

## CONFESSING CHRIST – DAILY LECTIONARY AND PRAYERS

Pentecost/Trinity (3) 2011

Frederick R. Trost and Colleen Darling, Editors

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“From everyone to whom much has been given, much will be required, and from the one to whom much has been entrusted, even more will be demanded.” (Luke 12:48b)

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Sunday, 17 Pentecost/16 Trinity, 10/09	Matthew 22:1-14	Reinhard Groscurth Bremen, Germany
Monday, 10/10	Psalm 106:1-6 Indigenous Peoples' Day	Ruben Grosshuesch Sheboygan, WI
Tuesday, 10/11	Psalm 106:19-23 +1531, Ulrich Zwingli 1962, Opening of Vatican II by Pope John XXIII	Linda Gruber Phoenixville, PA
Wednesday, 10/12	Philippians 4:1-7 +1943, Willi Graf, White Rose Society	Robert C. Hamilton Davenport, IA
Thursday, 10/13	Philippians 4:8-9	Joanne Hartunian Belmont, MA
Friday, 10/14	Psalm 23	Esther Haskell Claremont, MA
Saturday, 10/15	Hebrews 4:12-15 1962, Amnesty International created to monitor human rights 1969, First Moratorium against the Vietnam War	Philip Haslanger Madison, WI
Sunday, 18 Pentecost/17 Trinity, 10/16	Matthew 22:15-22	Steven Hecky Southgate, KY
Monday, 10/17	Psalm 99:1-5 +1553 Lucas Cranach, the Elder	Kim & Fay Henning Two Rivers, WI
Tuesday, 10/18	Psalm 99:6-9	Kristin Herzog Durham, NC
Wednesday, 10/19	1 Thessalonians 1:1-10 1934, Synod of Dahlem	Hans Holznagel Cleveland, OH
Thursday, 10/20	Psalm 96:1-9 +1893, Philip Schaff	Ralph E. Houseman Grafton, WI

Friday, 10/21	Psalm 96:10-13	Robert E. Howell Walnut Creek, CA
Saturday, 10/22	Psalm 15:4-5 +1965, Paul Tillich	Robert G. Hunsicker Lancaster, PA
Sunday, 19 Pentecost/18 Trinity, 10/23	Matthew 22:34-40	Joan Hunt Weston, MA
Monday, 10/24	Psalm 90:1-6 *1893, Kurt Huber, White Rose Society United Nations Day 1844, Philip Schaff's "The Principles of Protestantism"	Dorothy Hutch Branford, CT
Tuesday, 10/25	Psalm 90:13-17	Steven Jaberg West Bend, WI
Wednesday, 10/26	Psalm 1	Clifford J. Janssen St. Louis, MO
Thursday, 10/27	Colossians 3:12-17 *1466, Desiderius Erasmus	Laverne R. Joseph Long Beach, CA
Friday, 10/28	1 Timothy 1:3-7	Harvey Kandler Kaukauna, WI
Saturday, 10/29	Ephesians 5:1-2 *1900, Ludwig Steil	Robert E. Kasper Elgin, IL
Reformation Sunday, 10/30	Psalm 46:1-7	Christoph Keienburg Paderborn, Germany
All Hallows Eve, Monday, 10/31	Romans 3:21-28	William Kesting Cleveland, WI
All Saints Day, Tuesday, 11/01	1 John 3:1-3	Ray F. Kibler Claremont, CA
Wednesday, 11/02	Psalm 19:1-6	Russell Kimmerly Harrison, OH
Thursday, 11/03	Psalm 19:14	Stoddon G. N. King Orange, CT
Friday, 11/04	Psalm 24:1-6	Paul Kittlaus Claremont, CA
Saturday, 11/05	Psalm 24:7-10	Armin F. Klemme Union, MO
Sunday, 21 Pentecost/20 Trinity, 11/06	Matthew 25:1-13 *1919, Christoph Probst, White Rose Society	Russell Knoth Germantown, WI

