennis, MA
Tuesday, 6/08	Psalms 18:1-6 +1727, August Hermann Francke	John R. Weiler Bethlehem, PA
Wednesday, 6/09	Psalms 10:12-14 +1870, Charles Dickens	Roger Wentz Black River Falls, WI
Thursday, 6/10	2 Corinthians 3:4-6	Timothy Wepner Newton, NC
Friday, 6/11	2 Corinthians 3:7-11	John A. Werley Malone, NY
Saturday, 6/12	2 Corinthians 3:12-18 *1929, Anne Frank	Glenn W. Wernecke Buckeye, AZ
3 Pentecost/2 Trinity	Psalms 32 +1965, Martin Buber	Fritz West Marine on St. Croix, MN
Monday, 6/14	Galatians 2:15-21	Rudolf Weth Neukirchen-Vluyn, Germany
Tuesday, 6/15	1 John 4:7-8	Jean T. Whitcomb Paxton, MA
Wednesday, 6/16	Psalms 90:1-2 1976, Soweto Massacre South Africa	Cody Williams New York, NY
Thursday, 6/17	Isaiah 41:10 *1703, John Welsey	David Yochum Whitewater, WI
Friday, 6/18	Isaiah 26:4 1934, Native American self-gov'n't 1979, Salt II Agreement	Nathaniel Yordon Norwalk, CT
Saturday, 6/19	Deuteronomy 32:1-4	Elga Zachau Bochum, Germany
4 Pentecost/3 Trinity	Psalms 42:1-5	Leonard Zecchini Lyndeborough, NH
Monday, 6/21	Psalms 25:4-5	Walter Ziegenhals Burlington, NC

Tuesday, 6/22	Psalm 25:6-7	Reynold Ziegler Camp Hill, PA
Wednesday, 6/23	Psalm 22:27-31	Lowell Zuck St. Louis, MO
Thursday, 6/24	Matthew 6:1-4	Hans-Juergen Abromeit Greifswald, Germany
Friday, 6/25	Matthew 6:5-14 53 rd Anniversary of the UCC 1530, Augusburg Confession 1945, United Nations Charter	Clifford B. Anderson Cranbury, NY
Saturday, 6/26	1 Corinthians 15:12-19 +1988, Hans Urs von Balthasar	F. Christopher Anderson York, PA
5 Pentecost/4 Trinity	Romans 13:8-10 *1880, Helen Keller	Franklin Anderson W. Waterboro, ME
Monday, 6/28	Psalm 143:1-2 +202 Irenaeus	Rupert E. Annis Topsfield, MA
Tuesday, 6/29	Romans 12:1-2	Otto Artopoulos Bellevue, KY
Wednesday, 6/30	1 Peter 1:3-9 *1939, Dorothy Kazel	Sally s. Bailey Raleigh, NC
Thursday, 7/01	1 Peter 2:1-5 1968, Non-Proliferation Treaty	William Baran Kittery Point, ME
Friday, 7/02	Galatians 1:3-5 1964, Civil Rights Act	William Barker S. Wellfleet, MA
Saturday, 7/03	1 Timothy 1:12-17	Linda Barnes Colchester, CT
6 Pentecost/5 Trinity (Independence Day)	Psalm 66:1-9 1983, Witness for Peace	Martha Ann Baumer Belleville, IL
Monday, 7/05	Psalm 29	Thomas Bentz Milwaukee, WI
Tuesday, 7/06	Psalm 139:1-6 +1415, John Hus	Hans Berthold Schwerte, Germany
Wednesday, 7/07	Isaiah 55:6-7	Gerald & Cynthia Bertsch Sheboygan, WI
Thursday, 7/08	Isaiah 55:8-9 *1867, Kathe Kollwitz	David Biebighauser Ipswich, SD
Friday, 7/09	Isaiah 55:10-13	Eugene Birmingham Bensenville, IL

