



LGC Daily Devotion Guide 2010

Week 18

May 2–May 8

I. Adoration

1. Invocation Prayer

"Lord, you know better than I how much I love you. You know it and I know it not, for nothing is more hidden from me than the depths of my own heart. I desire to love you; I fear that I do not love you enough. I beseech you to grant me the fullness of pure love. Behold my desire; you have given it to me. Behold in you creature what you have placed there. O God, you love me enough to inspire me to love you forever; behold not my sins. Behold your mercy and my love, in Jesus' Name. Amen" (Francois Fenelon, 1651-1715, a defender of Madame Guyon's teachings in her time.)

2. Adoration through Psalm 18

(We'll use this Psalm, not for today's Bible reading, but for the sake of focusing our thoughts on God)

- Read slowly this passage at least three times and each day gather one thought about this psalm that points to God's character that should be reflected in our lives and translate it into a prayer of adoration.

II. Confession

Pause now and ask the Holy Spirit to reveal to your sins and ask for forgiveness.

III. Thanksgiving

List, one by one, things that you should give thanks for.

IV. Scriptural Reflection: Based on the Gospel of John

Reading slowly and reflectively the assigned passage twice at least and consider the questions below each day:

May 2

15: 9-17

- (1) Is the obeying of His command a condition of being able to remain in His love? Why or why not? What is that one command that is being repeated in the passage?
- (2) What about His joy, how different is His joy from that of the world?
- (3) In emphasizing that we are His friends, why did Jesus say, "no longer"? What does it mean to you that you are His friend (see Psalm 25:14 also)?
- (4) From John 13-17, it is believed to be John's expanded version of the last conversation between Jesus and the disciples at the last supper. So far in your reading of this last discourse, try to trace the various occasions and contexts within which Jesus repeated this promise, "whatever you ask" and see why he repeated this promise?
- (5) What have you learned about God's love today?

May 3

15: 18-27

- (1) Have you ever experienced being hated by the world because "you do not belong to the world"? If so, what can you recall about the incident?
- (2) What reasons did Jesus give for the world's hatred towards us? Look up II Timothy 3:12 as well, and examine your relationship with "the world"
- (3) Jesus said in v. 22 that "they have no excuse for their sin." Does it apply to all those who do not believe in Jesus today? Why or why not?
- (4) The Counselor (i.e. the Holy Spirit) has come. How does He testify about Jesus, and how can we work with Him in continuing this testimony today?
- (5) What have you learned about God's love today?

May 4 **16: 1-11**

- (1) According to the books of the New Testament and the history of the first few centuries, how severe were the persecution of Christians? Can you suggest three major factors that can or have helped Christians withstand persecution without “going astray” (v.1)?
- (2) How different were those persecutions from those given by extreme Muslims today? Should we deal with present-day persecution in the hands of extreme Muslims any differently?
- (3) What did Jesus suggest as the reason for His departure and how difference might His presence on earth be different from that of the Holy Spirit?
- (4) What three things will the Holy Spirit be convicting the world of? Reflect on how the Holy Spirit works out these convictions and what does each of these mean?
- (5) What have you learned about God’s love today?

May 5 **16: 12-22**

- (1) What can you learn about the functioning among the three persons of the Holy Trinity in this context?
- (2) Jesus was making it very clear that “in a little while you will see me no more, and then after a little while you will see me.” This did not seem to have any impact on the disciples upon his death. Why? How much did it have to do with the depth of their grieving?
- (3) Jesus promised them that “your grief will turn to you”. What was this promise realized? (See John 20:20) Why did Jesus say that “no one will take away your joy”? What kind of joy is this?
- (4) What have you learned about God’s love today?

May 6 **16: 23-33**

- (1) Jesus repeated here again an invitation to ask the Father. How special is this new asking and why?
- (2) What is the significance of this statement that “I am not saying that I will ask the Father on your behalf”?
- (3) On what basis did Jesus say that “in me you may have peace”? In this world of trouble, how can you have peace in Him?
- (4) What have you learned about God’s love today?

May 7 **17: 1-19**

vv. 1-5

- (1) In this short section, jot down what you know about who Jesus is.
- (2) What is eternal life? Why “knowing” is “eternal life”?
- (3) What can we learn from Jesus as to how to glory God?

vv. 6-8

- (4) What can we learn about Jesus again in v.10? How significant is it?

vv. 9-19

- (5) Several words are being repeated in Jesus’ prayer for us. Underline each of them
 - Protect them: from what and how?
 - Name (your name, the name you gave me etc.): What’s in a name? What’s in this name?
 - Sanctify (sanctified): from what and how?
 - Word (truth): how important is it?
- (6) What have you learned about God’s love today?

May 8 **17: 20-26**

- (1) In this section, and especially through the words that Jesus prayed in v. 20-21, what might this unity entail?
- (2) What is meant by “complete unity” and how significant is it?
- (3) Try to get behind the words of Jesus into His feeling. How can you describe what Jesus is asking of the Father?
- (4) What have you learned about God’s love today?