Monday, 11/07	1 Thessalonians 4:13-18 +Ignacio Martin Baro	Robert Koenig Wernersville, PA
Tuesday, 11/08	Amos 5:21-24 *1897, Dorothy Day	Paul Koepke Goshen, IN
Wednesday, 11/09	Psalm 70 *1930, Ignacio Ellacuria 1938, Night of Broken Glass 1989, Collapse of the Berlin Wall	Gerhard & Ruth Koslowski Bruehl, Germany
Thursday, 11/10	Romans 14:7-9 *1483, Martin Luther	David Kratz Seattle, WA
Friday, 11/11	John 14:27 Armistice Day +1855, Søren Kierkegaard +1915, U.S. Fellowship of Reconciliation	Howard & Martha Kriebel Collegeville, PA
Saturday, 11/12	Proverbs 29:7	Dale Kuck Merrill, WI
Sunday, 22 Pentecost/21 Trinity, 11/13	Matthew 25:14-30 *345, St. Augustine	Karl & Kathryn Kuhn Kiel, WI
Monday, 11/14	1 Thessalonians 5:1-11 +1915, Booker T. Washington	Juergen Kunellis Moers, Germany
Tuesday, 11/15	Psalm 123 +1840, Evangelical Church Society of the West	Fred Kurkowski Clemmons, NC
Wednesday, 11/16	Psalm 90:1-6 +1989, Jesuit Martyrs of San Salvador Ignacio Ellacuria, S.J. Joaquin López y López, S.J. Amando López, S.J. Ignacio Martín-Báro, S.J. Segundo Montes, S.J. Juan Ramon Moreno, S.J.	Thomas B. Lane Brandenton, FL
Thursday, 11/17	Romans 8:18-25	Andy Lang Cleveland, OH
Friday, 11/18	Romans 8:26-27	Allen Lang Oxford, NY
Saturday, 11/19	Romans 8:28-39	David Lauer Elkhart Lake, WI
Sunday, 23 Pentecost/22 Trinity, 11/20	Revelation 21:1-4 Eternity Sunday/Memorial Sunday U.N. Declarations on the Rights of the Child	Mr. & Mrs. Carl W. Lavin New Braunfels, TX

Monday, 11/21	1 Corinthians 13:12 1863, Lincoln's "Gettysburg Address"	John Lengel Richland, PA
Tuesday, 11/22	1 Corinthians 15:32-34	Wanda Lester Salisbury, PA
Wednesday, 11/23	1 Corinthians 15:54-58	Raymond A. Ley Huntingburg, IN
Thursday, 11/24 Thanksgiving Day	Psalms 95:1- +157, John Knox	John C. Lombard Concord, MA
Friday, 11/25	Revelation 7:11-12 +1748, Isaac Watts *1881, Pope John XXIII	Ann Lutz Lancaster, PA
Saturday, 11/26	1 Corinthians 13:12 +1883, Sojourner Truth	Brad S. Lutz Fort Lauderdale, FL

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## PRAYERS AND OTHER RESOURCES FOR PENTECOST/TRINITY SEASONS

2011

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### A Morning Prayer:

Lord, make us bold to run the way of your commandments and help us to stand still before your presence, that, leading lives of quiet confidence, we may bear witness to your grace and carry your power into the world. Let your light shine through us, that others may see good works in us, give glory to you, and live gratefully. So direct our lives that in the end none to whom we have failed to show mercy and love may accuse us, and we may be received into the eternal habitations, through Jesus Christ our Lord. (Hermann Bezzel, 1861-1917, adapt.)

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### An Evening Prayer:

I give thanks to you, heavenly Father, through Jesus Christ your dear Son, that you have this day so graciously protected me, and I ask you to forgive me all my sins, and the wrong which I have done, and by your great mercy defend me from all the perils and dangers of this night. Into your hands I commend my body and soul, and all that is mine. Let your holy angel have charge concerning me, that the evil one have no power over me. (Martin Luther, 1483-1546, adapt.)

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A Prayer of Confession:

Almighty God, Lord of heaven and earth, we confess that we have sinned against you in thought, word and deed. Have mercy upon us, O Lord, have mercy upon us after your great goodness; according to the multitude of your mercies, do away our offenses; wash us thoroughly from our wrongs, and cleanse us from our sins; for the sake of Jesus Christ. (John Doberstein, ed., "Minister's Prayer Book", adapt.)

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A Prayer for the Church:

Lord God almighty, we ask you to grant to us your Spirit and divine wisdom, that your Word, being preached with all boldness, may have free course and grow among us to the betterment of your Church, in order that we, unhurt by all temptations, may serve you in steadfast faith and continue in the confession of your name to the end; though Jesus Christ our Lord. (St. Ambrose, ca.338-397, adapt.)

