

# ORDINARY TIME

SEPTEMBER 3–DECEMBER 2, 2023 | VOLUME 5 | ISSUE 6

PRAYERS

*for Morning & Evening*

PRACTICES

*for Mind, Body & Spirit*

GALLERY

*for Contemplation*

SONGBOOK

*for Adoration*





# DAILY PRAYER PROJECT

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ANIMATING A LIFE OF PRAYER THROUGH THE MANIFOLD BEAUTY OF THE CHURCH

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NEW YORK CITY  
Bianca Jordan

## LETTER FROM THE DIRECTOR

Ashley Williams

“The discovery of God lies in the daily and the ordinary, not the spectacular and the heroic. If we cannot find God in the routine times of home and shop, then we will not find him at all. Ours is to be a symphonic piety in which all the activities of work and play and family and worship and sleep are the holy habitats of the eternal.”  
—Richard J. Foster, *Prayer: Finding the Heart's True Home*

Recently, I've spent time thinking about what many church mothers and fathers conceptualized as the two-book theory of revelation. The idea is that God, in his wisdom, has spoken to humanity through his word and through the world—that is, through special written revelations delivered to us from the witness of prophets, kings, poets, and apostles by the inspiration of the Holy Spirit, *and* through the finitude of space and time in which we receive them.

Scripture itself attests to this latter mode of revelation, as the apostle Paul writes: “For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made” (Rom. 1:19–20).

I'm in or around many denominational streams that do a decent job of equipping congregants to read and understand scripture. But similar attention to this second book that Paul alludes to is often lacking. While indeed scripture is sufficient for all we need for life and godliness, the created order around us, too, serves as a teacher and guide, and a good one (Gen. 1)! The invitation embedded in this season of Ordinary Time is to become present to the world where we live and breathe, work and play. This invitation is an

embrace of the mundaneness (from the Latin *mundus*, meaning “world”) and of the regular ebbs and flow of daily life. Now, some may read this and hear “boredom.” But I write this and feel freedom—freedom because nearness to God does not require us to lock ourselves away in an office or chapel prostrate in prayer before an open Bible, though that is certainly no waste of time. Felt communion with God is not something that’s available only to the most holy and heroic among us. Instead, we can be sure God delights to meet each of us, as we are, both holy and profane, in the garden and in the Gospels, in the fields and in Philipians, in the streets and in the Psalms.

In this edition, we embrace God’s second book and seek to sit humbly at its feet among the dirt and daisies, confident because the same Spirit who spoke to the myriad of biblical writers also suspended himself over the created world within which we read them. Even the ground where we rhetorically sit has its lessons to teach us. In his book *Beginning to Pray*, the Orthodox bishop Anthony Bloom argues, “The word ‘humility’ comes from the Latin word ‘*humus*,’ which means fertile ground. . . . Humility is the situation of the earth. The earth is always there, . . . silent and accepting everything and in a miraculous way making out of all the refuse new richness. . . . Learn to be like this before God; abandoned, surrendered, ready to receive anything from people and from God.” From

the ground up, there is much our world can teach us.

As students, we sit alongside our brothers and sisters in Melanesia, praying thanksgiving “for rocks, signs of your strength and your steadfast love, . . . [and] for shells, signs of your variety and your joy in creating this world, which you have given to our care.” With the English hymn writer Folliott Sandford Pierpoint, we raise our praises “for the beauty of the earth, / for the glory of the skies, / for the love which from our birth over and around us lies.” We meditate on the intricate quilt work of American artist Ernestine Eberhardt Zausmies, letting it weave us gently into “the greening power of God that is in every living thing, an expression of divine creativity at work in the world, including the inner and outer lives of humans.” And we are guided in a spiritual practice, a silent stroll behind artist, writer, and spiritual director Lauren Shea Little, tuning our hearts to the sounds of our Creator who has fashioned the earth as “an instrument of aliveness through which God speaks.”

Throughout this edition, we are invited to sing the joyful songs of the birds above us and to groan with the laments of the ground beneath us, assured that God’s presence is real and accessible through the ordinary all around us. So, be free to work, rest, play, and pray without ceasing. God promises to meet you there and everywhere.

## INTRODUCTION

The Daily Prayer Project (DPP) is a movement that exists to animate the life of prayer through the manifold beauty of the church. We connect and unify Christians by resourcing them with daily prayers, practices, and music from the global-historical church, and visual art of spiritual and artistic value. All of these rich resources are crafted into a simple, functional, and beautiful product: our Living Prayer Periodicals (LPPs). This is what you are holding in your hands right now.

We produce six LPP editions per year that move with the Christian seasons of Advent, Christmas & Epiphany, Lent, Easter, Pentecost, and Ordinary Time. These

editions combine dynamic and diverse content with a stable method for morning and evening prayer.

This method not only provides consistency for the life of prayer and practice, but it also forms us all into a life of communion with God and unity with our global and historical family of faith. It is this communal prayer that fuels and forms our own expressions of prayer in the present season of our lives. The DPP is an entrance into the holy, unifying, and empowering experience of praying together in a common way without ceasing throughout the Christian year.



**T**he Daily Prayer Project logo is a monogram crafted into a prayer labyrinth. The mark itself becomes a practice of prayer. Rooted in the ancient Christian tradition of pilgrimage, prayer labyrinths have a history as far back as the fourth century in an Algerian church.

A labyrinth is not a maze. There is one entry point, and a single pathway leading to the center. The journey is a transformative walk toward God, the center of the

labyrinth. Arriving at the center symbolizes union with God. Once a pilgrim has this encounter, they are led back out into the world along the same path.

Walking a labyrinth is a slow, meditative practice. This is a way to embody your prayer. The mark is placed above for you to travel the path of the labyrinth with your finger as a small gesture of this larger practice. We hope that one day you might be able to encounter God as you walk through a physical prayer labyrinth.

# Daily Prayer Project Lectionary

A lectionary is a schedule of Bible readings that is meant to help Christians read the whole Bible over a period of time, emphasizing particular themes and narratives during particular seasons of the Christian year. The Daily Prayer Project follows the Sunday (and certain holy day) readings of the Revised Common Lectionary, the largest shared Bible-reading plan in North America. For most Monday–Saturdays, we follow our own Daily Prayer Project Lectionary, which moves through scripture in a slow, three-year cycle. The DPP Lectionary is broken down into three categories of readings from scripture: the Psalms, the Old Testament, and the New Testament. The Old Testament is broken

down into its traditional three parts: (1) **Law & History**, (2) **Wisdom & Poetic Literature**, and (3) **the Prophets**. The New Testament is also broken down into its traditional three sections: (1) **the Four Gospels & Acts**, (2) **the Pauline Epistles**, and (3) **the General Epistles**. Lectionaries are a time-tested tool from the history of the church for maintaining a steady “diet” from the Bible’s different parts. They are specifically designed to lighten the daily load of reading and to help the reader focus in on smaller passages and particular books at a time. This facilitates slower, more meditative reading. Currently, the DPP is in Year B of the lectionary.

	YEAR A	YEAR B	YEAR C
The Psalms	ALL 150 PSALMS 2x/Year	ALL 150 PSALMS 2x/Year	ALL 150 PSALMS 2x/Year
Old Testament	LAW & HISTORY Genesis–Leviticus	LAW & HISTORY Numbers–2 Samuel	LAW & HISTORY 1 Kings–Esther
	WISDOM & POETRY Proverbs & Job	WISDOM & POETRY Proverbs & Ecclesiastes	WISDOM & POETRY Proverbs & Song of Songs
	PROPHETS Isaiah & Minor Prophets (Part I)	PROPHETS Jeremiah, Lamentations & Minor Prophets (Part II)	PROPHETS Ezekiel & Minor Prophets (Part III)
New Testament	GOSPEL & ACTS Matthew, Mark & Acts	GOSPEL & ACTS Luke & Acts	GOSPEL & ACTS John & Acts
	PAULINE EPISTLES Romans–Titus	PAULINE EPISTLES Romans–Titus	PAULINE EPISTLES Romans–Titus
	GENERAL EPISTLES Hebrews–Revelation	GENERAL EPISTLES Hebrews–Revelation	GENERAL EPISTLES Hebrews–Revelation

*\*Sundays and holy days are from the Revised Common Lectionary*

## Methods & Elements

Each day of the LPP features morning and evening prayer liturgies framed by seven core elements. Everyone's style of praying is different because every person is different. Beyond that, Christian prayer varies widely across cultures and denominations. No single method can capture this. However, we hope you find within the LPP a rhythm that gives enough structure and freedom to facilitate a diverse community of prayer. Every element is offered as a guiding movement, not as a binding rule. You are encouraged to modify the liturgy based on the context of prayer. Consider establishing rhythms of prayer in your congregation, household, workplace, small groups, or other gatherings so that you might experience the formative reality of common prayer. If doing this liturgy individually, you are encouraged to take your time to soak it in. If doing it as a group, it may be best to alternate leading each element. Also, consider using different postures in prayer (standing, kneeling, lifted or open hands, lying prostrate, etc.) that fit your context.

**CALL:** There is an invitation always open to us. The Spirit of God calls us to come into the holy presence, and we respond to this welcome by entering in.

**PSALM:** The Psalms form the core language of prayer for the people of God and have done so for thousands of years. The Psalms give us language and postures of heart and body to express in the presence of God.

**ADORATION:** We were created to adore God, and in the place of worship we find the joy of this purpose. This adoration happens in both silence and song. We provide three to four songs per edition in the Songbook at the back. Full recordings and resources for these songs and others can be found at [dailyprayerproject.com](http://dailyprayerproject.com). You are also encouraged to sing songs from your own community.

**LESSON:** The scriptures give us the story of the Father's redemption of all things in the Son by the power of the Holy Spirit.



