

CONFESSING CHRIST - DAILY LECTIONARY AND PRAYERS

Pentecost/Trinity Seasons, 2012 (3)

Frederick R. Frost and Colleen Darling, Editors

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“Rise up, O Lord; O God, lift up your hand; do not forget the oppressed.”

(Psalm 10:12)

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18 Trinity/19 Pentecost, 10/07	Psalm 95	Michael Caldwell Wolcott, VT
Monday, 10/08	2 Timothy 1:6-8, 13-14 Indigenous Peoples' Day	John Cedarleaf Fairport, NY
Tuesday, 10/09	Luke 17:5-10 1635, Roger Williams banished from Massachusetts	Richard Christensen Sheboygan, WI
Wednesday, 10/10	Luke 10:38-22	Vernon Clausing West Bend, WI
Thursday, 10/11	Psalm 86:1-6 +1531, Ulrich Zwingli 1962, Opening of Vatican II by Pope John XXIII	Richard & Ruthie Coleman Pembroke, MA
Friday, 10/12	Luke 11:1-4 + 1943, Willi Graf, White Rose Society	Herbert & Lillian Davis Honey Brook, PA
Saturday, 10-13	Psalm 1:1-3	James G. Deitz Amherst, OH
19 Trinity/20 Pentecost, 10/14	Psalm 24	Uwe Dittmer Potsdam, Germany

Monday, 10/15	Luke 11:5-13 *1962, Amnesty International 1969, First Moratorium against the Vietnam War	Vernon Dolde Wausau, WI
Tuesday, 10-16	Joel 1:13-15, 2:1-2 +1553, Lucas Cranach, the Elder	Matthew T. Drake Washington, D.C.
Wednesday, 10/17	Psalms 9:1-2	Wayne & Colleen Drucek Schofield, WI
Thursday, 10/18	Luke 11:15-26	Chet Diczek Clinton, WI
Friday, 10/19	Psalms 97 1934, Synod of Dahlem	Roger Easland Pierre, SD
Saturday, 10/20	2 Timothy 2:8-13 +1893, Philip Schaff	Willis & Loree Elliott Kearney, NE
20 Trinity/21 Pentecost, 10/21	Mark 10:35-45	John Esbenshade Lancaster, PA
Monday, 10/22	Romans 1:1-7 +1965, Paul Tillich	Gabriel & Dorothy Fackre West Hyannisport, MA
Tuesday, 10/23	Psalms 34:1-7	Ralph & Verna Faisst West Bend, WI
Wednesday, 10/24	Psalms 126 *1893, Kurt Huber, White Rose Society Whitehall, PA *1947, United Nations Day 1844, Philip Schaff's "The Principles of Protestantism"	William Falla
Thursday, 10/25	Isaiah 55:1-5	David Fisher Brooklyn, NY
Friday, 10/26	Isaiah 55:6-9	Richard & Martha Floyd Pittsfield, MA

Saturday, 10/27	Isaiah 55:10-13 *1466, Desiderius Erasmus	Jerry & Kathy Folk Madison, WI
21 Trinity/22 Pentecost, 10/28 Reformation Sunday	Psalms 46:1-7	Ron K. Freyer-Nicholas Wildwood, FL
Monday, 10/29	Colossians 1:15-20 *1900, Ludwig Steil	Hans-Wilhelm Fricke-Hein Neukirchen-Vluyn, Germany
Tuesday, 10/30	Matthew 5:1-11	Theodore Fritsch North Chatham, MA
Wednesday, 10/31 Festival of the Reformation	Romans 3:21-28	Michael A. Frost Kresgeville, PA
Thursday, 11/01 All Saints' Day	Revelation 21:1-6 1952, U.S. hydrogen bomb	P.V. George Syracuse, NY
Friday, 11/02	John 11:32-44	Richard Glatfelter Monroe, OH
Saturday, 11/03	Revelation 7:2-4	Milton E. Gockley, Jr. Lancaster, PA
22 Trinity/23 Pentecost, 11/04	Psalms 146	Peter Goguts Robesonia, PA
Monday, 11/05	1 John 3:1-3	Gerald Goldsworthy Mt. Prospect, IL
Tuesday, 11/06 Election Day	Psalms 63:1-4 *1919, Christoph Probst, White Rose Society	Charlotte P. Gosselink Kennett Square, PA
Wednesday, 11/07	Romans 6:3-9 +Ignacio Martín-Baró	Stephen & Susan Gould Elkhart Lake, WI
Thursday, 11/08	John 6:37-40 *1897, Dorothy Day	Michael & Nancy Grandillo Sheboygan, WI

