

KIRKBRIDGE

Readings and Intentions 1979

1978
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WEEK-BASE DAILY READINGS

for individual and group meditation and prayer

For the 17th year of our custom of week-base daily readings, we have asked one of our trustees, Willis Elliott of New York Theological Seminary, to arrange the ecumenical readings and to select from his writings appropriate quotations for meditation other than those he used in former *Readings and Intentions*. The first three scriptures each week are the ecumenical lections of Catholic and Protestant churches -- all three intended for reading in Sunday worship in the reverse order: three steps, at three levels (in the most liturgical churches). Here, the Sunday Gospel is put first -- for those who want to read it every day in the week, and as the lection with which the quotation usually correlates (though occasionally the correlation is with the sacred or secular calendar). For those who want a separate lection for each day in the week, Dr. Elliott has added a Psalm (from the Inter-Lutheran Lectionary) for Wednesday, an Old Testament reading for Thursday (as for Tuesday), an Epistle reading for Friday (as for Monday), and a Gospel reading for Saturday (as for Sunday): the readings, if you will, forming the letter "U". (Exception in the Tuesday ecumenical readings: From April 22 through May 27, readings from Acts, replace the first Old Testament readings.) SUGGESTIONS: Read aloud twice, more slowly the second time. When you have finished with a reading, mark it off so that it will be easier to find your place next day.

JANUARY

7--Mark 1:4-11; Acts 11:4-18; Isaiah 61:1-4; Psalm 24; 1 Samuel 1:20-28; Philippians 2:12-18; John 1:43-51 ... As we baptize the New Year, we turn toward the Light perpetually focused through the baptismal water through each member upon the whole Community of Grace through Faith and, there-through, upon the whole creation. God does not limit his "YES!" through Jesus: may we, this fresh-given year, not limit ours.

14--John 1:35-42; Corinthians 6:12-20; 1 Samuel 3:1-10; Psalm 2; Ezekiel 33:7-10; 2 Corinthians 5:16-21; Luke 2:14-52 ... I am an original from the hand of God and by the call of Christ though I may never have an original thought. When you recognize a thought of yours expressed by me, give thanks for the community of thought. When my thought seems alien to yours, give thanks for our power and freedom to differ and to enrich each other across the difference.

21--Mark 1:14-22; 1 Corinthians 7:29-31; Jonah 3:1-5, 10; Psalm 119:33-40; Isaiah 61:1-3; Ephesians 3:1-12; Luke 5:1-11 ... Life is a commentary on language, and words are never quite able to return the compliment. Human utterance -- such as these quotations -- is both noble and pathetic, like trying to cover a bed with a handkerchief. But the Word behind and within the words is ever nigh us, the News beyond the noise is profoundly Good, and the Call is "with authority."

28--Mark 1:21-28; 1 Corinthians 7:32-35; Deuteronomy 18:15-22; Psalm 111; Ezekiel 34:25-31; Romans 7:1-6; Matthew 8:23-27 ... When I don't listen to my own heart, or when I listen only to my own heart, I drift away from reality. Exorcize from me, O Lord, the deaf proud spirits, that I may hear "my heart and my flesh," my neighbor and the world; and grant me the spirit of discernment, that I may sort out your Voice, and the spirit of courage, that I may heed and hearken thereto.

FEBRUARY

4--Mark 1:29-39; 1 Corinthians 9:16-19, 22-23; Job 7:1-7; Psalm 103:1-5, 19-22; Ezekiel 33:10-16; Galatians 6:1-5; Matthew 13:1-17 ... To give us perfection, God would have had to lock us in. But in giving us direction, with all its imperfections and risks, the Creator-Savior opens life up and out for us.

11--Mark 1:40-45; 1 Corinthians 10:31-11:1; Leviticus 13:1-2, 44-46; Psalm 27; Exodus 34:29-35; 2 Corinthians 3:12-18; John 5:39-47 ... Stages in the development of religious awareness: Only I ... I not alone ... We not alone ... Not we ourselves.