Saturday, 7/10	1 Corinthians 9:24-27 *1509, John Calvin	Cathie Fisher Braman Fredericksburg, VA
7 Pentecost/6 Trinity	Colossians 1:3-14	M. Rogers Brigham Plymouth, WI
Monday, 7/12	Luke 10:23-37 +1536, Erasmus *1817, Henry David Thoreau	Charles Brizius Elkhorn, WI
Tuesday, 7/13	Romans 11:33-36	Robert F. Broeder Le Sueur, MN
Wednesday, 7/14	1 John 4:7-12	Calvin Brown Ontario, Canada
Thursday, 7/15	2 Peter 2:1-3	Richard S. Brueseke Owensville, MO
Friday, 7/16	Isaiah 58:6-9	Martin Bupp Chalfont, PA
Saturday, 7/17	Isaiah 40:28-31	John Burgess Pittsburgh, PA
8 Pentecost/7 Trinity	Luke 10:38-42 1868, African Americans granted U.S. citizenship +1939, Paul Schneider	Christine Busch Dusseldorf, Germany
Monday, 7/19	Psalms 15	Michael Caldwell Wolcott, VT
Tuesday, 7/20	Ephesians 1:3-12 1954, Geneva Agreements	John Cedarleaf Fairport, NY
Wednesday, 7/21	Philippians 1:3-11	Richard L. Christensen Sheboygan, WI
Thursday, 7/22	Philippians 2:1-4	Vernon Clausing West Bend, WI
Friday, 7/23	Philippians 2:5-11	Richard & Ruthie Coleman Pembroke, MA
Saturday, 7/24	Colossians 1:24-29	Herbert Davis Dedham, MA
9 Pentecost/8 Trinity	Luke 11:1-13	James G. Deitz Amherst, OH
Monday, 7/26	1 Corinthians 13:1-7 1960, Americans with Disability Act	Uwe Dittmer Potsdam, Germany
Tuesday, 7/27	1 Corinthians 13:8-13	Vernon Dolde Wausau, WI

Wednesday, 7/28	2 Timothy 1:8-18 +1750, Johann Sebastian Bach	Wayne Drucek Schofield, WI
Thursday, 7/29	Hebrews 1:1-9 +1890, Vincent van Gogh	Chet Dziczek Clinton, MA
Friday, 7/30	1 Peter 2:1-5	Roger Easland Pierre, SD
Saturday, 7/31	2 Thessalonians 3:16	Willis Elliott Kearney, NE

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PRAYERS AND OTHER RESOURCES FOR PENTECOST/TRINITY (1) 2010

Gracious God, I ask You to look mercifully upon me, and to send Your Holy Spirit into my life that... being strengthened with the defense of Your right hand, I may stand in the confession of Your faith and truth, and continue in the same unto the end of my life, through our Lord Jesus Christ.

(Nicholas Ridley, 1500-1555 adapt.)

[Nicholas Ridley was an English Reformer who died a martyr at Oxford on October 16, 1555. He took holy orders in 1527 and studied in Paris at the Sorbonne and then at Louvain. He became a senior proctor at Cambridge in 1533, signing a decree against the supremacy of the pope the following year. He advocated Reformed views of the Church and helped establish Protestant teaching at Cambridge in 1549. As bishop of London he advocated for the poor and was instrumental in the founding of three hospitals there under King Edward. Accused of heresy, he was condemned to death and was burned in "the ditch" at Oxford along with Hugh Latimer. He is said to have given his clothes to bystanders; then bound by an iron chain. According to witnesses, Latimer turned to Ridley and said: "Be of good comfort, Master Ridley... We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." Ridley is reported to have responded: "Let the fire come unto me." (See David S. Schaff in "The New Schaff-Herzog Encyclopedia of Religious Knowledge") In 1839, a "Martyrs Memorial" was erected at Oxford in honor of Cranmer, Latimer and Ridley.]

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We give You thanks, yes, more than thanks, O Lord our God, for all Your goodness at all times and in all places, because You have shielded, rescued, helped and guided us all the days of our lives, and brought us to this hour. We pray and we ask You, merciful God, to grant in Your goodness that we may spend this day, and all the time of our lives, without sin, in fullness of joy and holiness and with reverence of You. Drive away from us, O Lord, all envy, all fear, and all temptations. Give us what is good and right. Whatever sin we commit in thought, word, or deed, in Your goodness and mercy, pardon us. And lead us not into temptation, but deliver us from evil, through the grace, mercy and love of Your only begotten Son.