**PRAYER:** We are led across praise, confession, and guided intercessory prayer by our family of faith all over the globe and throughout time. We receive every prayer as a gift as we put them on our own lips and in our own hearts. These prayers range from traditional prayers of the universal church to more modern and meditative prayers.

**ABIDING:** In response to what we have encountered in the first five elements, Abiding is an opportunity for deeper communion and self-reflection through meditating on the scriptures (*lectio divina*), considering the art in the gallery (*visio divina*), or using our bodies to engage historical Christian practices (*praxis divina*). Out of that place, we are also prompted to pray for the needs of others in different stations of life.

**BENEDICTION:** We close our time with a word of love and blessing over our lives from God himself, the Alpha and the Omega, the Beginning and the End. Our journey of prayer is framed by the Call and the Benediction; God has the first and the last word over all things in our lives.



*Humphrey Muleba*

## Adapting the LPP for Household Prayer

### *A Five-Element Method*

**W**e have often been asked how to adapt the Living Prayer Periodicals for household prayer, especially when that involves small children. It is an important question and one for which we want to provide some suggestions. These suggestions come after years of practice and experimenting within our own communities and families. The liturgies can be practiced once or twice a day, depending on your household rhythms. In my house, we practice communal prayer around the table once we finish dinner (almost!) every evening.

Disclaimer: If you have small children, prayer time will probably not always be peaceful and beautiful. These times might involve some chaos, disordered noise, fighting, arguing, silly laughter, etc. That's OK! Especially as children begin developing new habits and growing in their ability to pay attention, you are encouraged to let them grow in this way and to take your time growing in prayer together. There is no hurry, and things need not be perfect. The Lord is with you and your family and merely desires your presence. The important part is finding a simple rhythm and sticking to it because children (and adults) thrive on rhythms.

The following suggested method takes the seven core elements of the LPP liturgies and reduces them to five:

CALL

LESSON (Psalm, OT, or NT)

ABIDING

THE LORD'S PRAYER

BENEDICTION

Here are some practical suggestions for implementing this method:

- Before you begin to pray together, select what your Lesson reading is going to be. For example, if the scripture readings that day are Psalm 62, Leviticus 12, and Mark 10, then choose one or a section of one of those to attend to. It will probably be best for those with small children to begin small. If Mark 10 is chosen, then choose just one of the sections of that chapter.
- Before you begin to pray together, distribute the parts of the liturgy to different members of the household. In my household we have five people, so each member is responsible for one movement of the liturgy. If you have children who can read, they might relish the chance to read a different part each day. We keep a chart on the wall with the day, the five elements, and the person's name, giving each person a chance to do different parts throughout the week.
- If children cannot read, worry not! Children also love to do call-and-response, and this is how their language is formed. For my youngest son, who cannot read, his mother or I whisper the words of the call in his ear and he then gets to say them loudly for the family prayer time. He loves it, and yes, it is often adorable.
- Begin each time of prayer by taking some breaths together as a family (we often do three deep breaths), bringing stillness to your bodies, hearts, and minds.
- **CALL:** Again, children often love call-and-response! If necessary, teach them what their response line is going to be (the words in bold). Then someone should read the call and hear the response of the rest of the table.
- **LESSON:** Read the passage of scripture you selected before, or have one of the children read it (mine fight over this privilege . . .).
- **ABIDING:** This element can be really flexible as far as what is done and how long it takes. Here is a suggested flow:
  1. You might begin by actually reading the italicized text in the Abiding section: "Pause at the start/end of this day. Enjoy communion with the living God . . ." Or maybe start this time by singing a song together (e.g., a song from the back of the book or one from your church's worship service).
  2. Then invite some reflection on the scripture reading you just heard together by asking simple questions: "What did you hear in that passage?" "What stuck out to you?" "What did Jesus do?" "What do you think it meant when it said \_\_\_\_?" You might get asked a question that you don't know the answer to, and that's perfectly fine! We are all always learning together.
  3. From here you could pray one of the provided prayers in the LPP for that day, you could pray using one or more of the prompts, you could pray as the passage you heard leads you, or you could practice intercessory prayer.
- **THE LORD'S PRAYER:** Simply pray this together every day as Jesus taught us.
- **BENEDICTION** (feel free to call it a "blessing" or "God's good word"): When we practice this element, the person giving the benediction raises their hands and puts them outward while the rest around the table open their hands, palms up, in a posture of reception. Then the benediction is spoken and the time of prayer comes to an end.

This is merely a suggested method, and you are encouraged to modify, reduce, or expand it as fits the context of your household. Our prayer is that you can find your communal rhythm of communing with the Creator and experience the beauty and shalom that comes from praying together.

Let us pray,  
*Joel Littlepage*

# Seasons of the Christian Year

At the Daily Prayer Project we practice the global and historical tradition of the Christian year (sometimes called the liturgical year or church year) as a communal rhythm that forms us—year after year, season after season—to be the people of God and the bearers of God’s story. Human beings are creatures fundamentally and profoundly shaped by stories. Each of our lives will always be following someone’s calendar and bearing someone’s story, but the question is: whose story is it, and what kind of narrative it is telling? The Christian year is an ancient Christian tradition of ordering the 365-day calendar year around the life of Christ. Some dates and celebrations vary by Eastern and Western Christian traditions, but they are generally as follows: Advent,

Christmastide, Epiphany (also called Ordinary Time in some traditions), Lent, Eastertide, and Ordinary Time.

The Daily Prayer Project crafts each edition of the LPP in accordance with the Christian year, with six editions per annual cycle. Most editions average eight weeks, except the Pentecost and Ordinary Time editions, which span about thirteen weeks each. Christmas and Epiphany (with Epiphanytide extending through the eve of Ash Wednesday) are combined into a single edition, and we celebrate the season of Pentecost from the day of Pentecost to the eve of the fourteenth Sunday of Ordinary Time. Each season has been assigned a liturgical color and seasonal icon.



## ORDINARY TIME | SEPTEMBER 3–DECEMBER 2, 2023

In the season of Ordinary Time, the seeds that have been planted in the first half of the Christian year now germinate, grow, and bear fruit in the second half of the year. The great acts of salvation celebrated in Advent, Epiphany, Lent, Easter, and Pentecost beckon us into the new life, and now we are called to “work out our salvation” (Phil. 2:12). This fruitful cultivation of the Spirit takes place in the ordinary days and rhythms of our lives.

## 2022–2023 Christian Year



### ADVENT

Nov 27–Dec 24



### CHRISTMAS & EPIPHANY

Dec 25–Feb 21



### LENT

Feb 22–Apr 8



### EASTER

Apr 9–May 27



### PENTECOST

May 28



### ORDINARY TIME

May 29–Dec 2



# PRAYERS

SUNDAY MORNING TO WEDNESDAY EVENING



SIERRA LEONE

*Annie Spratt*



# SUNDAY

## Call

This is the day that the LORD has made;  
let us rejoice and be glad in it.

*Psalm 118:24*

## Psalm

*Read the Psalm of the day.*

### SEP 3 THE GLORIA

PS. 105:1-6, 23-26

EXOD. 3:1-15

MATT. 16:21-28; ROM. 12:9-21

### SEP 10

PS. 149

EXOD. 12:1-14

MATT. 18:15-20; ROM. 13:8-14

### SEP 17

PS. 114

EXOD. 14:19-31

MATT. 18:21-35; ROM. 14:1-12

### SEP 24

PS. 105:1-6, 37-45

EXOD. 16:2-15

MATT. 20:1-16; PHIL. 1:21-30

### OCT 1

PS. 78

EXOD. 17:1-7

MATT. 21:23-32; PHIL. 2:1-13

### OCT 8

PS. 19

EXOD. 20:1-4, 7-9, 12-20

MATT. 21:33-46; PHIL. 3:4B-14

### OCT 15

PS. 106:1-6, 19-23

EXOD. 32:1-14

MATT. 22:1-14; PHIL. 4:1-9

Glory be to the Father, and to the  
Son, and to the Holy Spirit;  
As it was in the beginning, is now, and  
ever shall be: world without end. Amen.

## Adoration

SILENCE OR SONG

*Seasonal song selections can be found on pp. 53-59.*

## Lesson

*Read the New Testament passage of the day.*

## Prayer

God, we know that if we had ten thousand  
tongues and the entire day, we couldn't  
thank you and praise you enough for  
who you are, and so, God, before we ask  
you for anything, we ask that right now,  
in the name of Jesus, that you remove  
anything in us that is not of you. God, we  
go through this life anxious, yet we know  
that if we look to you, we can find some  
peace. We ask, O God, that you speak to  
our situations, those that we have spoken  
out loud and those we hold so tightly  
that we can't release them. But God, we  
know that you are able to do exceedingly,  
abundantly above anything that we can  
think or ask, so God, speak, Lord! Speak!  
Move, Lord! Move like only you can, O  
God, and O God, we promise to thank

you. We promise to thank you through  
our tears, O God, through our moans, O  
God, through our yells, O God, through  
our sitting in silence. We promise to give  
you all the honor and the glory when you  
speak and move in our situations, God, and  
we will claim the victory and we will say  
that *you* did it, O God, not that we did it  
but that *you* did it, O God, that *you* spoke  
and *you* moved. Hallelujah! In the name  
of Jesus, we say it is so! Amen and amen!

A prayer of the Rev. Marilyn Barnes, offered in a worship  
service of Third Street Bethel AME Church in Richmond, VA.

Used with permission.

## Abiding

LECTIO DIVINA, VISIO DIVINA, OR PRAXIO  
DIVINA

*Pause at the start of a new day. Enjoy communion with the living  
God: Father, Son, and Holy Spirit. Listen for the voice of God in the  
scriptures. Read. Meditate. Pray. Contemplate. Seek God's face.*

### PROMPTED PRAYER

- For a heart that hungers and  
thirsts for righteousness
- For healing, transformation, and  
renewal in the place of worship
- For those who do not yet  
profess faith in Jesus

### THE LORD'S PRAYER

*See p. 18 for text.*

## Benediction

May the peace of Christ rule in your  
hearts, to which indeed you were  
called in one body. And be thankful.