18--Mark 2:1-12; 2 Corinthians 1:18-22; Isaiah 43:18-25; Psalm 73; Jeremiah 7:1-15; 1 Peter 4:1-6; Matthew 17:1-9 ... "Teacher, when can I tell that day has come? When at a distance I can tell a sheep from a dog?" "No, but when you can look on any face and see a sister or brother. Till then, it's still night." (Adapted from a hasid.)

25--Mark 2:18-22; 2 Corinthians 3:17-4:2; Hosea 2:14-20; Psalm 115:1-11; Genesis 9:8-17; Romans 8:26-39; Luke 19:1-10 ... Where runs the line between believer and unbeliever? Between those who do and those who don't believe that God exists? No, says the Bible: "The devils believe, and tremble." Between those who do and those who don't observe religious custom? No, says the Bible: "I hate, I despise" worship for worship's sake. Then, between those who are and those who aren't alert for openings of the Holy in the common? Yes, says the Bible: "Watch, therefore ..."

MARCH

4--Mark 1:12-15; 1 Peter 3:18-22; Genesis 9:8-15; Psalm 51; Isaiah 58:1-8; 2 Corinthians 7:2-10; Matthew 6:16-21 ... Neither God nor the world offers any guarantee that, for our loving it more, the world will love us, the Church, and our Lord, more. In his brave and lonely pilgrimage, Jesus modeled for us the love that persists though unrequited, the love that does not quit though persecuted. Love itself.

11--Mark 9:1-0; Romans 8:31-39; Genesis 22:1-2, 9-13; Psalm 95; Exodus 32:1-14; 1 Corinthians 10:1-13; Luke 9:23-27 ... The fundamental question is *Who gets to shape the questions?* The ultimate answer is *The God of heart and history and hope. I am being questioned:* that sets the stage and limits of my questioning, and therefore also of my responding. The limits are narrow enough to preserve the governance, the sovereignty, the "kingdom" of God; and wide enough to secure my freedom and responsibility for my decisions and destiny. These thoughts cool me when I am tempted to carp at the management of the universe.

18--John 2:13-25; 1 Corinthians 1:22-25; Exodus 20:1-3, 7-8, 12-17; Psalm 32; Exodus 6:28-7:13; Romans 2:1-11; Luke 11:14-23 ... "Spirituality" is breaking out all over the world, an irruption of repressed transcendence. We know it when we see and feel it, but we can't define

it. It can't be mysticized or politicized, molded or pressured to our will. It appears, and we say *More than we are is here, inviting us to become more than we have been.*

25--John 3:14-21; Ephesians 2:1-10; 2 Chronicles 36:14-21; Psalm 15; 1 Samuel 24; 1 John 4:13-21; Luke 11:24-34 ... As sin is individual, collective, and structural so must justice be. Justice for the good earth which fits us in spite of our sinful misfittings. Justice for oppressors, that they may cease enjoying the fruits of oppression. Justice for the oppressed, that they may find appropriate ways to make themselves seen and felt, crying out to God and the world for opportunity and dignity. "For God so loved the world ..."

APRIL

1--John 12:20-33; Hebrews 5:7-10; Jeremiah 31:31-34; Psalm 3; Jeremiah 23:1-8; 1 Peter 2:19-25; Matthew 9:27-37 ... My freedom, when claimed, logically commits me to be an ally of the freedom of all human beings. To fail to affirm and live this commitment is to fail to understand my freedom -- and therefore to fail to be free from the demands of my ego, lusts, and greeds. Free from this commitment, I am not free from the contract with life and for the covenant with the future. My soul needs questions, but my sinful self prefers answers. Lord, help me to question my answers, and the world, in the light of Jesus, who is your "Yes!" to all questions that reopen sin-closed lives and all answers that call forth integrity, justice, and love.