(Liturgy of St. Mark, 3rd century?)

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Be our Shepherd, O Lord, we beg You, and may we receive all good things from Your sweetness; so that, obtaining eternal life by Your grace, we may be filled with the abundance of Your everlasting cup, through Christ our Lord.

(Sarum Breviary, 1085, adapt.)

[Sarum (Salisbury) Breviary is the name given to the liturgy that was used in Sarum, i.e., in Salisbury, prior to the Reformation of the Church of England. The liturgy consists of books attributed to Saint Osmund, +1099, bishop of Salisbury. These included liturgies for daily prayers, Holy Communion, Baptism and occasional services. They were in use at Salisbury in 1085 and became the form of liturgy used throughout England by the 13th century. The Sarum Breviary later became the foundation for the Book of Common Prayer.]

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O most merciful God,... we commend ourselves and all that we have to Your almighty hands, and pray that You would preserve us by Your good Spirit from all sin, misfortune, and grief of heart. Give us the Spirit of grace and prayer, that we may have a consoling trust in Your love and that our sighs and petitions may be acceptable in Your sight. Give us the Spirit of faith to kindle a bright flame of true and blessed trust in our hearts, that we may have a living knowledge of salvation, and our whole life might be a thank-offering for the mercies we have received. Give us the Spirit of love, that we may experience the sweetness of Your love toward us, and also love You in return; offering You our obedience not from constraint like slaves, but with the willing and joyful hearts of children.

(Gottfried Arnold, 1666-1714, adapt.)

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O Lord, move us by Your example to show kindness and do good. Grant us such patience and forbearance with all sufferers, gracious or ungracious, grateful or ungrateful; that in our stumbling walk and scant measure they may yet discern a vestige of You, and give You the glory.

(Christina Rossetti, 1830-1894)

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Lord, grant us grace never to parley with temptation, never to tamper with conscience, never to spare the right eye, or hand, or foot that is a snare to us; never to lose our souls, though in exchange we should gain the whole world.

(Christina Rossetti)

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Great and lofty God,... who has promised to dwell with those who are of a lowly spirit and them that fear Your word; create in us such lowly hearts, and give to us such a reverential awe of Your Commandments. O come, Holy Spirit, and kindle our hearts with Your love. Come, Spirit of Strength, and awaken our souls to hunger and thirst for You, our true Guide, that we may be sustained by Your grace and truth. Arise, O Spirit of Life, that through You we may begin to live. Descend upon us and transform us into such human beings as the heart of God longs to see us: renewed into the image of Christ... O God, our Supreme Good, make known to us, and abide with us, now and forevermore.

(Gerhard Tersteegen, 1731, adapt.)

[Gerhard Tersteegen was born at Moers, in the Rhineland, on November 25, 1697. He died at Muelheim-on-the-Ruhr, on April 3, 1769. A mystic and composer of hymns, he lived as a hermit for some time; later living a less ascetic life as a weaver, while writing at night. Founder of a semi-monastic community, he became famous for his hymns which first appeared in pietistic collections, but then were included in the hymnody of the Reformed tradition. Among the most well-known are: "I Sing the praise of love unbounded," "God Himself is with us," ("God is truly with us," TNCH,) and "I sing the praise of Love unbounded."]

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We do not live by bread alone but by your word:

So we thank you for your word,
 that you have spoken in time of need
 with deep assurance.
 that you have spoken in times of complacency
 with deep threat,
 that you have spoken by poets bold and
 prophets daring.

So we thank you for those who have kept your word for us
 until now,
 for great editors and risk-taking priests,

for patient copiers and diligent monks,
 for patient scribes and bold scroll-makers
 who risked their lives
 who are not always inspired but did heavy lifting
 for us.

for fundamentalists who have known that every syllable
 needed to be kept,
 for fathers who read and studied,
 for mothers who kept scrolls safely in their aprons,
 for bishops and priests who moved into your dangerous,
 texted world.

Now we in our time put our lives always more fully
 into your word,
 to read better,
 to listen carefully,
 to turn toward your truth and away from the
 loud darkness of lies.