*Adapted from Colossians 3:15*



## Call

Be merciful to me, O God,  
be merciful to me,  
**for in you my soul takes refuge.**

*Psalm 57:1*

## Psalm

*Read the Psalm of the day.*

### THE GLORIA

Glory be to the Father, and to the  
Son, and to the Holy Spirit;  
As it was in the beginning, is now, and  
ever shall be: world without end. Amen.

## Adoration

SILENCE OR SONG

*Seasonal song selections can be found on pp. 53–59.*

## Lesson

*Read the Old Testament passage of the day.*

## Prayer

O God our Father, by whose mercy  
and might the world turns safely into  
darkness and returns again to light:  
We give into thy hands our unfinished  
tasks, our unresolved problems, and our  
unfulfilled hopes, knowing that only  
that which thou dost bless will prosper.  
To thy great love and protection we  
commit each other and all those we love,  
knowing that thou alone art our sure  
defender, through Jesus Christ, our Lord.

An evening prayer from the Church of South India,  
taken from *The Oxford Book of Prayer*

## Abiding

LECTIO DIVINA, VISIO DIVINA, OR PRAXIO  
DIVINA

*Pause at the end of this day. Enjoy communion with the living God:  
Father, Son, and Holy Spirit. Listen for the voice of God in the  
scriptures. Read. Meditate. Pray. Contemplate. Seek God's face.*

### INTERCESSORY PRAYER

Pray for the known needs of your  
church, neighborhood, city, and world.

## Benediction

Now may the Lord of peace himself  
give you peace at all times in every  
way. The Lord be with you all.

*2 Thessalonians 3:16*

### OCT 22

PS. 99

EXOD. 33:12–23

MATT. 22:15–22; 1 THESS. 1:1–10

### OCT 29

PS. 90

DEUT. 34:1–12

MATT. 22:34–46; 1 THESS. 2:1–8

### NOV 5

PS. 107:1–7, 33–37

JOSH. 3:7–17

MATT. 23:1–12; 1 THESS. 2:9–13

### NOV 12

PS. 78

JOSH. 24:1–3A, 14–25

MATT. 25:1–13; 1 THESS. 4:13–18

### NOV 19

PS. 123

JUDG. 4:1–7

MATT. 25:14–30; 1 THESS. 5:1–11

*Christ the King*

### NOV 26

PS. 100

EZEK. 34:11–16, 20–24

MATT. 25:31–46; EPH. 1:15–23



# MONDAY

## Call

I will bless the LORD at all times;  
**his praise shall continually  
be in my mouth.**

*Psalms 34:1*

## Psalms

*Read the Psalm of the day.*

### SEP 4

PS. 68

2 SAM. 21

GAL. 6

### SEP 11

PS. 74

JER. 3

EPH. 6

### SEP 18

PS. 80

JER. 9

COL. 2

### SEP 25

PS. 86

JER. 15

1 THESS. 4

### OCT 2

PS. 92

JER. 21

1 TIM. 2

### OCT 9

PS. 98

JER. 27

2 TIM. 2

### OCT 16

PS. 104

JER. 33

PHILEMON

## THE GLORIA

Glory be to the Father, and to the  
Son, and to the Holy Spirit;  
As it was in the beginning, is now, and  
ever shall be: world without end. Amen.

## Adoration

### SILENCE OR SONG

*Seasonal song selections can be found on pp. 53-59.*

## Lesson

*Read the Old Testament passage of the day.*

## Prayer

There is one comfort I have in this  
wilderness, and that is your sympathy. That  
which I endure today, you also faced. That  
which I fight against, you also fought. That  
which tempts me, also tempted you. Lord  
God, strengthen me against the tactics  
of my foe. Protect me from the snares of  
the devil. Keep me from falling. Make me  
stand. I require your presence and help. I do  
not want to give way to wrongdoing. Holy  
Spirit, fill me anew. Jesus, be my Strong  
Tower. Heavenly Father, hear my cry for  
help: enfold me in your love so that I may  
find satisfaction in you alone. I wait, God,  
in the power of your Holy Spirit, by faith.

A prayer of Kari Kristina Reeves, taken from *Canyon Road: A  
Book of Prayer*

## Abiding

### LECTIO DIVINA, VISIO DIVINA, OR PRAXIO DIVINA

*Pause at the start of a new day. Enjoy communion with the living  
God: Father, Son, and Holy Spirit. Listen for the voice of God in the  
scriptures. Read. Meditate. Pray. Contemplate. Seek God's face.*

### PROMPTED PRAYER

- For wisdom and discernment  
in how to spend your days
- For those who are making  
a transition in life
- For those who suffer from  
oppression and injustice

### THE LORD'S PRAYER

Our Father who art in heaven, hallowed  
be thy name. Thy kingdom come, thy  
will be done, on earth as it is in heaven.  
Give us this day our daily bread; and forgive  
us our debts, as we forgive our debtors.  
And lead us not into temptation,  
but deliver us from evil.  
For thine is the kingdom and the power and  
the glory, forever. Amen.

## Benediction

May the Lord make you increase and  
abound in love for one another and for all.

*1 Thessalonians 3:12*



## Call

From the rising of the sun to its setting,  
the name of the LORD is to be praised!

*Psalm 113:3*

## Psalm

*Read the Psalm of the day.*

### THE GLORIA

Glory be to the Father, and to the  
Son, and to the Holy Spirit;  
As it was in the beginning, is now, and  
ever shall be: world without end. Amen.

## Adoration

### SILENCE OR SONG

*Seasonal song selections can be found on pp. 53–59.*

## Lesson

*Read the New Testament passage of the day.*

## Prayer

**Confession:** All that we ought to have  
thought, and have not thought,  
All that we ought to have  
said, and have not said,  
All that we ought to have  
done, and have not done;  
All that we ought not to have  
thought, and yet have thought,  
All that we ought not to have  
spoken, and yet have spoken,  
All that we ought not to have  
done, and yet have done;  
For thoughts, words, and works, we  
pray, O God, for forgiveness.

Adapted from an ancient Persian prayer,  
taken from *Morning, Noon and Night*

**Assurance:** For as high as the heavens are  
above the earth, so great is his steadfast  
love toward those who fear him; as far  
as the east is from the west, so far does  
he remove our transgressions from us.

*Psalm 103:11–12*

## Abiding

LECTIO DIVINA, VISIO DIVINA, OR PRAXIO  
DIVINA

*Pause at the end of this day. Enjoy communion with the living God:*

*Father, Son, and Holy Spirit. Listen for the voice of God in the  
scriptures. Read. Meditate. Pray. Contemplate. Seek God's face.*

### INTERCESSORY PRAYER

Pray for the known needs of your  
church, neighborhood, city, and world.

## Benediction

May the LORD bless you from Zion,  
he who made heaven and earth!

*Psalm 134:3*

### OCT 23

PS. 110

JER. 39

2 PET. 1

### OCT 30

PS. 116

JER. 45

HEB. 3

### NOV 6

PS. 119:65–96

JER. 50

HEB. 8

### NOV 13

PS. 123

LAM. 4

REV. 1

### NOV 20

PS. 129

ECCLES. 1

REV. 7

### NOV 27

PS. 135

ECCLES. 7

REV. 13



# TUESDAY

## Call

Hear my cry, O God, listen to my prayer;  
from the end of the earth I call to  
you when my heart is faint.

**Lead me to the rock that is higher than I.**

*Psalm 61:1–2*

## Psalm

**SEP 5** *Read the Psalm of the day.*

PS. 69

**2 SAM. 22** THE GLORIA

EPH. 1

Glory be to the Father, and to the  
Son, and to the Holy Spirit;

**SEP 12** As it was in the beginning, is now, and  
ever shall be: world without end. Amen.

PS. 75

JER. 4

PHIL. 1

## Adoration

SILENCE OR SONG

**SEP 19** *Seasonal song selections can be found on pp. 53–59.*

PS. 81

JER. 10

COL. 3

## Lesson

*Read the New Testament passage of the day.*

**SEP 26** **Prayer**

PS. 87

JER. 16

**1 THESS. 5**

For the earth, and all that is part  
of it: *We praise you, Father.*

For rocks, signs of your strength and your  
steadfast love: *We praise you, Father.*

**OCT 3** For shells, signs of your variety and your  
joy in creating this world, which you have  
given to our care: *We praise you, Father.*

PS. 93

JER. 22

**1 TIM. 3**

For fruits and vegetables, signs of your  
providence to us: *We praise you, Father.*

**OCT 10** For the birds, signs of the freedom that  
is ours when we recognize that we are  
your children: *We praise you, Father.*

PS. 99

JER. 28

**2 TIM. 3**

For the fish of the sea and animals  
that walk on the land, a reminder to

**OCT 17** us that the new earth is to be a place  
where your people live, work, and  
share in peace: *We praise you, Father.*

PS. 105

JER. 34

**1 PET. 1**

For insects, their variety, sponta-

neity, and way of growth, signs of  
the dying and rising to new life that  
is the central message to us of your  
son Jesus: *We praise you, Father.*

For the similarities of one group of  
people to another, signs of your de-  
sire that there is but one fold, and one  
shepherd: *We praise you, Father.*

For the difference between one group of  
people and another expressed through  
the variety of language, tradition, custom,  
denomination, signs of the challenge  
of your word and your message to  
each person: *We praise you, Father.*

For all of the people with whom we  
pray today: *We praise you, Father.*

A litany of praise from Melanesia, adapted from *With All God's  
People*

## Abiding

LECTIO DIVINA, VISIO DIVINA, OR PRAXIO  
DIVINA

*Pause at the start of a new day. Enjoy communion with the living  
God: Father, Son, and Holy Spirit. Listen for the voice of God in the  
scriptures. Read. Meditate. Pray. Contemplate. Seek God's face.*

PROMPTED PRAYER

- For remembrance of the tender mercies of the Lord
- For a heart that is slow to speak and slow to get angry
- For those who live as widowers

THE LORD'S PRAYER

*See p. 18 for text.*

## Benediction

May you be blessed by the LORD,  
who made heaven and earth!