Friday, 11/09	Job 19:1, 23-27 *1930, Ignacio Ellacuría 1938, Night of Broken Glass 1989, Collapse of the Berlin Wall	Kathryn Greene-McCreight New Haven, CT
Saturday, 11/10	1 John 1:7-11 *1483, Martin Luther	Christa Grengel Berlin, Germany
23 Trinity/24 Pentecost, 11/11	Mark 12:38-44 1918, Armistice Day +1855, Søren Kierkegaard +1915, U.S. Fellowship of Reconciliation	Reinhard Groscurth Bremen, Germany
Monday, 11/12	Lamentations 3:17-26 *1815, Elizabeth Cady Stanton	Ruben Grosshuesch Sheboygan, WI
Tuesday, 11/13	Romans 8:31-35, 37-39 *345, St. Augustine	Linda Gruber Phoenixville, PA
Wednesday, 11/14	Romans 9:1-5 +1915, Booker T. Washington	Robert Hamilton Elkhart Lake, WI
Thursday, 11/15	Luke 14:1-6 *1840, Evangelical Church Society of the West	Joanne Hartunian Belmont, MA
Friday, 11/16	2 Thessalonians 1:11-2:2 +1989, Jesuit Martyrs of San Salvador Ignacio Ellacuría, S.J. Joaquín López y López, S.J. Amando López, S.J. Ignacio Martín-Báero, S.J. Segundo Montes, S.J. Juan Ramon Moreno, S.J.	Esther Haskell Claremont, MA
Saturday, 11/17	Luke 19:1-10	Phillip Haslanger Madison, WI
24 Trinity/25 Pentecost, 11/18	Mark 13:1-8	Steven Hecky Southgate, KY

Monday, 11/19	Romans 12:5-16 1863, Lincoln's "Gettysburg Address"	Kim & Kay Henning Two Rivers, WI
Tuesday, 11/20	Luke 14:15-24 1959, U.N. Declaration on the Rights of the Child	Ramon & Fern Hernandez Madison, WI
Wednesday, 11/21	Romans 13:8-10	Kristin Herzog Durham, NC
Thursday, 11/22 Thanksgiving Day	Psalm 117	Hans Holznagel Cleveland, OH
Friday, 11/23	Psalm 119:33-37	Ralph E. Houseman Grafton, WI
Saturday, 11/24	Luke 17:1-6 +1572, John Knox	Robert E. Howell Walnut Creek, CA
25 Trinity/26 Pentecost, 11/25 Memorial Sunday	1 Corinthians 15:12-22 +1748, Isaac Watts *1881, Pope John XXIII	Robert G. Hunsicker Lancaster, PA
Monday, 11/26	Psalm 130 +1883, Sojourner Truth	Joan Hunt Weston, MA
Tuesday, 11/27	Psalm 93	Dorothy Hutch Branford, CT
Wednesday, 11/28	Luke 21:5-19	Steven Jaberg West Bend, WI
Thursday, 11/29	Luke 18:35-43 *1925, Frederick Herzog	Clifford J. Janssen St. Louis, MO
Friday, 11/30	Luke 20:27-40 *1835, Mark Twain	Laverne R. Joseph Long Beach, CA