We hold your word in our hand,
 we are dazzled, awed, moved, disturbed,
 we are finally grateful.

We thank you for your word. Oh, and while we thank, we pray for
 bread enough for today,
 bread for the whole community of the word
 bread broken... for today.

(Walter Brueggemann in "Inscribing the Text," Minneapolis, Fortress Press, 2004)

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The Spirit as Dove:

The Holy Spirit came as a dove, a simple and joyous creature, not bitter with gall, not cruel in its bite, not violent with the rending of its claws, loving human dwellings, knowing the association of one home. When doves have young, they bring forth their young together; when they fly abroad, they remain in flight side by side, spending their life together in mutual sharing, acknowledging the concord of peace with the kiss of the beak, in all things fulfilling the law of unanimity. This is the simplicity that ought to be known in the church. This is the charity that ought to be attained so that the love of the (community) may imitate the doves and their gentleness and meekness may be like the lambs and sheep. What does the fierceness of wolves do in the Christian heart? What does the savageness of dogs, and the deadly venom of serpents and the bloodthirsty cruelty of wild beasts do to the human spirit? We are to be congratulated when such as these are separated from the church, lest they should lay waste the doves and sheep of Christ with their cruel and envenomed contagion. Bitterness cannot consist and be associated with sweetness, nor darkness with light, rain with clear skies, battle with peace, barrenness with fertility, drought with springs, storm with tranquility. No one should think that the good can depart from the church. The wind does not carry away the wheat, nor does the hurricane uproot the tree that is based on a solid root...

(Cyprian, +258, bishop of Carthage, in Joel C. Elowsky, ed., "Ancient Christian Doctrine," Vol. 4, "We Believe in the Holy Spirit," Downers Grove, InterVarsity Press, 2009)

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Spirit as Water,...

Some are reborn through water and the spirit; others receive baptism in the Holy Spirit and in fire. I take these four things—water, spirit, fire and Holy Spirit—to mean one and the same Spirit of God. To some the Holy Spirit is

water because he cleanses the external stains of their bodies. To others he is simply spirit because he makes them active in the practice of virtue. To others he is fire, because he cleanses the interior defilement that lies deep within their souls. To others, according to Daniel, he is Holy Spirit because he bestows on them wisdom and spiritual knowledge. For the single identical Spirit takes his different names from the different ways in which he acts on each person...

(Maximus the Confessor, +662, "abbot of Chrysopolis," *ibid*)

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Spirit as Person:

Now, what the Holy Spirit is, we are taught in many passages of Scripture, as by David in Psalm 51 when he says, "And take not your Holy Spirit from me"; and by Daniel, where it is said, "the Holy Spirit that is in you." And in the New Testament we have abundant testimonies. The Holy Spirit is described as having descended on Christ, and the Lord breathed on his apostles after his resurrection, saying, "Receive the Holy Spirit." There is also the saying of the angel to Mary, "The Holy Spirit will come upon you," and the declaration by Paul that no one can call Jesus Lord, except by the Holy Spirit. In the Acts of the Apostles, the Holy Spirit was given by the imposition of the apostles' hands in baptism. From all this we learn that the person of the Holy Spirit was of such authority and dignity that saving baptism was not complete except by the authority of the most excellent Trinity of them all, that is, by the naming of Father, Son and Holy Spirit, and by joining to the unbegotten God the Father and to his only-begotten Son the name also of the Holy Spirit...

(Origin, +251, "spiritual father of Greek monasticism," *ibid*)

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The Prophetic Community:

Perhaps the first thing that needs to be said about the prophetic community of faith is that it almost invariably looks upon the human situation in terms of crisis. Whereas the characteristic stance of cultural religion is the maintenance of order against chaos, social and personal "smoothness" against turbulence, "business as usual" against insecurity and unrest—the prophetic community "thinks crisis."

It thinks crisis because it can only conceive of the encounter between God and the fallen world in critical terms. For this God to meet this Adam, this Eve, hiding in their cultural shrubbery, pretending to be nonchalant when they are in reality full of anxiety and guilt—for such a meeting to occur in anything but critical terms is unthinkable to prophetic faith. And prophetic faith has as its primary object the disclosure, clarification and promotion precisely of this meeting, this encounter between the God who will be our God and the humanity which wills to be its own god...