*Psalm 115:15*



## Call

Sing aloud to God our strength;  
shout for joy to the God of Jacob!

*Psalm 81:1*

## Psalm

*Read the Psalm of the day.*

### THE GLORIA

Glory be to the Father, and to the  
Son, and to the Holy Spirit;  
As it was in the beginning, is now, and  
ever shall be: world without end. Amen.

## Adoration

SILENCE OR SONG

*Seasonal song selections can be found on pp. 53–59.*

## Lesson

*Read the Old Testament passage of the day.*

## Prayer

I thank you, Lord,  
that I had such a good meal today.

[That was such good soup  
from your peanuts.

That was good meat from your buffaloes.  
That was hot pepper and a great yam.]

*(You are invited to freely express gratitude  
to God for the food you have eaten today.)*

O Lord,  
our stomachs are full.  
Our bodies have what they need.  
That is a new miracle every day.  
We thank you for it,  
and also for the good taste that  
lingers on our tongues.  
How refreshing your water was!  
With this meal you have given us

the strength required for the day.

Add to it your Spirit so that  
we may use it rightly.

Give us, besides food for our bodies,  
your heavenly food for our whole life.  
Praised be you, merciful God! Amen!

*A prayer from a young Ghanian Christian, adapted from I Lie  
on My Mat and Pray*

## Abiding

LECTIO DIVINA, VISIO DIVINA, OR PRAXIO  
DIVINA

*Pause at the end of this day. Enjoy communion with the living God:*

*Father, Son, and Holy Spirit. Listen for the voice of God in the  
scriptures. Read. Meditate. Pray. Contemplate. Seek God's face.*

### INTERCESSORY PRAYER

Pray for the known needs of your  
church, neighborhood, city, and world.

## Benediction

May the Lord direct your hearts to the love  
of God and to the steadfastness of Christ.  
Rest in this steadfast love now.

*Adapted from 2 Thessalonians 3:5*

### OCT 24

PS. 111

JER. 40

2 PET. 2

### OCT 31

PS. 117

JER. 46

HEB. 4

### NOV 7

PS. 119:97–128

JER. 51

HEB. 9

### NOV 14

PS. 124

LAM. 5

REV. 2

### NOV 21

PS. 130

ECCLES. 2

REV. 8

### NOV 28

PS. 136

ECCLES. 8

REV. 14



# WEDNESDAY

## Call

Hallelujah! For the Lord our God the Almighty reigns.

**Let us rejoice and exult and give him the glory.**

*Revelation 19:6b–7a*

## Psalms

**SEP 6** *Read the Psalm of the day.*

PS. 70

**2 SAM. 23** THE GLORIA

EPH. 2

Glory be to the Father, and to the Son, and to the Holy Spirit;

**SEP 13** As it was in the beginning, is now, and ever shall be: world without end. Amen.

PS. 76

JER. 5

PHIL. 2

## Adoration

SILENCE OR SONG

**SEP 20** *Seasonal song selections can be found on pp. 53–59.*

PS. 82

JER. 11

COL. 4

## Lesson

*Read the Old Testament passage of the day.*

## Prayer

**Confession:** Fix me, Jesus, fix me.

Fix me so that I can walk on a little while longer.

**2 THESS. 1**

Fix me so that I can pray on just a little bit harder.

**OCT 4**

Fix me so that I can sing on

just a little bit louder.

JER. 23

1 TIM. 4

Fix me so that I can go on despite the pain, the fear, the doubt, and yes, the anger.

**OCT 11** I ask not that you take this cross from me,

PS. 100

JER. 29

2 TIM. 4

only that you give me the strength to continue carrying it onward 'til my dying day.

Oh, fix me, Jesus, fix me.

**OCT 18** "Fix Me, Jesus, Fix Me," an African American spiritual

PS. 106

JER. 35

1 PET. 2

**Assurance:** I am sure of this, that he who began a good work in you will bring it to

completion at the day of Jesus Christ.

*Philippians 1:6*

## Abiding

LECTIO DIVINA, VISIO DIVINA, OR PRAXIO DIVINA

*Pause at the start of a new day. Enjoy communion with the living God: Father, Son, and Holy Spirit. Listen for the voice of God in the scriptures. Read. Meditate. Pray. Contemplate. Seek God's face.*

## Prompted Prayer

- For a deep and abiding awareness of the presence of Jesus
- For practices and habits that show others the love of Christ
- For all involved in the foster care and adoption system

## The Lord's Prayer

Our Father who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom and the power and the glory, forever. Amen.

## Benediction

May goodness and mercy follow you all the days of your life, and may you dwell in the house of the LORD forever.

*Adapted from Psalm 23:6*



## Call

I will give to the LORD the thanks  
due to his righteousness,  
and I will sing praise to the name  
of the LORD, the Most High.

*Psalm 7:17*

## Psalm

*Read the Psalm of the day.*

### THE GLORIA

Glory be to the Father, and to the  
Son, and to the Holy Spirit;  
As it was in the beginning, is now, and  
ever shall be: world without end. Amen.

## Adoration

SILENCE OR SONG

*Seasonal song selections can be found on pp. 53–59.*

## Lesson

*Read the New Testament passage of the day.*

## Prayer

*As you prepare for this time, think of an individual whom you can  
pray for. Bring them before God now, using this form of prayer.*

We humbly ask you, O Lord:  
open your heavens;  
from there, we ask you to rain  
your gifts upon [Name].  
Put forth your hand and  
touch [his/her] head.  
May [he/she] feel the touch of your hand,  
and receive the joy of the Holy Spirit,  
that [he/she] may remain blessed  
for evermore. Amen.

A prayer of Æthelwold (904–984) of Winchester, England,  
taken from *The Westminster Collection of Christian Prayers*

## Abiding

LECTIO DIVINA, VISIO DIVINA, OR PRAXIO  
DIVINA

*Pause at the end of this day. Enjoy communion with the living God:  
Father, Son, and Holy Spirit. Listen for the voice of God in the  
scriptures. Read. Meditate. Pray. Contemplate. Seek God's face.*

### PRAYER OF MINDFULNESS

*Throughout the history of the church, Christians have incorporated  
practices of prayer that call to mind God's presence in the moment,  
humbly and gratefully review the time that has passed, and look  
forward to the gift of another day. Pray through these prompts slowly,  
giving time to each step of the practice.*

1. Become aware of God's presence.
2. Review the day with gratitude.
3. Pay attention to your emotions.
4. Choose one feature of the  
day and pray from it.
5. Look toward tomorrow.

## Benediction

The LORD bless you and keep you;  
the LORD make his face to shine  
upon you and be gracious to you;  
the LORD lift up his countenance  
upon you and give you peace.

*Numbers 6:24–26*

### OCT 25

PS. 112

JER. 41

2 PET. 3

*All Saints' Day*

### NOV 1

PS. 34

1 JOHN 3:1–3 (*in lieu of OT*)

REV. 7:9–17

### NOV 8

PS. 119:129–76

JER. 52

HEB. 10

### NOV 15

PS. 125

JON. 1

REV. 3

### NOV 22

PS. 131

ECCLES. 3

REV. 9

### NOV 29

PS. 137

ECCLES. 9

REV. 15

A full-page photograph of a street corner in Barcelona. A man in a grey Adidas t-shirt and black shorts is running on the sidewalk. The street is paved with grey tiles and has some fallen leaves. In the background, there are multi-story buildings with balconies, a large tree, a red circular 'no entry' sign, a street sign for 'CARRER DE L'OR', a green recycling bin, and a bench. A sign for 'A CASA PORTUGUESA' is visible on a building to the right.

# PRACTICES

BARCELONA  
*Moosa Moseneke*





CANADA  
*Olivia Bauso*



PRACTICE: CELEBRATION

# THE SPIRITUAL PRACTICE OF PLAY

*Sarah K. Butterfield*

## MEDITATION

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“Play with me, Mommy!”

I hear this a lot. Right after the earnest request, one of my boys will lead me by the hand toward their block tower, or superhero capes, or plastic doctor play set. In recent years, I’ve battled more than my share of Beyblades, lost many Nerf wars, and found many great spots for hide-and-seek. Play is the work of childhood, a way for kids to acquire skills and make sense of the world around them. But what about adults? Does play have value in our own lives?

Just as God created the world in six days and rested on the seventh, we have a model for resting and delighting in God's creation. God commanded us to keep the Sabbath (Exod. 20:8–11), a day set aside for rest. But rest is not just the cessation of all work. It's an invitation to spend time with God, spend time with the people we love, and engage in playful delight. It reminds me of what the fathers of the church called "holy leisure." On this concept, Thomas Merton suggested, "Now the Fathers of the Church well understood the importance of a certain 'holy leisure'—*otium sanctum*. We cannot give ourselves to spiritual things if we are always swept off our feet by a multitude of external activities."

I imagine we all can relate to that feeling of being swept off our feet "by a multitude of external activities." That's why incorporating pockets of play and rest into our daily rhythms can be a spiritual practice. I love how June Mack Maffin likens play to prayer: "Like prayer, laughter and play can be healing to the body, mind and soul. Laughter and play are holy things. When we play, we leave behind the daily stressors and allow our spirit to breathe and re-create."

Dr. Stuart Brown, psychiatrist and founder of the National Institute of Play, defines play as any activity that brings a sense of pleasure and enjoyment, done for its own sake

rather than for any practical purpose or outcome. For this reason, play can take many forms: surfing, geocaching, reading, rollerblading, video games, painting, movies, board games, even flirting and daydreaming!