Saturday, 12/01

1 Thessalonians 5:1-11
1955, Rosa Parks arrested

Harvey & Nancy Kandler
Kaukauna, WI

PRAYERS AND OTHER RESOURCES FOR PENTECOST/TRINITY SEASONS
2012 (3)

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A Prayer of Thomas á Kempis (1380-1471):

Grant to me, O Lord, to know what I ought to know, to love what I ought to love, to praise what delights You most, to value what is precious in Your sight, to hate what is offensive to You. Do not suffer me to judge according to the sight of my eyes, nor to pass sentence according to the hearing of the ears of others; but to discern with true judgment between things visible and spiritual, and above all things to inquire what is the good pleasure of Your will.

(Thomas á Kempis studied at a school led by the Brethren of the Common Life and also at the Augustinian convent of Mount Saint Agnes in the Netherlands where his brother served as prior. He became a priest in 1413. He devoted his time to spiritual exercises, writing, and copying manuscripts. It is said that he copied the Bible, in its entirety, four times. His writings, devotional in style, are filled with biblical illustrations. The most famous of these is his "The Imitation of Christ," which was praised both in Jesuit circles and by John Wesley. This book has appeared in more than 2,000 editions since it was composed more than 600 years ago.)

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A Prayer of William Bright (1824-1901):

O God, by whom the meek are guided in judgment, and light rises up in the darkness for the godly; grant us in all our doubts and uncertainties the grace to ask what You would have us do, that the Spirit of Wisdom may save us from all false choices and that in Your light we may see light and in Your straight path may not stumble, through Jesus Christ our Lord.

(William Bright was a patristic scholar who studied at Rugby and Oxford. As a professor at Oxford, he became well-known for his sermons, poems and devotional writings, in addition to his writing devoted to Church history.)

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A Prayer of Samuel Johnson (1709-1784):

Almighty God, the giver of all good things, without whose help all labor is ineffectual and without whose grace all wisdom is folly; grant... that in this my undertaking, Your Holy Spirit may not be withheld from me, but that I may promote Your

glory and the salvation both of myself and others. Grant this, O Lord, for the sake of Jesus Christ. Lord bless me. So be it.

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A Prayer of Christina Rossetti (1830-1894):

Speak, Lord, for Your servant hears. Grant us ears to hear, eyes to see, wills to obey, hearts to love; then declare what You will, reveal what You will, command what You will, demand what you will.

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Another Prayer of Thomas á Kempis:

Grant me, O most merciful Jesus, Your grace, that it may be with me, and labor with me, and abide with me even to the end. Give me grace ever to desire and to will what is most acceptable to You and most pleasing in Your sight. Let Your will be mine and let my will ever follow Yours, and fully accord with it. Let there be between You and me but one will so that I may love what You love and abhor what You hate, and let me not be able to will anything which You do not will, nor to dislike anything which You do will.

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Works of Mercy:

The Spiritual Works of Mercy are: to admonish the sinner, to instruct the ignorant, to counsel the doubtful, to comfort the sorrowful, to bear wrongs patiently, to forgive all injuries, and to pray for the living and the dead. The Corporal Works are to feed the hungry, to give drink to the thirsty, to clothe the naked, to ransom the captive, to harbor the harborless, to visit the sick, and to bury the dead. (Dorothy Day, 1897-1980)

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A Need for Stripping Ourselves, for Sharing:

In front of me as I write is Fritz Eichenberg's picture of St. Vincent de Paul. He holds a chubby child in his arms and a thin, pale child is clinging to him. Yes, the poor are always going to be with us—Our Lord told us that—and there will always be a need for our sharing, for stripping ourselves to help others. It will always be a lifetime job. But I am sure that God did not intend that there be so many poor. The class structure is of our making and by our consent, not His, and we must do what we can to change it. So we are urging revolutionary change. So many sins against the poor cry out to high heaven! One of the most deadly sins is to deprive the laborer of his or her hire. There is another: to instill in him or her paltry desires so compulsive that one is willing to sell... liberty and... honor to satisfy them. We are all guilty of concupiscence, but newspapers, radios, television, and battalions of advertising men and women (woe to that

generation!) deliberately stimulate our desires, the satisfaction of which so often means the degradation of the family. Because of these factors of modern life, the only way we can write about poverty is in terms of ourselves, our own personal responsibility. The message we have been given is the Cross. (Dorothy Day, April 1953)