8--Mark 11:1-11; Hebrews 12:1-6; Zechariah 9:9-12; Psalm 130; Exodus 5:1-9; Romans 8:18-25; Matthew 11:25-30 ... Our humanity wilts or flowers in those moments when we are up against some looming reality we don't know what to make of. Rama returns with strange premonitions. Moses is quizzical before the burning bush. Buddha's fellow-princes, eyebrows lifted and foreheads furrowed over trying to make him out. Socrates, the night before his execution, deciding, to the consternation of his friends, not to accept the offer to escape. Mohammed frightened at the thought of preaching what Allah said to him in the cave. Pilate, who thought Jesus was standing before him, standing before Jesus. And Jesus on the cross, not knowing what to make of what was happening to him, but knowing whom to trust.

15--Mark 16:1-8; 1 Peter 1:3-9; Isaiah 25:6-9; Psalm 118:14-17; Exodus 14:10-18; 1 Corinthians 15:1-11; Luke 24:13-35 ... Love is an exchange of vulnerabilities. To live life guarded against wounds insures against love and against life, but not against wounds. The old gods of earth and sky are said to live beyond our power to wound them. But the God of the Bible loves us, is wounded by our disobedience and betrayal, and lives beyond our wounding. The word for God's life beyond our wounding, and for us, is "Resurrection."

22--Matthew 28:11-20; 1 John 5:1-6; Acts 4:32-35; Psalm 93; Genesis 32:22-32; 1 Corinthians 15:20-28; John 21:1-14 ... Any body is a fleeting thing. But something does not flee. Something abides. Authentic religion is about that something that successfully defies transitoriness, invites participation, and so converts anybody into somebody, a herald of the Eternal Gospel.

29--Luke 24:35-49; 1 John 2:1-6; Acts 3:13-15, 17-19; Psalm 23; Ezekiel 17:22-24; 1 Corinthians 15:35-50; John 15:1-17 ... Reform is changing the answers; revolution is changing the questions. Some of the world's questions -- and some of mine -- are right, and need better answers. Lord, the courage to look for them and act on them! Some of the world's questions -- and some of mine -- need replacement. Lord, grant whatever it will take!

MAY

6--John 10:11-18; 1 John 3:1-3; Acts 4:8-12; Psalm 36:5-9; Hosea 6:1-6; 1 Peter 1:3-9; John 12:35-50 ... There's never any time off from the business of being and becoming human, and no chance to maintain and enhance my humanity if I don't take time off -- daily, weekly, periodically as may be necessary to the strength and sweetness of my life for life in and for the life of God's world. Leisure is not optional to humanity.

13--John 15:1-8; 1 John 3:18-24; Acts 9:26-31; Psalm 119:1-16; Deuteronomy 6:1-9; Colossians 3:12-4:1; Matthew 8:5-17 ... To love is to have one's full humanity called forth at one's own bidding, and to call forth the full humanity of the beloved in so far as the beloved so bids. This is the way of depth, suffering, and joy, joy rising slowly from the deep earth and abiding. Less than this is only the way of good but ephemeral happiness, springing up quickly in shallow soil and as quickly dying. "My joy I would give unto you."

20--John 15:9-17; 1 John 4:1-7; Acts 10:34-48; Psalm 67; Daniel 7:9-14; Ephesians 1:15-23; Mark 14:55-62 ... Human life is capable of the dignity of trust and the joy of love, and I can prove it. By the grace of God I can live trust and love. To the extent that I do, I have made this truth irrefutable: the world is capable of the dignity of trust and the joy of love. The world is destined to dignity and joy. Less than this is unworthy of the God who made and redeems the world.

27--John 17:11-19; 1 John 4:11-16; Acts 1:15-17, 21-26; Psalm 110; Joshua 4:1-7; Revelation 7:9-17; John 5:19-29 ... Suppose -- instead of viewing prayer as paying special attention to God -- we view attention as itself prayer. In this case, what does "prayer" mean? It means the outreach of consciousness, of intentional awareness, toward what threatens our peace and promises the satisfying of our yearnings. Far from being a mindless exercise, true prayer is the fountain of philosophy, vision, and life.