In July 2021, I took a month off from writing and took advantage of the summer pause in my graduate studies. I had a lot of extra time in which to rest and play. At first, I couldn't shake the feeling that I should be doing something productive. After the intensive years of raising two young boys very close in age and balancing part-time work for a nonprofit, doing something purely for the fun of it didn't come naturally anymore. I fell into my default leisure activity and read fourteen books over the course of a few weeks. I also went hiking. I played cards and board games with my family. I soaked up the sun by the lake and felt the sand between my toes.

By the end of the month, I was more spiritually refreshed, more rested, and a more creative person. There's no denying that playing enriches the quality of my life. But—and here's the rub—not every month is a vacation. We're heading into a busy fall season full of work and other adult responsibilities that won't disappear just because we want to play. So how can we incorporate more play into our daily routines for the sake of our spiritual health?

**Translate your childhood play.** Dr. Stuart Brown recommends taking an inventory of activities you enjoyed as a child and reintegrating them into your life as an adult. Did you used to love physical competition? Join a sports league! Were you a tree climber? Consider hiking or mountain climbing. Did you love to make stuff? Learn a new craft, like embroidery or pottery. Did you put on plays as a child? Consider joining your city's community theater. Did you like to get your hands dirty? Try a new recipe.

I've recently started putting together one-thousand-piece jigsaw puzzles. It gets me away from my computer screen and provides me a way to think and daydream while doing something interesting. Sometimes I listen to an audiobook while I snap the pieces into place. In doing so, I'm combining two of my childhood loves: creating and reading.

**Be prepared to play.** In times of boredom, we're quick to reach for the quickest form of entertainment: our smartphones. While there's nothing inherently wrong with scrolling through our favorite social media app, it rarely gives us the mental rest or soul-filling satisfaction that we crave. Consider instead actually calling a

friend to catch up. Or read a few pages from an e-book on your phone instead of reading Instagram captions.

Make a list of activities that bring you joy and keep the list handy for whenever you have ten minutes, an hour, or an afternoon to yourself. Keep a list of books you want to read next, comedy specials you want to watch, out-of-your-comfort-zone activities you've always wanted to try. You're more likely to stop yourself from wasting precious downtime in the black hole of social media if you have a ready list of fun activities to turn to instead.

**Carve out intentional time to play.**

In our busy lives, play may have to be scheduled on our calendar if we're going to intentionally engage in it. So, contact your babysitter and schedule that concert. Make plans for mini golf with a friend. Plan to take a hike with your camera or clear the card table to set up a puzzle. Create blank space on a Sunday afternoon and guard it fiercely. Know what brings you joy and make a habit of setting aside special time each week for it.



BRAZIL  
*Alef Vinicius*



PRACTICE: PRAYER

# WILD WINDOWS

Lauren Shea Little

## MEDITATION

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Some people, in order to discover God, read books. But there is a great book: the very appearance of created things. Look above you! Look below you! Note it. Read it. God, whom you want to discover, never wrote that book with ink. Instead He set before your eyes the things that He had made. Can you ask for a louder voice than that? Why, heaven and earth shout to you: “God made me!”  
—Saint Augustine, *Sermon* 126.6

Last spring I started going on weekly hikes. These were solo adventures in the forests and along the waterways in the Piscataway lands in and around Washington, DC. These hikes were not for exercise or accomplishment but for slowing down, attending, and reveling in wild awe. I wanted to notice with every sense. In the breeze I smelled Japanese honeysuckle and the loam of fallen leaves on wet soil. I listened to the cardinal’s triplet song and the croak of pickerel frogs. I watched double-crested cormorants jump and soar from rocky cliffs off the Potomac River and five-lined skinks scurry under rocks. I ran my hands across the bark of Virginia pines and rubbed grainy trail soil on my face and splashed it with cold creek water, tasting the silt that met my lips. This sort of slow and deliberate engagement with nature became a weekly practice of prayer.

Even before the biblical text was written, the book not written in ink has long been a source for spiritual practices of meditation and contemplation. Nature is the first monastery where the desert mothers and fathers learned a practice of prayer. Earth gives us many wild windows through which to enter prayer. We see creation as the launching place for considering the display of God’s creative power (Gen. 1), God’s incomprehensible wisdom (Job 38–42), and how creation speaks God’s glory in law (Ps. 19). Jesus himself, in parables and the Beatitudes, tells us that nature, our older created sibling, as it were, has no need for worry or self-actualization (Matt. 6:25–34). The northern maidenhair fern, the eastern bluebird, and the American sycamore exist as they are meant to be. They demonstrate and bear witness to yielding and surrendering to the continual unfolding of God’s loving presence and careful engagement with the world. John Klassen, OSB, quoted in Dr. Steven Chase’s book *Nature as Spiritual Practice*, wrote:

Jesus shows a wonderful attitude toward created things by using water, bread, fish, wine, light, creatures such as birds of the air, foxes, seed and mud. The parables show that Jesus assumed the worth of the created universe, the dependability of nature, the recurrence of the seasons, the normal pattern of sowing and harvesting, of planting a vineyard and caring for it, of seeing the clouds and counting on the rain. The natural world is the stage where the reign of God is enacted, the place where faith in God with all of its dimensions is lived out.

Earth is not merely an artifact of God's creative power but an instrument of aliveness through which God speaks. As David indicates in Psalm 19, God's ways are written in the skies, they are alive in the firmament, they are laid out in the course of the sun. When we listen to nature speak, we can know how to better live in loving mutuality and reciprocity with all that God has made.

## EXPLORATION

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The practice of *terra divina* (Latin for "sacred earth") is going back to our first teacher, using the book of nature as a source for and invitation to prayer. Here are some suggested guidelines:

**Lectio.** Go outside for a walk or a hike. Read the text of the landscape. Notice the clouds, the trees, the rocks, the ants. What captures your attention? If this is difficult, bring your body into the practice by clenching your fists, or even your whole body. Upon release, what do you notice first? Perhaps it is a birdsong, or the way the breeze moves across your skin, or the way the sun dapples the ground beneath the trees.

**Meditatio.** Reflect, allowing your faculties, reason, imagination, memory, and emotions to engage with this reading. This may bring up an association or a memory. You may be delighted, confused, or angered. Discover why. There is a gift here.

**Oratio.** If feelings surface that want to become prayer, take the invitation. Sit with them, let

them move through you, carrying whatever emerges to God silently or aloud. If nothing comes up, that's OK. You can move on. There is no need for performance.

**Contemplatio.** Be still for a few minutes in silence, resting in God's loving presence.

Like all spiritual practice, *terra divina* can build the muscle of noticing the Holy Spirit's movement in our own interior landscape. A practice of devotionally reading the book of nature can remind us of our own loveliness, or prompt us to lament our lack of careful engagement, or move us to reverent doxology.

Let this be a gentle invitation to wonder at the wild awe speaking God's loving presence. May we take our place in the continuum of creation with prayers of *terra divina* contributing to the liturgy of praise from every "hill and vale and tree and flower, sun and moon and stars of light."



CANADA  
*Warren Wong*



PRACTICE: BLESSING

## SPEAKING WORDS OF BLESSING

*Joel Littlepage*

### MEDITATION

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The absence of good words is often just as damaging as the presence of bad ones. Neglect and abuse are twin brothers of ruin to the human heart. Between this chasm stands the practice of blessing. Blessing is the act of presenting beautiful words to another's heart and willing their good in God. Every human heart thirsts for the blessing, but precious few receive it.

In such an age of distraction, individualism, materialism, and disconnection, blessing is a practice that has withered away. Intentional words of blessing shared with another to affirm their unique dignity and pray for a future of flourishing have been replaced by either shaming and denigration on the one hand, or silence and absence on the other.

The American jazz artist Gregory Porter poignantly sings, "We are like children / We're painted on canvases / Picking up shades as we go / We start off with gesso / Brushed on by people we know / Watch your technique as you go" ("Painted on Canvas," from the album *Be Good*). All our stories have been painted by the words we've received. What I find remarkable in my own life is that the memories I can still recall with the most vivid detail fall into two categories: I can still vividly remember when I was "cursed" through ridicule or shame; and I can quickly call to mind the times when others looked me in the eyes and gave me a word of blessing over what I

was uniquely gifted for and what they saw for my life's path. Those morsels of blessing still serve as daily bread to nurture my encouragement and hope amid the discouragement and confusion of life. We are all meant to live as agents of healing through our practice of blessing others.

But as Dallas Willard reminds in his book *Living in Christ's Presence*: A blessing “isn't just words. It's the actual putting forth of your will for the good of another person. It always involves God, because when you will the good of another person, you realize only God is capable of bringing that. So we naturally say, ‘God bless you.’”

Blessing runs right through the scriptures of the Christian faith, so often from the lips of the Maker. From “And God saw that it was good . . . and . . . blessed them, saying, ‘Be fruitful and multiply . . .’” (Gen. 1:21–22) to the word to Abraham, “I will bless you and make your name great, so that you will be a blessing” (Gen. 12:2), to the word to Jesus, “You are my beloved Son; with you I am well pleased” (Mark 1:11), to the consummate blessing awaiting all the beloved: “They will see his face, and his name will be on their foreheads. And night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever” (Rev. 22:4–5). To bless is to imitate God, whose words are the fountain of blessing and life.

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#### EXPLORATION

How do you practice blessing?

**Pray and Listen.** What are the wonders of this particular person? In the place of prayer, bring a person before the presence of the Maker and ask God to show you the unique glory of that person. Ponder and listen. Pray to the Lord for direction in this person's life, and bring your own will to bear for the good of that person: “God, lead them in this way . . .,” “Lord, provide this for them . . .”

