

*CONFESSING CHRIST - DAILY LECTIONARY AND PRAYERS*

Lent, 2010

Frederick R. Trost and Colleen Darling, Editors

"Stand firm then, my friends, and hold fast to the traditions which you have learned from us by word or by letter."

(2 Thessalonians 2:15)

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Ash Wednesday, 2/17	Isaiah 58:1-2	Steven Jaberg West Bend, WI
Thursday, 2/18	Isaiah 58:3-4 +1546, Martin Luther	Clifford J. Janssen St. Louis, MO
Friday, 2/19	Isaiah 58:5-7 1942, Japanese-American relocation camps established in the United States	Laverne R. Joseph Long Beach, CA
Saturday, 2/20	Isaiah 58:8-12 *1909, Franz Hildebrandt	Harvey Kandler Kaukauna, WI
Sunday, 2/21 First Sunday in Lent (Invocavit)	Luke 4:1-13 +1965, Malcolm X	Robert E. Kasper Elgin, IL
Monday, 2/22	Romans 10:5-10	Christoph Keienburg Paderborn, Germany
Tuesday, 2/23	Psalms 91:1-4 *1868, W.E.B. DuBois	William Kesting Cleveland, WI
Wednesday, 2/24	Psalms 37:5	Ray F. Kibler Claremont, CA
Thursday, 2/25	Mark 4:3-32	Russell Kimmerly Harrison, OH
Friday, 2/26	Matthew 7:7-12 1529, Diet of Speyer +1969, Karl Jaspers	Stoddon G.N. King Orange, CT
Saturday, 2/27	Psalms 145:13 1973, Wounded Knee	Paul Kittlaus Claremont, CA
Sunday, 2/28 Second Sunday in Lent (Reminiscere)	Luke 13:31-33 +1551, Martin Butzer	Armin F. Klemme Union, MO
Monday, 3/01	Luke 13:34-35 1522, Luther leaves the Wartburg	Russell Knoth Germantown, WI

Tuesday, 3/02	Psalm 27:1-4 +1791, John Wesley	Robert Koenig Wernersville, PA
Wednesday, 3/03	Psalm 27:5-6	Paul Koepke Goshen, IN
Thursday, 3/04	Psalm 27:7-14	Gerhard & Ruth Koslowsky Bruehl, Germany
Friday, 3/05 (World Day of Prayer)	Matthew 5:6	David Kratz Seattle, WA
Saturday, 3/06	Psalm 25:4-5 +1274, Thomas Aquinas +1585, Zacharias Ursinus	Dale Kuck Merrill, WI
Sunday, 3/07 Third Sunday in Lent (Oculi)	Luke 13:1-9	Karl Kuhn Kiel, WI
Monday, 3/08	1 Corinthians 10:1-13	Juergen Kunellis Moers, Germany
Tuesday, 3/09	Isaiah 55:1-5	Fred Kurkowski Clemmons, NC
Wednesday, 3/10	Isaiah 55:6-13 1872, First Protestant Congregation in Japan +1913, Harriet Tubman 1987, Conscientious Objection declared a human right by the United Nations	Thomas B. Lane Brandenton, FL
Thursday, 3/11	Psalm 63:1-8	Allen Lang Oxford, NY
Friday, 3/12	Psalm 119:105 *1607, Paul Gerhardt +1977, Rutilio Grande, El Salvador	Andy Lang Cleveland, OH
Saturday, 3/13	Romans 12:9-13	David Lauer Elkhart Lake, WI
Sunday, 3/14 Fourth Sunday in Lent (Latare)	Luke 15:1-7 *1879, Albert Einstein	Carl W. Lavin New Braunfels, TX
Monday, 3/15	Luke 15:8-10	John Lengel Richland, PA
Tuesday, 3/16	Isaiah 43:1	Wanda Lester Salisbury, PA  Robert Trost Grand Rapids, MI
Wednesday, 3/17	Mark 12:30-31 +1970, Gunther Dehn	Raymond A. Ley Huntingburg, IN