The God who wills the redemption of the world, not its destruction, nevertheless reveals himself in the midst of world crises, often, it would seem, as the instigator! Every historical crisis is seen by prophetic faith in the light of this foundational fact about the nature of God. Behind the crisis, within it, through it, the judging-loving God is at work. Only through the critical confrontation of evil and good, falsehood and truth, ugliness and beauty can God appear to and for his creatures under the conditions of fallen existence...

(Douglas John Hall in "The Church of the Cross," Chicago, Community Renewal Society and St. Paul's UCC, 1979)

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What do you believe about the Holy Spirit?

First, that the Spirit is eternal God equally with the Father and the Son. Furthermore, that the Spirit is also given to me, making me participate in Christ and all his benefits through a true faith, comforting me, and abiding with me forever.

What do you believe about the holy Catholic Church?

That, out of the whole human race, from the beginning to the end of the world, the Son of God, by his Spirit and Word, gathers, protects, and preserves for himself, in the unity of the true faith, a chosen community for eternal life. I believe that I am and forever shall remain a living member of it.

What do you understand by "the communion of saints"?

First, that believers, each and every one, as members of Christ, share in one fellowship with Christ and all his treasures and gifts. Second, that each one should feel obliged to use these gifts willingly and with joy for the benefit and welfare of other members.

What do you believe about the forgiveness of sins?

That God, for the sake of Christ's reconciling work, will no longer remember my sins or the sinful nature with which I must struggle for my entire life. God graciously gives me the righteousness of Christ so that I may never be judged again.

What comfort does the resurrection of the body give you?

That after this life not only my soul shall be taken immediately up to Christ, its head, but also that this body of mine, raised by the power of Christ, shall be united again with my soul, and will be made conformable to the glorious body of Christ.

What comfort does the article about "the life everlasting" give you?

That, because I now feel in my heart the beginning of eternal joy, I shall possess after this life perfect blessedness, which no eye has seen, nor ear heard, nor the human heart conceived, and so praise God forever.

(Lee C. Barrett III in "The Heidelberg Catechism: A New Translation for the 21st Century," Cleveland, The Pilgrim Press, 2007)

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What is grace?

Grace is the wondrous, unmerited kindness of God toward us and the whole creation. God does not allow our heartbreak to endure or the misery of sin to have the last word. Instead, God takes the world by surprise, drawing near to us in infinite mercy, embracing sinful humanity and the very least among us with unbounded love and astonishing humility.

How does the Holy Spirit lead us to Christ?

The Holy Spirit makes known to us the call of God to come to Christ and follow him in humble, joyful discipleship. The Holy Spirit leads us by repentance and faith to the cross, instructing us in the meaning of faith, hope, and love, and enabling us to live the new life of the children of God.

What is love?

Love is the way of God to us in Jesus Christ. It is reflected among people of faith as the Holy Spirit inspires the words and deeds of the Church in joyous, yet costly, discipleship.

Is there such a thing as "cheap grace?"

Yes. Cheap grace is the false belief, widely held, that God's love for us requires little or nothing of us. It is the unsound belief that, having become aware of the awesome reality of God's love for us and the whole creation,

life can go on as if nothing has changed. Cheap grace is faith without expectation, without risk, without a sense of wonder. Where cheap grace is rampant, the living word of God in Christ is ignored and the new life to which we are summoned has become a sham.

Is there such a thing as "costly grace?"

Yes, where grace is not costly, it is not grace. It is costly because it summons us to live in the light of the word of God and to follow the call of Christ wherever it may lead us. It is grace because it is the presence of the new life by which we are embraced with the promises of God. Costly grace brings us to the foot of the cross and to the margins of society. It listens for the cries of the oppressed and looks for the tears of God in the world. It understands human existence and the meaning of life always in the light of Easter.

(Frederick R. Trost in "The Evangelical Catechism: A New Translation for the 21st Century," Cleveland, The Pilgrim Press, 2009)