**Name the Glory.** If possible, find a time to make face-to-face connection with that person, though written communication can also serve as a powerful means of blessing. Tell the person the unique, glorious beauty that you see in their life. Not only what they do or contribute to the world, but who they are in their character and ways.

**Bless.** Finally, present beautiful words of blessing. Let the person know how you have prayed for them and what good you will on their behalf in God's presence. A formal blessing in scripture often features the optative form of grammar, the language of “may”: “May the LORD be with you” (1 Sam. 20:13), “may the Lord make you increase and abound in love for one another and for all” (1 Thess. 3:12). In that same way, a blessing over another is a prayer for their future of flourishing in the presence and power of the Lord.

**Pray and listen. Name the glory. Bless.**

**Visitations: Gifts; A Slight Lapse of Purpose;  
Hand Stands; Yea; Majorette**

*Joseph Kinnebrew, 1994–97*

Cast iron, figures 54 to 69 inches high  
Frederik Meijer Gardens and Sculpture Park,  
Grand Rapids, Michigan

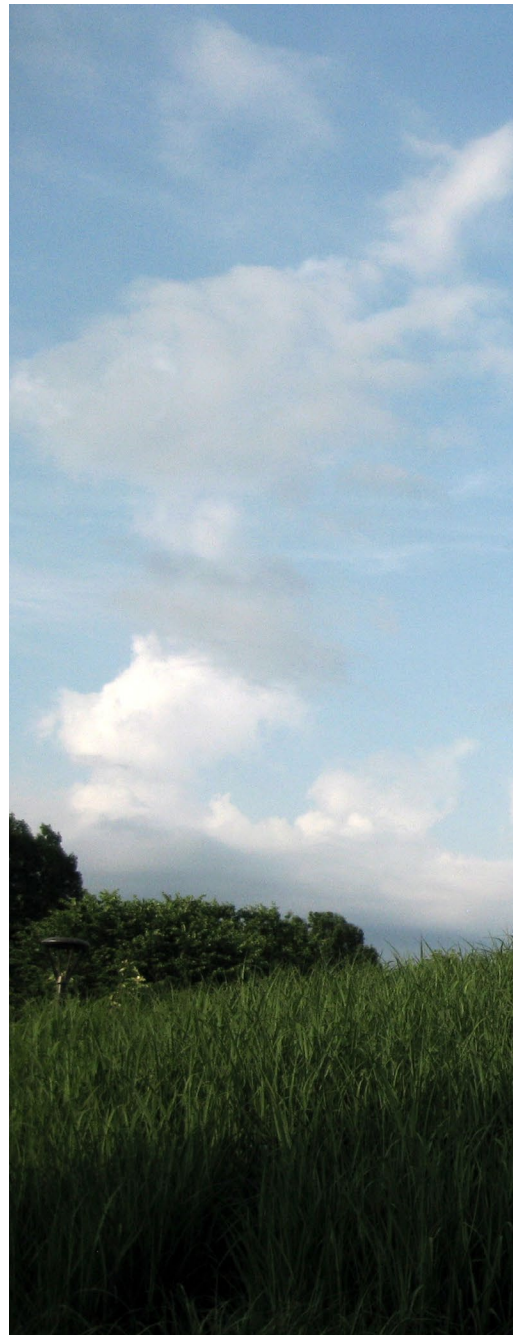


PHOTO: VICTORIA EMILY JONES



GALLERY



## Laren Landscape with October Sun

*Jan Sluijters, 1910*

Oil on canvas, 23 × 28⅞ in.

Stedelijk Museum, Schiedam, Netherlands

# LAREN LANDSCAPE WITH OCTOBER SUN

“The world is charged with the grandeur of God,” wrote the poet Gerard Manley Hopkins. “It will flame out, like shining from shook foil.”

This electric presence of the Divine in nature can be sensed in *Laren Landscape with October Sun* by the Dutch modernist artist Jan Sluijters (pronounced *yon SLY-ters*) (1881–1957). Painted in Laren in North Holland, it shows a bicyclist pedaling down a rural, tree-lined road in autumn, past fields and farmhouse, the sun’s rays spilling out everywhere and washing the world in vibrant color. The effects of light was the main preoccupation of those who, like Sluijters, painted in the late-impressionist style known as luminism. How would you describe the light in this painting? What impressions does it capture?

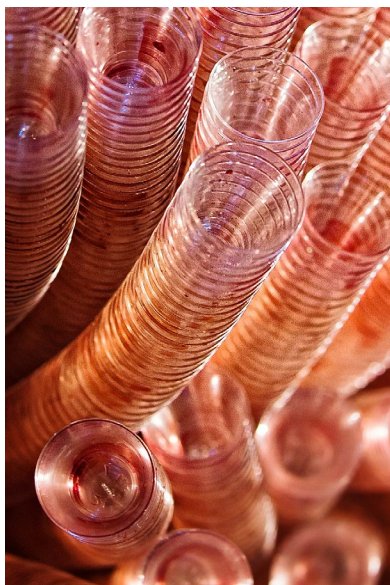
To become more attuned to the effects of light in your own environment, take a stroll (or a bike ride!) and observe how the sunlight illuminates and plays upon certain objects, natural or otherwise. Notice the angle at which it falls, its degree of intensity, the quality of its movement, its relationship to shadow. You can even do this exercise in your living room. For different results, make your observations in different seasons of the year and at different hours of the day. Bask in the ordinary wonders of a world lit by a giant blazing orb suspended in space!

# TABERNACLE

From Easter 2008 through Yom Kippur 2009, installation artist Denise Kufus Weyhrich collected unwashed cups from weekly Communion at St. John's Lutheran Church in Orange, California, and a few neighboring churches, leaving them out to dry in her studio. Over that year and a half when they accumulated, the room was filled with the fragrance of wine, she said.

Once she had collected seventy thousand cups into stacks—seven is the number of completion or perfection in Judaism and Christianity—she arranged the stacks on a plexiglass disc and bound them together with six silver ribbons, like a sheaf of wheat. The seventh ribbon she threaded through all the cups and up to the ceiling, which could be read as the love of God coming down and through the people, uniting them, and/or the people's thanksgiving going up to God through this ritual act of celebrating the Eucharist. At the table, God offers us his very self, and we respond with gratitude.

Each one of those wine-stained cups represents a person being fed by the body and blood of Christ. Their collective presentation is a beautiful picture of the church—gathered, connected, its members leaning on one another and reaching up—and of God's ongoing bestowal of grace and forgiveness. Weyhrich named the piece *Tabernacle*, the place where God dwells.



DETAIL

## Tabernacle

*Denise Weyhrich, 2010*

70,000 used Communion cups, 7 silver ribbons,  
plexiglass base, 42 × 42 in.  
Sasse Museum of Art, Upland, California



PHOTO: JEFF LEFEVER



# BRANCHES AND VINES QUILT

Leafy vines and branches dotted with flowers and fruits decorate this quilt by Ernestine Eberhardt Zaumseil (1828–1904) of Pekin, Illinois. She likely traced leaves from actual trees and vines to serve as patterns for her appliquéd designs. Under the central plant, three animals find shelter.

Ordinary Time is generally described as a time of spiritual growth and maturation, as the seeds that God has planted in us during the other seasons of the church year flourish into verdant new life. A guiding concept in the writings of the medieval German nun Hildegard of Bingen is *viriditas*—greenness, vitality, freshness, fecundity. She uses the word to refer to the greening power of God that is in every living thing, an expression of divine creativity at work in the world, including the inner and outer lives of humans.

What *viriditas* have you experienced this season? Or if greenness has been eluding you lately, what one small thing might you do to cultivate it?

## Branches and Vines Quilt

*Ernestine Eberhardt Zaumseil, ca. 1875*

Cotton, silk, and wool, 88 × 86 in.

Metropolitan Museum of Art, New York

# THE PROPHET JEREMIAH

Jeremiah was called by God to prophesy to Judah the coming destruction of Jerusalem as judgment for their unfaithfulness and to summon them to repentance. The Old Testament book that bears Jeremiah's name is an anthology of writings from his lifetime of ministry, which extended from the reign of King Josiah through multiple deportations of Judeans to Babylon and Jerusalem's final fall in 586 BCE to his own exile to Egypt.

Known as the Weeping Prophet, Jeremiah keenly felt the suffering of his people, as expressed in anguished passages such as this:

For the wound of the daughter of my people is my heart wounded;  
I mourn, and dismay has taken hold on me.  
Is there no balm in Gilead?  
Is there no physician there?  
Why then has the health of the daughter of my people  
not been restored?  
Oh that my head were waters,  
and my eyes a fountain of tears,  
that I might weep day and night  
for the slain of the daughter of my people!  
(Jer. 8:21–9:1)

In the Sistine Chapel, Michelangelo painted the aged prophet Jeremiah seated in silent lament over the sins of Judah and the fate wrought by those sins. He's one of seven biblical prophets who appear along the perimeter of the chapel's 133-foot-long ceiling. Behind Jeremiah are two female figures. Perhaps one of them is Rachel, a long-since-dead matriarch of Israel whose name Jeremiah invokes from the grave to express the depths of his people's grief: he says she "weep[s] for her children" and "refuses to be comforted" (31:15).

But Jeremiah is not all tears. He also foretells a glorious return from exile (31:1–14, 17, 23–24) and a new covenant written on people's hearts (31:31–34).

## The Prophet Jeremiah

*Michelangelo Buonarroti, ca. 1510–12*

Fresco, 150 × 150 in.