JUNE

3--John 16:5-15; Acts 2:1-13; Joes 2:28-32; Psalm 29; Genesis 12:1-9; 1 Corinthians 12:1-13; Luke 11:9-13 ... Jesus challenges the sustaining rhythms of life wherever they have become captive to mere comfort and garrisoned against contingencies that would demand compassionate and sacrificial self-giving. His parables shock our daily expectations so that we may learn to look up, and expect more than the more the world wants. "God," he says, "wants to give you the Kingdom!"

10--John 3:1-8; Romans 8:12-17; Isaiah 6:1-8; Psalm 97; Ezekiel 1:15-22; Ephesians 1:3-14; John 4:7-26 ... For many now, "Mother Nature" has replaced the Bible's Father-Mother God. Here are some of the consequences of this loss of the biblical vision of the world as creation: (1) Personality tends to collapse back into nature, individuality into biology; (2) The adjectives "natural" and "divine" become synonyms, so that doing the divine will is identical with doing what comes naturally; (3) Revelation collapses into guidance, guidance into self-guidance, self-guidance into consulting one's feelings, consulting one's feelings into solipsism and narcissism. While we have done wrong to neglect, flee from, waste, and pollute nature, -- including our own bodies -- and to overstress the individual over against nature and society, we shall not rectify the wrong merely by fleeing to nature from the Spirit. For birth is to be both, "baptized by water and Spirit."

17--Mark 2:23-3:6; 2 Corinthians 4:6-11; Deuteronomy 5:12-15; Psalm 135:1-6; Exodus 3:1-15; Romans 6:1-11; John 6:41-51 ... While wounds are victories over skin, scars are victories over wounds. "Come, let us go up to the house of the Lord, for he has wounded, and he will heal us!"

24--Mark 3:20-35; 2 Corinthians 4:13-5:1; Genesis 3:9-15; Psalm 105:1-22; Genesis 17:15-21; 1 Corinthians 1:26-31; Luke 16:19-31 ... When I was a child, I was a child. When I became an adolescent, I put away childish things, When I became mature, I reappropriated

what the adolescent was not wise to have put away. Lord, when I am old, grant me to enjoy all the stages together, and to have occasions to share gently, sensitively, what you have taught me along the long way.

JULY

1--Mark 4:26-34; 2 Corinthians 5:6-10; Ezekiel 17:22-24; Psalm 106:6-23; Deuteronomy 26:1-11; Acts 10:34-48; Matthew 5:17-26 ... I am a Christian. This means that while I honor and give thanks for many names, one name is central for me in history, in my heart here and now, and in hope -- the name of the one who spoke parables of what is and is not yet, what should be and shall be. When at the Beautiful Gate this pilgrim is asked *In whose name have you come?* I shall not hesitate to say *In Jesus' Name!*

8--Mark 4:35-41; 2 Corinthians 5:16-21; Job 38:1-11; Psalm 62; Exodus 32:15-29; Acts 2:22-42; John 6:53-69 ... Religion sustains the image of God; philosophy sustains the idea of God, an awareness born of the convergence of all the images, which are absorbed into the idea. Only encounter can sustain faith in the reality of God, to whom all the images and ideas point. While images exist for and in the imagination and ideas for and in the mind, the Presence confronts our whole being, "bringing every image and idea captive to Christ" in unity, peace, joy, and power over the storms.

15--Mark 5:21-43; 2 Corinthians 8:7-15; Genesis 4:3-10; Psalm 31:1-8; Joshua 1:1-9; Acts 9:1-18; John 8:31-38 ... On this old earth, no generative thinking gets done, and no life-changing action, that does not well up from within a great pain.

22--Mark 6:1-6; 2 Corinthians 12:7-10; Ezekiel 2:1-5; Psalm 53; Deuteronomy 8:1-18; Romans 3:9-20; Matthew 23:23-39 ... If we live only the answers, we become rigid and rigorous resisters of God's presence in the present and God's pressure toward the future. If we live only the questions, we fall into confusion, immortality, bitterness, cynicism. We are meant to live, day by day, with the daily bread of dialog between questions old and new and answers old and new.