V. Meditative Reflection

As we finish our daily reflection based on “Calvary Road”, I would like to introduce you to short reflective pieces, both modern and ancient, beginning with the Celts this week.

May 2

Sometimes contemplatives think that the whole end and essence of their life is to be found in recollection and interior peace and the sense of the presence of God. They become attached to these things. But recollection is just as much a creature as an automobile. The sense of interior peace is no less created than a bottle of wine. The experimental ‘awareness’ of the presence of God is just as truly a created thing as a glass of beer. The only difference is that recollection and interior peace and the sense of the presence of God are spiritual pleasures and the others are material. Attachment to spiritual things is therefore just as much an attachment as inordinate love of anything else. The imperfection may be more hidden and more subtle: but from a certain point of view that only makes it all the more harmful because it is not so easy to recognize.

Thomas Merton, Seeds of Contemplation

May 3

Suppose there is friction and bad feeling in your church - what should you do, especially if you are involved in the arguments and divisions yourself? Further, let's suppose that you are in the right, that the trouble is not your fault, and that you are a mature and compassionate person. In that case, I suggest that you should say to the elders and members of the church: 'If I am in any way the cause of this trouble, even if unwittingly, or if my presence will in any way serve to perpetuate it, I will move to another congregation ... I will go away anywhere you wish, and do anything the congregation says - anything, if it will contribute to peace among Christ's flock and its pastors.'

Anyone who adopts this attitude will deserve a high reputation amongst Christians, and God's approval.

Clement of Rome

May 4

Where would we have been without this Church? Who would have

handed down to us, across twenty centuries, the teaching of our dear Lord Jesus? Who would have encouraged us in the truth, reassured us in the path we had undertaken?

The Church already was founded before we appeared on the scene, and had we not come on the scene would have gone on being saints and sinners, capable of high ideals and base enormities, the dwelling place of peace and a jungle of violence.

But one thing is sure: if we should fail, overwhelmed by our sins and our faithlessness, the Church will not have failed. The ‘little remnant’ will have arrived none the less. God Himself is the guarantor.

Carlo Carretto, I, Francis

May 5

Christ, and only Christ, was the All in All. Paul was saying that Christ living in a believer was an observable fact, and that new believers could learn by observing more mature believers. Paul spoke of a Lord who could be practically followed - and lived - with the help of the lives of those gone before.

That which had been a spring of life within me now leaped boldly, laughing in my spirit, sending my doubts scurrying in disarray and confusion. I laughed at my fleeting doubts. ‘Are you so shocked that what Paul preached actually *worked*? Are you horrified that Paul expected Christ to be seen in Him? Much of what you call humility is a form of religious pride!’

Malcolm Smith, Follow Me

May 6

In this momentary lifting of the veil, a foretaste of the Resurrection glory, the true meaning is given - the glory of such humiliation. Here faith is given a glorious icon. Each detail is a stroke of the brush, a precious gem.

The true external value of the God who in Christ hides Himself in identifying Himself with us in all our fragility, insignificance even to death, is the God who by so doing transforms our nature with His own glory and majesty. By the way of solidarity and temptation He leads us into glory. He ‘transfers us from the kingdom of darkness into the kingdom of His Son.’

Roland Walls, The Royal Mysteries

May 7

In speaking of this desire ... I feel a certain shyness. I am almost committing an indecency. I am trying to rip open the inconsolable secret in each one of you — the secret which hurts so much that you take revenge on it by calling it names like nostalgia and romanticism and adolescence, the secret also which pierces with such sweetness that, when, in every intimate conversation, the mention of it becomes imminent, we grow awkward and affect to laugh at ourselves, the secret we cannot hide and cannot tell.

C. S. Lewis

May 8

The love of Christ is not a different love from the eternal fire in the heart of God or that which flows between the three persons of the Trinity. We are loved passionately by God. The self-sacrificing love between the three persons is the joy at the centre of God. What is the response from us to such love? To silently wonder. We enter into the ebb and flow of this divine love. The Holy Spirit enables us to know something of the reality of this love in the depths of our heart.

Ralph Wouldham

VI. A Time for Silence

You have mediated much today with your intellectual faculty today. Now have a moment of silence (the length is up to you, 5 or even 30 minutes), and ask God quietly, “Lord, is there any important message from you today that I might have missed? Show me, your servant is listening?”

VII. Supplication

Use the following chart to cover people and ministries that you want to remember before the Lord:

	Your family	Other people	Church Ministries	Other Ministries	City & World	Others
Sunday						
Monday						
Tuesday						
Wed						
Thursday						
Friday						
Saturday						

VII. Benediction

“Whatever you do will prosper, as you choose not to walk in the counsel of the wicked, nor stand in the way of sinners, nor sit in the seat of mockers, but meditate on the word of God day and night with delight.” (Adapted from Psalm 1)