Sistine Chapel, Vatican Museums, Vatican City





ARKANSAS  
*Brooke Cagle*

# PRAYERS

THURSDAY MORNING TO SATURDAY EVENING





# THURSDAY

## Call

Because your steadfast love  
is better than life,  
**my lips will praise you**

*Psalm 63:3*

## Psalm

*Read the Psalm of the day.*

**SEP 7**

PS. 71

2 SAM. 24

EPH. 3

**SEP 14**

PS. 77

JER. 6

PHIL. 3

**SEP 21**

PS. 83

JER. 12

1 THESS. 1

**SEP 28**

PS. 89

JER. 18

2 THESS. 2

**OCT 5**

PS. 95

JER. 24

1 TIM. 5

**OCT 12**

PS. 101

JER. 30

TITUS 1

**OCT 19**

PS. 107

JER. 36

1 PET. 3

## THE GLORIA

Glory be to the Father, and to the  
Son, and to the Holy Spirit;  
As it was in the beginning, is now, and  
ever shall be: world without end. Amen.

## Adoration

### SILENCE OR SONG

*Seasonal song selections can be found on pp. 53–59.*

## Lesson

*Read the New Testament passage of the day.*

## Prayer

Wisdomkeeper,  
Who else would we walk the road with?  
You have the words that give the  
life of the world to come,  
that never fades away,  
full of beauty and harmony.

We have come to know and trust in you  
As the Holy One from the Great Spirit.

A prayer adapted from the statement of Peter found in  
John 6:68, taken from the First Nations Version of the New  
Testament

## Abiding

### LECTIO DIVINA, VISIO DIVINA, OR PRAXIO DIVINA

*Pause at the start of a new day. Enjoy communion with the living  
God: Father, Son, and Holy Spirit. Listen for the voice of God in the  
scriptures. Read. Meditate. Pray. Contemplate. Seek God's face.*

## PROMPTED PRAYER

- For a heart rooted in the gentle compassion of Jesus
- For those who work in waste management
- For those who work as elected officials

## THE LORD'S PRAYER

Our Father who art in heaven, hallowed  
be thy name. Thy kingdom come, thy  
will be done, on earth as it is in heaven.  
Give us this day our daily bread; and forgive  
us our debts, as we forgive our debtors;  
And lead us not into temptation,  
but deliver us from evil.  
For thine is the kingdom and the  
power and the glory, forever. Amen.

## Benediction

May your heart be sure that neither death  
nor life, nor angels nor rulers, nor things  
present nor things to come, nor powers, nor  
height nor depth, nor anything else in all  
creation, will be able to separate us from  
the love of God in Christ Jesus our Lord.

*Adapted from Romans 8:38–39*



## Call

O LORD, our Lord,  
how majestic is your name in all the earth!

*Psalm 8:9*

## Psalm

*Read the Psalm of the day.*

## THE GLORIA

Glory be to the Father, and to the  
Son, and to the Holy Spirit;  
As it was in the beginning, is now, and  
ever shall be: world without end. Amen.

## Adoration

SILENCE OR SONG

*Seasonal song selections can be found on pp. 53-59.*

## Lesson

*Read the Old Testament passage of the day.*

## Prayer

Brabé Nouba ya dji  
Brabé Khobé ya dji  
O kho nou ya dji  
O kho nou  
O kho nou yadji  
Khobé  
Lo kaoudji gouto  
Lo k'bidji gouto  
Khobé iré o

Our Father God  
Our Father Lord  
Hear our cries  
Please hear  
Hear our crying, Lord  
We are wandering  
With no place for sleep  
Lord, hear us

A prayer in the Sara language, adapted from the song "Brabé"  
by Djasra Ratébaye of Chad. See p. 54 for the sheet music and  
recording of this song.

## Abiding

LECTIO DIVINA, VISIO DIVINA, OR PRAXIO  
DIVINA

*Pause at the end of this day. Enjoy communion with the living God:  
Father, Son, and Holy Spirit. Listen for the voice of God in the  
scriptures. Read. Meditate. Pray. Contemplate. Seek God's face.*

## INTERCESSORY PRAYER

Pray for the known needs of your  
church, neighborhood, city, and world.

## Benediction

May the LORD give strength  
to his people! May the LORD  
bless his people with peace!

*Psalm 29:11*

## OCT 26

PS. 113

JER. 42

JUDE

## NOV 2

PS. 118

JER. 47

HEB. 5

## NOV 9

PS. 120

LAM. 1

HEB. 11

## NOV 16

PS. 126

JON. 2

REV. 4

## NOV 23

PS. 132

ECCLES. 4

REV. 10

## NOV 30

ECCLES. 10

PS. 138

REV. 16



# FRIDAY

## Call

As a deer pants for flowing streams,  
so pants my soul for you, O God.

*Psalm 42:1*

## Psalm

*Read the Psalm of the day.*

### SEP 8 THE GLORIA

PS. 72 Glory be to the Father, and to the  
JER. 1 Son, and to the Holy Spirit;  
EPH. 4 As it was in the beginning, is now, and  
ever shall be: world without end. Amen.

### SEP 15

#### PS. 78 Adoration

JER. 7 SILENCE OR SONG

PHIL. 4 *Seasonal song selections can be found on pp. 53–59.*

### SEP 22 Lesson

PS. 84 *Read the Old Testament passage of the day.*

JER. 13

1 THESS. 2

## Prayer

*The following prayer is written for the occasion of preparing for a hard conversation with a friend. The need for hard conversations is a regular, ordinary part of life, but our experience with such conversations is often challenging or overwhelming. You are encouraged to let this prayer accompany you through this experience in your life or in intercession for another who must move through a difficult conversation.*

### OCT 6

PS. 96 O Lord, you who promise to be with me  
JER. 25 always, be with me in this conversation,  
1 TIM. 6 I pray, that your Spirit might make me  
brave, wise, and humble, that I might

### OCT 13

PS. 102 speak in love and listen in love, and that  
JER. 31 we both might hear and heed the truth  
TITUS 2 that would set us equally free, so that we  
might experience your life-giving power  
this day. We pray this in the gracious  
and almighty name of Jesus. Amen.

### OCT 20

PS. 108 "A Prayer before a Hard Conversation with a Friend" by W.  
JER. 37 David O. Taylor, taken from *Prayers for the Pilgrimage*  
1 PET. 4

## Abiding

LECTIO DIVINA, VISIO DIVINA, OR PRAXIO  
DIVINA

*Pause at the start of a new day. Enjoy communion with the living God: Father, Son, and Holy Spirit. Listen for the voice of God in the scriptures. Read. Meditate. Pray. Contemplate. Seek God's face.*

### PROMPTED PRAYER

- For peace amid an anxious and violent world
- For those who work in vocational ministry
- For those who suffer from addiction, and those who support them

### THE LORD'S PRAYER

Our Father who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom and the power and the glory, forever. Amen.

## Benediction

May grace be multiplied to you and peace from God our Father and the Lord Jesus Christ, who gave himself for our sins to deliver us from the present evil age, according to the will of our God and Father, to whom be the glory forever and ever. Amen.

*Adapted from Galatians 1:3–5*



## Call

Let the words of my mouth and  
the meditation of my heart be  
acceptable in your sight,  
**O LORD, my rock and my redeemer.**

*Psalm 19:14*

## Psalm

*Read the Psalm of the day.*

### THE GLORIA

Glory be to the Father, and to the  
Son, and to the Holy Spirit;  
As it was in the beginning, is now, and  
ever shall be: world without end. Amen.

## Adoration

### SILENCE OR SONG

*Seasonal song selections can be found on pp. 53–59.*

## Lesson

*Read the New Testament passage of the day.*

## Prayer

May the Eternal God bless my city,  
guard it against all evil,  
guide it in wisdom.

May he bless all who work in it,  
and keep them faithful and  
safe in their work.

May the people of this city be  
united and God-fearing,  
happy and prosperous,  
preserving the good heritage of the past  
and building the future on foundations of  
righteousness and love.

And all glory be to the Eternal God,  
the Lord of the Worlds,

the Compassionate and Merciful,  
the Ruler of History,  
and the lover of men and women,  
the God and Father of Jesus Christ,  
forever and ever. Amen!

A blessing composed by the Anglican archbishop of  
Jerusalem and pronounced by Brian de Saram as provost  
of All Saints' Cathedral in Cairo on All Saints' Day  
1972. Adapted from *Morning, Noon and Night*.

## Abiding

LECTIO DIVINA, VISIO DIVINA, OR PRAXIO  
DIVINA

*Pause at the end of this day. Enjoy communion with the living God:  
Father, Son, and Holy Spirit. Listen for the voice of God in the  
scriptures. Read. Meditate. Pray. Contemplate. Seek God's face.*

### INTERCESSORY PRAYER

Pray for the known needs of your  
church, neighborhood, city, and world.

## Benediction

Speak this word to your soul tonight:  
“Return, O my soul, to your rest; for the  
LORD has dealt bountifully with you.”  
May you rest now in the bountiful  
provision of God.

*Adapted from Psalm 116:7*

### OCT 27

PS. 114

JER. 43

HEB. 1

### NOV 3

PS. 119:1–32

JER. 48

HEB. 6

### NOV 10

PS. 121

LAM. 2

HEB. 12

### NOV 17

PS. 127

JON. 3

REV. 5

### NOV 24

PS. 133

ECCLES. 5

REV. 11

### DEC 1

PS. 139

ECCLES. 11

REV. 17



## SATURDAY

## Call

Out of the depths I cry to you, O LORD!  
O Lord, hear my voice! Let your  
ears be attentive to the voice  
of my pleas for mercy!

*Psalm 130:1–2*

## Psalm

**SEP 9** *Read the Psalm of the day.*

PS. 73

JER. 2 THE GLORIA

EPH. 5 Glory be to the Father, and to the  
Son, and to the Holy Spirit;

**SEP 16** As it was in the beginning, is now, and  
ever shall be: world without end. Amen.

PS. 79

JER. 8

COL. 1

## Adoration

SILENCE OR SONG

**SEP 23** *Seasonal song selections can be found on pp. 53–59.*

PS. 85

JER. 14

1 THESS. 3 *Read the New Testament passage of the day.*

## Lesson

**SEP 30** CREED

PS. 91

JER. 20

1 TIM. 1

**OCT 7** PS. 97  
JER. 26  
2 TIM. 1  
We hold the faith which the church has  
ever held in Jesus Christ, the Redeemer  
of the world, in whom alone we are saved  
by grace through faith, and in accordance  
with the revelation of God which he made,  
being himself God incarnate, we worship  
one God: Father, Son, and Holy Spirit.