Thursday, 3/18	Deuteronomy 6:4-7 +386, Cyril of Jerusalem	John C. Lombard Concord, MA
Friday, 3/19	Micah 6:8	Ann Lutz Lancaster, PA
Saturday, 3/20	Psalms 32:1-7	Brad S. Lutz Fort Lauderdale, FL
Sunday, 3/21 Fifth Sunday in Lent (Judica)	John 12:1-8 *1685, Johann Sebastian Bach 1960, Sharpeville Massacre, South Africa 1965, Selma March to Montgomery, AL	Charles Mackley Clear Spring, MD
Monday, 3/22	Psalms 131 +1785, Jonathan Edwards	Robert J. MacLeod Millbury, MA
Tuesday, 3/23	Psalms 126	Alan Macy Great Barrington, MA
Wednesday, 3/24	Isaiah 43:16-19 +1980, Oscar Romero	James Martin & Jennifer Dawson Fond du Lac, WI
Thursday, 3/25	Proverbs 3:5-6	George C. Martz New Bloomfield, PA
Friday, 3/26	Isaiah 42:6-8	James McCutcheon Brewster, MA
Saturday, 3/27	Psalms 57:1, 4-5 +1327, Meister Eckhart	Maureen McDonnell Madison, WI
Palm Sunday, 3/28	Luke 19:28-40 +1985, Marc Chagall	Duane McDonough Cedarville, IL
Monday, 3/29	Psalms 118:1-4, 19-29 +1788, Charles Wesley	Robert Meyer Fontana, WI
Tuesday, 3/30	Mark 14:1-11	David Michael Madison, WI
Wednesday, 3/31	Mark 14:12-31	Carl Miehke Arlington Heights, IL
Maundy Thursday, 4/01	Mark 14:32-52	John U. Miller Albany, NY
Good Friday, 4/02	Mark 15:1-39	Joseph Mills, III Westchester, IL
Holy Saturday, 4/03	Psalms 31:1-4 +1953, Katharina Staritz	Larry Mitchell Chico, CA

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PRAYERS AND OTHER RESOURCES FOR LENT, 2010

Lord Jesus, help us to keep our eyes on you, for you are the pioneer and perfecter of our faith. For the joy that was waiting, you endured the cross; you despised its shame, you endured its infamy, that we might be brought to life. We bend down before the cross; we confess our need, and we thank you.

(Book of Worship, United Church of Christ, adapted)

Once again, we meet you, O God, in our prayers. We worship you under the shadow of the cross, sign of human shame and your divine wisdom. Like Jesus, we would follow faithfully in your way; like him, we would live to you and die to you, for we are your children, your daughters and your sons, and we belong to you. May we, with the Church in all the world, be open to your Word and rejoice in your presence among us again this day, through Jesus Christ our Lord.

(ibid)

We confess, gracious God, that we are not worthy of your love for us. You lead us out of the land of slavery; yet when the journey is hard, we long to return to the comfort of our chains. You speak to us through your prophets, telling us how our rebellion hurts and angers you; yet we harden our hearts and close our ears. Dear God, have mercy upon us.

(ibid)

We confess, dear God, that you come to us in Jesus, revealing your love for all people and suffering pain for us; still we do not turn in love and obedience to you. We do that which we ought not to do, and we leave undone those things we ought to do. There is no health in us. Sinful and rebellious as we are, we cannot trust in ourselves and the things that we do; we can only trust in your grace. Gracious God, have mercy upon us.

(ibid)

Speak the word, O God, and we shall be made free. Forgive us, and our hearts shall rejoice. Receive us and give us courage to live for you and to serve you with renewed spirits, body and soul and will; through the grace of Jesus Christ.

(ibid)

Gracious God, you are with us in the struggle. You know our weakness and you know how easily we slip and fall and crumble in the midst of life. Help us, that we might stand together, hand in hand, with patience and with love. Renew our strength with the dawn of each day, and at the setting of the sun. Be among us as true light, true bread, true love and guide us as we make our way in faith towards holy week and the cross, through Jesus Christ, our Lord.