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The Welfare of Others:

The ultimate measure of a person is not where they stand in moments of comfort and convenience, but where they stand at times of challenge and controversy. The true neighbor will risk position, prestige, and even life for the welfare of others. In dangerous valleys and hazardous pathways, they lift some bruised and beaten others to higher and more noble lives. (Martin Luther King, Jr., 1929-1968)

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Something to Die For:

Martin Luther King waged one long, unending campaign for the soul of the century. He molded the black church into a center for resistance. He targeted one situation after another for black reaction—segregated lunch counters, white educational systems, the labor disputes of black workers, urban housing settlements, voting registration abuses, and finally he focused in on the relationship between business, militarism, and racism everywhere... King preached, “If a person hasn’t found something they will die for, they aren’t fit to live.” Martin Luther King takes the indifference of all of us and turns it into the stuff of sin. He takes the powerlessness of all of us and turns it into the stuff of strength if we will only pay its price. He casts the shadow of conversion in a new light. Conversion is not so much what we struggle with, perhaps, as it is what we are at our best. If, indeed, as Julian of Norwich says, “Sin is behovable”—necessary in other words—then Martin Luther King learned his limits so that we could come within the aura of his greatness with confidence and consider it possible for ourselves as well...

King left us four things: courage to confront evil square on without the hope of being able to ignore it; the courage to confront ourselves square on without the luxury of despair; the courage to love when hate is more satisfying; and the courage to continue to live until death so that others may have life. Martin Luther King, Jr., gave the humiliated everywhere an icon of pride. (Joan Chittister in “A Passion for Life: Fragments of the Face of God,” Maryknoll, Orbis Books, 1996)

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The Universal and the Particular:

... One can only claim Christianity for a confession of faith if Jesus Christ is at its center. As we affirm, the most characteristic form of Christian prayer is “through Jesus Christ, our Lord.” So, yes, this is very particularistic. A particular historical figure, the subject of particular events and particular places, is the foundational ground of our faith, and we cannot and dare not forget this.

But is this, after all, such a scandalous thing? Is there any faith that does not have its particular entrée to the ultimate? Judaism, which may come closest to being pure monotheism, defines God through particular events, figures, and texts—through particular core events, especially the exodus, in which the divine will is revealed, and through a particular tradition of law, wisdom, prophecy, and poetry. Islam points to an utterly transcendent deity, Allah. But it does so through Muhammad, his very particular prophet, and through a book, the Koran, which Islam regards with even greater solemnity than most Christians regard the Bible...

So when Christians picture God and all things eternal by reference to the particular being named Jesus, they are not doing something unusual. In principle, they are doing just what everybody else does who wishes to feel some proximity to the eternal: namely, they perceive the eternal through special attention to some illuminating temporal reality...

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

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The Divine Struggle for Justice:

The primary reason for systematic theology is not the need for a coherent worldview, but the battle between truth and untruth in God's struggle for justice. Theologians seeking a coherent worldview as primary objective of theological reflection usually make philosophy the model of theological truth. Christian theology generates its own model, however. Today it involves the dogmatic point that God's praxis in Messiah Jesus, Christopraxis, comes first. The basic theological truth cannot be absorbed in a hermeneutic, not even a liberation hermeneutic. The Christian traditions have attempted to bear witness to the basic truth. But they have to be critically examined time and again. Popes can err, councils can err, reformers can err. Obviously liberation theologians can err. But we have to take the risk of praxis seeking new understanding.