29--Mark 6:7-13; Ephesians 1:3-10; Amos 7:12-17; Psalm 91; Deuteronomy 4:25-31; 1 Corinthians 1:4-9; Luke 15:11-31 ... "God" is a word needed by atheists to say what they're against. Do we need it to say what we're for?

AUGUST

5--Mark 6:30-34; Ephesians 2:11-18; Jeremiah 23:1-6; Psalm 38; Isaiah 31:1-3; Romans 9:14-26; Matthew 20:1-16 ... Jesus is a partygoer, telling stories of troubles that end in parties, including history itself, which ends with "the messianic banquet," "the marriage feast of the Lamb." Therefore, "sin" is anything that delays the party. "Shalom" is the party's name, and the party is for everybody and everything God has made -- for it's God's party. Lord, forgive my delaying it, and help me get "all things ready"!

12--John 6:1-15; Ephesians 4:1-6, 11-16; 2 Kings 4:42-44; Psalm 119:105-112; Deuteronomy 6:1-9; Romans 13:8-10; Matthew 7:21-27 ... There is a Will to solidarity which, instead of defying differences, incorporates and illumines them, and does so with tranquil spirit, without dissimulation and doubt; for it knows that while the first word may be threat and the second word fear, the last word is, forevermore, love.

19--John 6:24-35; Ephesians 4:17-24; Exodus 16:2-4, 12; Psalm 72:1-14; 1 Samuel 16:1-13; 1 Peter 2:11-17; Luke 19:41-44 ... Think of the magic and grace that by opening certain books we can make contact with great souls and minds anytime anywhere! Exercise the privilege daily, giving thanks without ceasing. Study to know which such books should be within your own reach, and when you are ready for and need what. And, underneath the Niagara Falls of paper, cultivate the art of knowing what not to read.

26--John 6:41-51; Ephesians 4:30-5:2; 1 Kings 19:4-8; Psalm 52; 1 Kings 22:1-22; Acts 16:16-24; Matthew 21:33-46 ... For these things, thanks: for the joy of my inner life of exploration, the play of images, ideas, surmises, the welling up of wildness toward a glimpsed Mystery that fills me with awe and fascination; for the excited anticipation of sharing these riches with others; and for access to resources for keeping the exploring and sharing going -- especially for great spirits who have gone before me, supremely Jesus, who is also with me and ahead of me.

SEPTEMBER

2--John 6:51-59; Ephesians 5:15-20; Proverbs 9:1-6; Psalm 82; Ecclesiastes 2:18-26; Ephesians 2:1-10; John 5:1-17 ... Faithful attention to particulars opens us up for the blessings of the universal and the eternal. Moses stayed with it long enough to discover that it wasn't just any burning bush. Often in strange ways, Jesus appears to those who "pay attention to his words" in the Communion of bread and wine, his body and blood. And his words always direct our particular body and blood to the universal good of creation and to the eternal glory.

9--John 6:60-69; Ephesians 5:21-33; Joshua 24:14-18; Psalm 15; Exodus 23:1-12; 1 Corinthians 13; Luke 10:25-37 ... Each human brain produces twenty watts of energy. How I use mine, what I illumine, says who I am and what I am becoming, in darkness and light. "Lift up the light of thy countenance upon me, O Lord!" "Awake, sleeper, and Christ will illumine you!"

16--Mark 7:1-8, 14-15, 21-23; James 1:19-25; Deuteronomy 4:1-8; Psalm 127; Proverbs 4:1-9; Ephesians 5:21-6:4; Matthew 12:46-50 ... Appealing for financial support, a listener-sponsored radio station said, "We'll dry up if you don't water us." So also the soul, our inner life, when a neglected planting of the Lord. But to plants and souls, too much watering is as killing as too little: the inner life is meant to lead to compassionate and intelligent action in the world.