(Frederick Trost)

The Spiritual Life:

The spiritual life is a gift for the asking but it does not come without effort, without nourishing it, without consciously seeking the things that are above. But for those who seek, life with God begins here and now.

(Joan D. Chittister OSB, in "Daily Gospel 2010")

### The Beginning and End of Everything:

Coming to know who Jesus is for us is the central task of the Christian life. Once Jesus is everything to us—the very beginning and end of everything we do—nothing else can harm us.

(ibid)

### Union With God:

Union with God means that we must come to see the world as God sees the world and we must respond to it with the same care, the same commitment to justice for the poor and persecuted as Jesus did.

(ibid)

### Performing Religious Rituals:

Performing religious rituals while we make other things beside God the real gods of our life, and loving no one but ourselves, is far from what it means to be a person of faith.

(ibid)

### In The End, Love:

In the end, though, the solution is love... And love, it seems to me, implies the realization that perhaps already those subject to us know our failings very well, and accept them with love, and would not dream of holding them against us, because they know these things do not matter. That is the great consolation: in the joy of being known and forgiven, we find it so much easier to forgive everything, even before it happens.

(Thomas Merton, letter to Catherine de Hueck Doherty, September 18, 1958 in "Compassionate Fire: The Letters of Thomas Merton & Catherine de Hueck Doherty," edited by Robert A. Wild, Ave Maria Press, Notre Dame, Indiana, 2009)

### Into The Desert:

One thing I want to tell you about is that I have returned to the ways of my people. When confronted with the tragic sight of man (woman) ignoring God (I would prefer if he (she) rebelled against Him), I decided to go back to the "poustinia" of my people. In my childhood, my father used to tell me when I meet evil in a new form "that such are dealt with through fasting and prayer—the two arms that man (woman) can lift to God always—and go into the desert." (He never used the word "retiring"—but always going forward, as it were. "Desert" in Russian means "Poustinya.")

(Catherine de Hueck Doherty, letter to Thomas Merton, March 17, 1961, ibid)

### Love and Faith:

First Corinthians 13 could not easily be changed from a hymn in praise of love to a hymn in praise of faith. The same may be said of Paul's statement that love is the fulfillment of the law (Rom. 13:10), which reminds us very clearly of what is called the "new commandment" in the Johannine writings (John 13:34; 1 John 2:8). If faith is to be the central ethical concept, do we not have to bear in mind the misunderstanding to which, as "mere" faith, it was already exposed in the New Testament communities (James 2:14), and has always been exposed since? Do we not have to understand it more precisely, along the lines of the

saying that occurs already in Galatians (5:6), as the faith that works by love? To avoid a new fideism, or fideimonism, that threatens today,... do we not finally have to define it explicitly as faith in Jesus Christ or the like?

(Karl Barth in "The Christian Life: Church Dogmatics IV, 4 Lecture Fragments, translated by Geoffrey W. Bromiley, William B. Eerdmans Publishing Company, Grand Rapids Michigan, 1981)

#### The Christian Life:

...The Christian is in the church. One is not just in it externally, accidentally, or incidentally. One is not in it merely in the sense that one might first be a more or less good Christian by one's personal choice and calling and on one's own responsibility as a lonely hearer of God's Word, and only later, perhaps optionally and only at one's own pleasure, one might take into account one's membership in the church... One is elected and called, not to the being and action of a private person with a Christian interest, but to be a living member of the living community of the living Lord Jesus Christ. It is by the Word which gathers and builds up this community and calls it to service that one is made personally responsible.

(ibid)

#### The Umbrella:

A story is told about the Italian composer of operas, Luigi Cherubini (1760-1842), known also for his acerbic ways. It is said that he was walking down a boulevard when a storm came up and it began to rain. A gentleman, riding past in his coach, recognized the great man and offered his vehicle. He got out. Cherubini got in. The generous man, who was traveling in a different direction, said: "Maestro, will you lend me your umbrella?" "No," Cherubini replied, "I never lend my umbrella." And he drove off in the carriage. (I think of this in the context of the catastrophe in Haiti, and the magnificence of some and the selfishness of others; the love of God and the way we treat others -- Eds.)

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