The new imagination looks for Messiah Jesus not just in past history in need of being helped along today by revolutionary theory (Assmann) nor outside of real history, teaching us to be weak without regret (Hauerwas). It is an attempt to get on new ground. It is not a "via media", a way in between, on the same ground. What is at stake is a new Christology that, while not undoing the Chalcedonian tension and balance between the divine and the human, acknowledges the continuity of divine activity in Messiah Jesus in history. It depends on a strong doctrine of the Holy Spirit. What it teaches us is not how to be weak without regret (human perfection), but how God is just without regret. There is nothing we need to learn except how we can share in God's struggle for justice. Obviously all of this does not happen without love. But God's love is first of all justice-love; the love of justice. It pertains primarily not to retributive justice, but to distributive justice in the contemporary situation. This does not mean that there is a special Christian form of the social order. What we are freed for is making choices in keeping with God's battle for justice...

(Frederick Herzog, 1925-1995, "Justice Church: The New Function of the Church in North American Christianity," Maryknoll, Orbis Books, 1980)

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Divine Engagement in History:

In the encounter with the underside of history it is becoming ever more clear that theology is inextricably tied to historical processes. The study of history is no longer a question of preference or choice. Theology needs to face its own involvement in history, a factor that has often been neglected. Yet historicism will no longer do. A tension emerges between theological accommodation to history and God's involvement in history. This tension is mirrored... "in the contradiction between a historicist relationship to Jesus and a living relationship to God's work in Christ in present history." (Herzog) The problem is that "religion can leave Messiah Jesus in the past and do its own thing with God in the present." In this situation, theological references to history become irrelevant at best or smoke screens at worst. History needs to be rewritten in encounters with Christ on the underside of history.

Joerg Rieger, "Remember The Poor: The Challenge to Theology in the Twenty-first Century,"
Harrisburg, Trinity Press International, 1998)

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Sustaining the Church:

We are not the ones who are able to sustain the Church. Our forbears are also not the ones. Those who shall come after us are not the ones. But rather, the One who sustains the Church is the One who says,... "I am with you always, even to the end of the world..." Jesus Christ! (Martin Luther, 1483-1546)

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The Saints Bear Fruit:

The trees bring forth their fruit... in their season. So does character. Its season of (bringing forth) fruit is perpetual. You find the fruit of its life spring up in the most unlikely and distant places, like palm nuts in a coral reef. The heart of a tree is to give, and so is the heart of a good person. In the apples, the peaches, the cherries, the oranges, the mangoes, the guavas, the tree expresses its deepest self. It gives itself to humankind. So, too, the saints bear fruit for God; in Christ abiding they bear much fruit, for this they were born, in this is hid the secret of their lives... Servants of all like Christ,... they pour out... riches, and fragrance, and flavor... in abiding fruit. (Helen Barrett Montgomery, 1861-1934)

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Moving Forward in Faith:

The faith we have inherited is not some ordinary, unimportant, innocuous or foolish collection of ideas, feelings, impressions or luke-warm thoughts cherished in the bosom of the few, but a gift of God to us all; vital, alive, life-changing, filled with promise, searing in its passion, ruthless in its demands, trembling with consequences not only for this generation, but for those who shall come after us. The faith of the Church points with unwavering certainty to the truth

described in the Incarnation; that God has chosen, miraculously, to be for us, to live among us, to care radically about the lives of the weakest and the least, though we be not entitled to a single thread in the tapestry of grace that clothes our being.

Jesus calls us... "o'er the tumult" of our time to enter into the wounds and crucifixions of the world; to be present as leaven, as salt, as mere hint there is more to life than nihilism, absurdity, profit, or the violence of the age. Rather, there is a deep, profound, melodic, resonant theme that goes to the heart of the meaning of being human and sets us free to service of the Word of life... Faith is an obligation, not a hobby. It is public, not merely private. There is an expectation, rooted in an eternal hope that the Church of Jesus Christ, summoned to discipleship in baptism, will take up its towel and its basin and be visible in the world around us. (Frederick Trost, "Moving Forward in Faith," 2000)

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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)