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Teach me, Good Lord:

I need you to teach me, good Lord, day by day, according to each day's opportunities and needs... My ears are dull, so that I cannot hear your voice. My eyes are dim, so that I cannot see your tokens. You alone can quicken my hearing, and purge my sight, and cleanse and renew my heart. Teach me to sit at your feet and to hear your Word. (John Henry Newman, 1801-1890, adapt.)

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"We were weary..."

We were weary, and fearful,... and, in our march, fain to drop down and die. Still you turned to us, and still you beckoned the trembler, and still gave the weary your hand! If, in the paths of this world, stones might have wounded your feet, toil or dejection have tried your spirit, of that we saw nothing! To us you were joyful, helpful, and firm. Therefore, to you was given many to save with yourself; and, at the end of the day, O faithful shepherd, to come, bringing your sheep in your hand. (Matthew Arnold, 1822-1888, adapt.)

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Mr. Bronte's Blindness:

During the summer of 1846, while her literary hopes were waning, an anxiety of another kind was increasing. Her father's eyesight had become seriously impaired by the progress of the cataract which was forming... He could grope his way about,... but he could no longer see to read, and thus his eager appetite for knowledge and information of all kinds was severely balked. He continued to preach. I have heard that he was led up into the pulpit, and that his sermons were never so effective as when he stood there, a grey, sightless old man, his blind eyes looking out straight before him, while the words that came from his lips had all the vigor and force of his best days... His sermons had always lasted

exactly half an hour. With the clock right before him, and with his ready flow of words, this had been no difficult matter so long as he could see. But it was the same when he was blind. As the minute-hand came to the point, marking the expiration of the thirty minutes, he concluded his sermon. (Elizabeth Gaskell, "The Life of Charlotte Bronte" 1857)

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### The Shepherd and the Sheep:

Now the first thing that we are told about the leadership of the Shepherd (John 10) is that He is not afraid for His sheep. He knows the dangers around them, but He calls them out. He goes to the fold in the early morning where they lie sheltered and secure, and he goes out at the head of them, out into the wilderness. Therefore, brothers and sisters, for this first step of the way in which He calls you to walk with Him, put your hands by faith into His Hands, and, though you cannot see Him, let Him look into your eyes and read your hearts, and transfer to Him the true surrender that you have learned... and that without a fear or a misgiving, for He can make no mistake. A new and wonderful longing will arise in your hearts to know and do His will. And not only will your own faith and love be established by going forth with Him, but it is by witnessing to Him that you are able to draw others to seek His salvation... (Lilias Trotter, 1853-1928. A gifted artist, she was taught as a young woman by the painter, John Ruskin. In 1888, at the age of 34, she went to North Africa where she and two women friends organized a mission among the poor in Algeria. She did this, not knowing a word of Arabic, and with her own private resources. She became known among the Algerians as a woman of great compassion, a "spiritual authority," who cared for the sick and for children.)

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### Presenting Oneself Before the Lord:

Being near the time when I must present myself before the Lord, One and Three, who created me, redeemed me, chose me for His priest and bishop, and bestowed His unending graces upon me, I give my poor soul to His mercy, humbly asking pardon for my sins and deficiencies. What good I have been able to do, small and imperfect as it has indeed been, I offer to Him for His glory, for the service of our holy Church, and for the edification of my brothers and sisters; and I beg of Him, like the good and kind Father He is, now at the last to receive me into the eternal happiness of the saints... (His Holiness Pope John XXIII, Last Will and Testament, Venice, June 29, 1954)

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### Brothers, Sisters, Don't Stay Away:

Oh, brothers, don't stay away, brothers, don't stay away,  
For my Lord says there's room enough, room enough in the Heav'ns for you,  
My Lord says there's room enough, don't stay away.

Oh, sisters, don't stay away, sisters, don't stay away,  
For the Spirit says there's room enough, room enough in the Heav'ns for you,  
The Spirit says there's room enough, don't stay away.

Oh, mourners, don't stay away, mourners, don't stay away,  
 For the Bible says there's room enough, room enough in the Heav'ns for you,  
 The Bible says there's room enough, don't stay away.

Oh, sinners, don't stay away, sinners, don't stay away,  
 For the angel says there's room enough, room enough in the Heav'ns for you,  
 The angel says there's room enough, don't stay away.