23--Mark 7:31-37; James 2:1-5; Isaiah 35:4-7; Psalm 104:14-24; Nehemiah 4; 2 Thessalonians 3:6-13; Matthew 25:14-30 If, as I believe, all things are wonders, then when I come across something that doesn't seem wonderful I should worry about myself. The springs of wonder are always underneath, in the depths of everything, everyday, every event, every person, every relationship. Underneath and above. Within and around.

30--Mark 8:27-35; James 2:14-18; Isaiah 50:4-9; Psalm 112; 1 Chronicles 29:1-9; 2 Corinthians 8:1-9; Luke 12:13-21 ... Faith is plausible to the mind if, in this suffering world, God is credible to the heart. One God is credible to the heart -- the God who suffers for, by, with, and through us. The Cross is this God's sign.

OCTOBER

7--Mark 9:30-37; James 3:13-4:3; Jeremiah 11:18-20; Psalm 113; 2 Chronicles 30:1-9; Ephesians 2:11-22; John 15:12-27 ... Christian action opens me to grace from God and crucifixion from the world. No wonder so much ambivalence, such wide swings between faithfulness and betrayal -- a condition passing over into hypocrisy only if, rejecting the tension, I rationalize my inconstancy and inconsistent behavior. Lord, may I grow in courage as well as in grace!

14--Mark 9:38-48; James 5:1-6; Numbers 11:24-30; Psalm 150; Isaiah 45:18-23; Romans 10:11-17; Matthew 10:16-25 ... To be worthy of the earth is not enough, but it is more than most manage. To be worthy of God is enough, and more manage it than many believe.

21--Mark 10:2-16; Hebrews 2:9-13; Genesis 2:18-24; Psalm 99; Amos 3:1-8; 1 John 4:1-12; Matthew 10:5-15 ... Life "proves" the biblical faith in both senses -- testing it, and demonstrating its truth. This truth is the good "fit" between life and the Bible's way of seeing and living in the world. As the phone company's regulations fit the exigencies, the abiding and the changing realities, of phoning, so the Word of God emerges out of the abiding and the changing realities of life and faith. Learning to use the phone -- basically, and as the regulations change -- is the price of telephonic communication: obedience to Torah, the divine Teaching, is the price of communion with God, God's people, God's world.

28--Mark 10:17-27; Hebrews 4:12-16; Proverbs 3:13-18; Psalm 46; 2 Chronicles 6:12-21; Romans 3:21-31; John 8:31-36 ... If I have real-love for you, I know how to love you backward into the child you were and forward into the aged one you will be. Do I so love you? Do you so love me? Do we love as we are loved by the God of Real-Love?

NOVEMBER

4--Mark 10:35-45; Hebrews 5:1-10; Isaiah 53:1-12; Psalm 116; Isaiah 28:23-29; Hebrews 12:3-11; Luke 15:1-10 ... Nobody's going to get out alive. "Character" is shaped by how one responds to that fact. "Love" is the power to leap beyond that fact. So, Lord of Life, deliver me from the folly of fearing to put the claims of love against death.

11--Mark 10:46-52; Hebrews 5:1-6; Jeremiah 31:7-9; Psalm 100; Isaiah 35; Galatians 5:16-25; John 16:16-24 ... Why did God create this gap, that while I can dream without limits I must decide within limits? That's no gap, it's growing space between my imagination and my reason; and "faith" is the name for what I most need for making the most of this God-given room.

18--Mark 12:28-34; Hebrews 7:23-28; Deuteronomy 6:1-9; Psalm 145; Jeremiah 31:31-34; Revelation 11:16-19; Matthew 13:31-35 ... Twice God has made a body to dwell in. The first time, "the world." The second, "the Word." In three bodies God makes a saint: in the womb of flesh, in the womb of society, and in the womb of beloved community. Because it's God's invitative will that we humans become saints, nothing -- not the world or any of its wombs -- is ever free from the burden and splendor of holiness; for through everything the Word struggles to be reborn, to come again. Creation and Incarnation are two visibilizations and two indwellings of the one God.