**OCT 14** PS. 103  
JER. 32  
TITUS 3  
We accept the Holy Scriptures of the Old  
Testament and the New Testament as the  
inspired word of God, as containing all  
things necessary to salvation, and as the  
supreme and decisive standard of faith,  
and acknowledge that the church must  
always be ready to correct and reform itself

**OCT 21** PS. 109  
JER. 38  
1 PET. 5  
in accordance with the teaching of those  
Scriptures as the Holy Spirit shall reveal it.  
From the Church of North India and Pakistan

## Prayer

*The following prayer utilizes a method called "breath prayer." Slow, deep breathing calms the mind and body, and the prayer turns us toward God. Consider utilizing the forms below and creating your own breath prayers in this season of Ordinary Time.*

I love you, O Lord, (*inhale*)  
my strength. (*exhale*)

Show me, O Lord, (*inhale*)  
the path of life. (*exhale*)

Description and prayer adapted from *All Will Be Well*

## Abiding

LECTIO DIVINA, VISIO DIVINA, OR PRAXIO  
DIVINA

*Pause at the start of a new day. Enjoy communion with the living God: Father, Son, and Holy Spirit. Listen for the voice of God in the scriptures. Read. Meditate. Pray. Contemplate. Seek God's face.*

PROMPTED PRAYER

- For a calm and grateful heart
- For a resistance to the love of money and for generosity in all of life
- For the flourishing of people in your place from the womb to the tomb

THE LORD'S PRAYER

Our Father who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom and the power and the glory, forever. Amen.

## Benediction

May peace be multiplied to all  
of you who are in Christ.

*Adapted from 1 Peter 5:14*



## Call

Let my prayer be counted  
as incense before you,  
and the lifting up of my hands  
as the evening sacrifice!

*Psalm 141:2*

## Psalm

*Read the Psalm of the day.*

### THE GLORIA

Glory be to the Father, and to the Son,  
and to the Holy Spirit;  
As it was in the beginning, is now, and  
ever shall be: world without end. Amen.

## Adoration

SILENCE OR SONG

*Seasonal song selections can be found on pp. 53–59.*

## Lesson

*Read the Old Testament passage of the day.*

## Prayer

**Confession:** Lamb of God, you take away  
the sins of the world, have mercy on us.  
Lamb of God, you take away the sins  
of the world, have mercy on us.  
Lamb of God, you take away the sins  
of the world, grant us peace.

*The Agnus Dei*

**Assurance:** Christ, our Passover lamb, has  
been sacrificed. Let us therefore celebrate  
the festival, not with the old leaven, the  
leaven of malice and evil, but with the  
unleavened bread of sincerity and truth.

*1 Corinthians 5:7–8*

## Abiding

LECTIO DIVINA, VISIO DIVINA, OR PRAXIO  
DIVINA

*Pause at the end of this day. Enjoy communion with the living God:  
Father, Son, and Holy Spirit. Listen for the voice of God in the  
scriptures. Read. Meditate. Pray. Contemplate. Seek God's face.*

### PRAYER OF MINDFULNESS

1. Become aware of God's presence.
2. Review this past week with gratitude.
3. Pay attention to your emotions.
4. Choose one feature of the  
week and pray from it.
5. Look toward tomorrow and the  
beginning of a new week.

### A PRAYER FOR SABBATH

Creator God,  
On the seventh day you rested  
and were refreshed.  
Please help me now to enter into  
the rest of your Sabbath,  
That I may cease from my work  
And delight in your care over my life  
Both now and forever,  
Amen.

## Benediction

Lord, you now have set your servants free  
to go in peace as you have promised, for  
these eyes of ours have seen the savior,  
whom you have prepared for all the world  
to see: a light to enlighten the nations,  
and the glory of your people Israel. Glory  
to the Father, and to the Son, and to the  
Holy Spirit: as it was in the beginning,  
is now, and will be forever. Amen.

*The Nunc Dimittis (Song of Simeon), based on Luke 2:29–32*

### OCT 28

PS. 115

JER. 44

HEB. 2

### NOV 4

PS. 119:33–64

JER. 49

HEB. 7

### NOV 11

PS. 122

LAM. 3

HEB. 13

### NOV 18

PS. 128

JON. 4

REV. 6

### NOV 25

PS. 134

ECCLES. 6

REV. 12

### DEC 2

PS. 140

ECCLES. 12

REV. 18



HAVANA  
*Diego Gennaro*



Sra. RAQUEL Y ROBERTO  
RENTA HABITACIONES  
ROOM FOR RENT

SONGBOOK



# BRABÉ

(Father)



## Chorus

Chorus

**Dm** **C** **Dm**

Bra-bé Nou-ba ya dji, Bra-bé Kho-bé ya dji, O kho nou ya dji.—

*Descant*

Bra - bé Bra-bé Nou-ba — i-ré o

**C** **Dm**

O kho nou — O kho nou ya dji Kho - bé.

O kho — nou — O kho nou ya dji Kho - bé

## Verse

**C** **Dm** **C** **Dm** *Back to Chorus*

Lo kaou - dji gou-to, lo k'-bi - dji gou-to; Kh - obé i - ré o.

### Chorus:

Brabé Noubá ya dji  
 Brabé Khobé ya dji  
 O kho nou ya dji  
 O kho nou  
 O kho nou ya dji  
 Khobé

### Verse:

Lo kaoudji gouto  
 Lo k'bidji gouto  
 Khobé iré o

### Translation:

#### Chorus:

Our Father God  
 Our Father Lord  
 Hear our cries  
 Please hear  
 Hear our crying  
 Lord

#### Verse:

We are wandering  
 With no place for sleep  
 Lord, hear us

# HALLELUJAH, 'TIS DONE!



## Verse

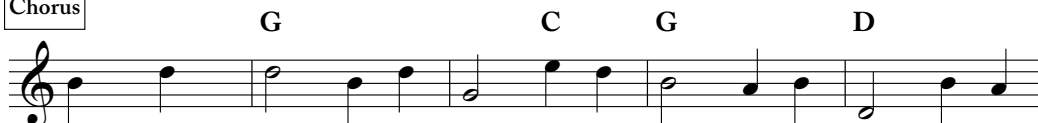


1. 'Tis the pro - mise of God, full sal - va - tion to
2. Though the path - way be lone - ly, and dan - ger - ous
3. Ma - ny loved ones have I in yon hea - ven - ly
4. Lit - tle chil - dren I see stan - ding close by their
5. There are pro - phets and kings in that throng I be -
6. There's a part in that cho - rus for you and for



give, Un - to him who on Je - sus, his Son, will be - lieve.  
 too, Sure - ly Je - sus is ab - le to car - ry me through.  
 throng; They are safe now in glo - ry, and this is their song:  
 King, And he smiles as their song of sal - va - tion they sing:  
 hold, And they sing as they march through the streets of pure gold:  
 me, And the theme of our prai - ses for - ev - er will be:

## Chorus



Hal - le - lu - jah, 'tis done! I be - lieve on the Son; I am



saved by the blood of the cru - ci - fied One.

# WE LONG TO SEE YOU

(Psalm 24)



E C#m A E sus E

Al - migh - ty God, we long to see You.

E C#m A B

O - pen our hearts and make them pure.

B7 E A E sus E

Spi - rit, we wash our hands in mer - cy;

E/G# A E/B B E

come teach our souls to love Your truth.

# FOR THE BEAUTY OF THE EARTH



## Verse



# DEL AMOR DIVINO, ¿QUIÉN ME APARTARÁ?

*(Who Will Separate Me from the Love of God?)*



## Verse



Del a - mor di - vi - no, ¿quién me a - par - ta - rá?  
To - do lo que pa - sa en mi vi - da a - quí  
Pla - gas hay y muer - te en mi al - re - de - dor;



Es - con - di - do en Cris - to, ¿quién me to - ca - rá?  
o - bra pa - ra bien, pues cui - da Él de mí.  
or - de - nó mi suer - te el que es Dios de a - mor.



Dios me jus - ti - fi - ca, ¿quién con - de - na - rá?  
En mis prue - bas du - ras, Dios me es siem - pre fiel.  
Ni un - a so - la fle - cha me po - drá da - ñar;



Cris - to por mí a - bo - ga, ¿quién me a - cu - sa - rá?  
¿Por qué, pues, las du - das? Yo des - can - so en Él.  
mien - tras no perm - i - ta, no me al - can - za - rá.

## Chorus



A los que a Dios a - man, to - do a - yu - da a bien;



es - to es mi con - sue - lo, es - to es mi sos - tén. es - to es mi sos - tén.

Translation:

1. Who will separate me from the love of God?  
Who can touch me while I am hidden in Christ?  
If God is the One who justifies, who can condemn me?  
Christ is my advocate, who can accuse me?

*Chorus:*

For those whom God loves, everything works for good;  
This is my consolation, this is what sustains me.

2. Everything that happens in my life here  
Is working for my good, because he cares for me.  
In my difficult trials, God is always faithful to me.  
Why, then, do I doubt? I rest in him.

3. Plagues and death surround me;  
God, who is love, ordained my luck.  
Not a single arrow can bring me harm;  
So long as he doesn't allow it, it will not reach me.

Words by Enrique Turrall (1867–1953) of Spain; music by José Daniel Verstraeten (b. 1935).



The Daily Prayer Project's Living Prayer Periodicals feature daily morning and evening prayer guides for the week. These guides are used throughout the current season of the Christian year. Their simplicity, brevity, and repetition facilitates transformative patterns of prayer in everyday life.



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