Oh, children, don't stay away, children, don't stay away,  
 For Jesus says there's room enough, room enough in the Heav'ns for you,  
 Jesus says there's room enough, don't stay away.

(Spiritual of the Jubilee Singers)

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#### Faith and Grace and Grief:

My faith is not a magic charm, like garlic to chase away vampires. It is, instead, what sustains me in the midst of all the normal joys and tragedies of the ordinary human life. It is faith that helps my grief to be creative, not destructive. It is faith that kept me going through the pain at the very portals of death and pulled me, whether I would or no, back into life and whatever work still lies ahead... The search for grace, costly grace, involves the acceptance of pain and the creative grief which accompanies growth into maturity. Don't be afraid the pain will destroy the wholeness. It leads, instead, to the kind of wholeness that rejoices in Resurrection. No one dares to grieve who does not dare to love, and love is always part of costly grace... To be a Christian and not be a lover is impossible... Grief, like Christianity, is shared by the entire body. Nothing that affects one part of the body does not affect it all. (Madeleine L'Engle in "Glimpses of Grace")

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#### Doubt and Believing:

When Dostoyevsky suggests that the non-believer co-exists in him alongside the believer, the "no" with the "yes," his passionate love for Christ still remains undiminished. Child of doubt and disbelief, he nonetheless hears Christ's "Do you love me?" and returns, day after day, to the journey from doubt towards believing. (Brother Roger of Taize in "A Life We Never Dared Hope For")

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#### To Challenge and Inspire:

The Church of Jesus Christ is not called to be a bastion of caution and moderation. The Church should challenge, inspire and motivate people. It has a message of the cross that inspires us to make sacrifices for justice and liberation. It has a message of hope that challenges us to wake up and to act with... confidence. The Church must preach this message not only in words and sermons and statements but also through its actions, programs, campaigns and divine worship services...(The Kairos Document, South Africa)

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### Sustaining the Church:

We are not the ones who are able to sustain the Church. Our forebears are also not the ones. Those who shall come after us are not the ones. But rather, as it once was, so it is now, and shall ever be... 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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### Faith and the Idolatry of Weaponry:

The Christian faith must be demonstrated anew in each historical moment. The gospel is always addressed to the time in which we live. Christians must find ways to relate timeless but timely faith to their own situation, showing what they will embrace and what they will refuse because of Jesus Christ. Some historical issues stand out as particularly urgent among the church's fundamental concerns. These overarching moral questions intrude upon the routine of the church's life and plead for the compassion and courage of God's people everywhere. Slavery was such a question for Christians in the 19<sup>th</sup> century. The nuclear arms race is such a question today.... Christian acceptance of nuclear weapons has brought us...to a crisis of faith. The nuclear threat is not just a political issue any more than slavery was. It is a question that challenges our worship of God and our commitment to Jesus Christ.... The building and threatened use of nuclear weapons is a sin against God, God's creatures, and God's creation. There is no theology or doctrine in the traditions of the church that could ever justify nuclear war. Whether one begins with pacifism or with the just war doctrine, nuclear weapons are morally unacceptable. (New Abolitionist Covenant, 1981)

### Peace that is Higher than all Reason:

Jesus meant what he preached, in all seriousness, in all honesty, and knew full well who we are in our mortal existence when he said, "Happy are the peace-makers, for people will call them sons (and daughters) of God..." Back then, in Dachau, I learned to pray for "enemies." I could just as well call it a conversion, but it was not I who "converted." Rather, inadvertently being a witness to the way human beings can treat fellow human beings, seeing what people can become capable of and dedicated to when a so-called duty becomes their higher authority, literally turned me around, or converted me... Pious people tend to feed on the idea that there are those less pious than they are. Learned people depend for their very identity on the notion that there are less knowledgeable and ignorant people. But Jesus calls everyone, calls each person regardless of piety or knowledge, with the news that God is our Father who loves us, who loves even the henchman and the murderer, the scribe and the Pharisee, the theologian and the fundamentalist. God claims us all as his children, and at the same time wants to have us all as his brothers and sisters, who not only live out of his love, but who live together in his love. That is the peace that is "higher than all reason," the peace that we as believers in Christ and in the gospel of Jesus are here to live, to practice, and to assert in the world. Only this way can we realize the happiness or "beatitude" (blessedness) of being called sons and daughters of God...(Martin Niemoeller, sermon, "Bringing the Beatitudes Down to Earth," January 26, 1980)