25--Mark 12:38-44; Hebrews 9:24-28; 1 Kings 17:8-16; Psalm 31:19-24; Habakkuk 2:1-4; 1 Timothy 2:1-7; Luke 17:11-19 ... Ethics becomes theology whenever our access to a good that sustains and encourages us urges our hearts to thank the Source of All Good. In the turning of the seasons, harvest is the most dramatic call to this ennobling and joyful passion and action. And it has been and is universal: it is human.

DECEMBER

2--Luke 21:25-36; 1 Thessalonians 5:1-6; Jeremiah 33:14-16; Psalm 98; Ezekiel 47:1-12; 1 John 3:11-18; Luke 16:1-9 ... Even in apocalypse, wrath is not the last word. It is only, as was the crucifixion of our Lord, the word penultimate, the word before the last, the word whose work must be done and whose sentence must be pronounced so that love can be revealed as the last word. For "the wrath of God" is not vengeful torture but a cruelty inherent in truth defied and love denied. The wrath of God is real because truth and love are real demands from within the heart of God and the heart of the world and our own hearts. The love of God is real because the form of his demands is invitation: love suffers rather than coercing, love persists, love outlasts the lie, indifference, and hate.

9--Luke 3:1-6; Philippians 1:3-11; Isaiah 9:2, 6-7; Psalm 76; Amos 5:18-24; Revelation 21:1-7; Luke 12:35-48 ... Ours is a world that was loved before it was lost. Did its being lost lessen or eliminate that Love? Rather, true love, betrayed, loves the more -- loves now, in addition to all the old ways, through tears. And, if need be, through blood.

16--Luke 3:1-18; Philippians 4:4-9; Zephaniah 3:14-18; Psalm 40:1-8; Malachi 3:1-5; 1 Corinthians 4:7-15; Matthew 3:1-12 ... Each of us has lost much and has a lot left -- and can choose to look at either. Jesus lost all -- and got back, and offers, more than all.

23--Luke 1:39-47; Hebrews 10:5-10; Micah 5:1-4; Psalm 50:1-6; Zechariah 2:10-13; 1 John 1:1-4; Luke 1:39-56 ... The walled world was no hindrance to wings. Winds cut down across the fears and false protections of the walled and armed world, and the winged ones say *Shalom to the earth!* As it is your will, O God, that people who have walked in darkness see a great light, so may it be our will and our work.

30--Luke 2:41-52; Romans 11:33-12:2; Isaiah 45:18-22; Psalm 8; Jeremiah 31:1-14; Galatians 4:1-7; John 1:14-18 ... Lord of all powers and limits, of all doors open and closed, we give thanks that not without you we enter this new year. Not without you we face our fears and hopes. Grant that not without you those whom you would have our lives bless will enter the new year and face what they must with more courage and joy because not without us.

THE KIRKRIDGE PRAYER -- Almighty Father, known in our silence, and entreated in our hunger for Thee, nourish us now with the common bread of Thy grace. Shape with Thy hands the witness of this quiet company, that our ministry may be Christ's own life in our day. Bestow Thy serenity and clean strength on each member of this circle, granting us honest work and steadfast friendship in Him. Deepen, O God, Thy intention for our life in Thee. Through Christ our Lord. Amen.

SHARED INTENTIONS -- This varied fellowship seeks a style-of-life with *daily*:

1. Openness to Scripture till word or verse speaks with power;
2. Intercessions by name, with thanks and praise;
3. Centering down in silence for at least minutes before God;
4. Seeking to act out Christian claims about justice, enemies, church, families, body-earth-air, intellect, our own affluence.

It is the aim of Kirkridge in everything to celebrate Christian faith in joy, without compulsion and without anxiety. Join us!



KIRKRIDGE

Bangor, Pennsylvania 18013

The Kirkridge symbol, a modified Celtic cross, is actually the medieval sign for annealing, tempering -- our own devout intention.