



DAILY
PRAYER
PROJECT

EASTER

March 17 – June 4, 2022 | Volume 4 | Issue 4

PRAYERS

PRACTICES

GALLERY

SONGBOOK

for Morning & Evening

for Mind, Body & Spirit

for Contemplation

for Adoration





DAILY PRAYER PROJECT

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

Credits

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KATHMANDU, NEPAL
Murray Rodger



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LETTER FROM THE DIRECTOR

ASHLEY WILLIAMS

“For now we see in a mirror dimly, but then face to face ...”

—1 Corinthians 13:12

Christians talk a good deal about darkness and light. The two concepts are woven intricately throughout the scriptures. God’s revelation to us begins in darkness and ends with light. Though “darkness was over the face of the deep” (Gen. 1:2), we look forward to the day when we “will need no light of lamp or sun, for the Lord God will be [our] light” (Rev. 22:5). The church calendar also traces a cyclical movement of light and darkness. We begin the Christian year in the darkness of Advent, then move into the brilliance of Christmas and Epiphany. We have just completed the forty days of darkness in Lent, and now in Easter, we celebrate the triumphant rising of the Son. These motifs are inescapable and invaluable.

The motifs of light and darkness give us anchors to understand other concepts like belief and unbelief, blindness and sight. When reading the resurrection narratives across the Gospel accounts, what becomes strikingly apparent is captured well by Dr. Tim Mackie: “It’s hard to see Jesus as he really is.” It is impossible, actually, and revelation is required for us to see and embrace Jesus properly. Is this not the conflict inherent to the Christian life? We want to see Jesus as he is, but the darkness of sin and doubt often cloud our view. This darkness is not unique to us. Even those who dwelled with Jesus struggled as we do. In the Gospel accounts, we are given picture after picture of Jesus graciously revealing himself to his various disciples.

First, we see our sister Mary Magdalene, who “came to the tomb early, while it was still dark” (John 20:1). Perhaps the darkness of early morning combined with sleepless and tear-filled eyes prevented her from seeing her Lord. With tenderness, Jesus reveals himself in the calling of her name—revelatory grace. Jumping forward, we see our brother Thomas dwelling in the darkness of doubt. He demands the sign of Jesus’s sufferings, and though we’ve seen Jesus rebuke such demands before, he reveals himself to Thomas in the disclosure of his wounds—revelatory mercy.

Sandwiched between these two accounts is the episode of Emmaus. Cleopas and another disciple are walking together, grieving the loss of the great hope of Israel. Jesus joins in step with them, and the two are oblivious. Hours of walking and talking provide no more clarity than when they began. Even the best theological lecture from Jesus himself does not open the eyes of his disciples. Only gracious and merciful revelation can provide the light we need to see and believe.

In this edition of the Daily Prayer Project, it is our prayer that God would use the words, songs, and artworks herein to illuminate the darkness of confusion, doubt, temptation, and sin. After the ashed images in Lent, our cover ushers us into the light of Easter, bursting forth with color and

rippling life with Alma Thomas’s *Resurrection*. German artist Sieger Köder’s *Maria von Magdala am Grab* juxtaposes the night of death with the brilliance of the risen Lord in Mary’s face. We pray with brother Antonio Riveria, “Cristo ha disipado toda sombra. Ya tengo luz, la luz divina de tu amor,” acknowledging the need for Christ’s companionship in the various Emmauses of our lives. Every curated element in the subsequent pages seeks to proclaim the joy and promise of the Resurrection: God has revealed himself to us in Jesus, the Savior of the world, hallelujah!

Friends, God is not far from any of us. Light has come in the life, death, and resurrection of Jesus. We are a new humanity secured by the indwelling of the Holy Spirit. The kingdom of darkness and its weapons of sin and death rage around us. Global pandemics, impending wars, and quarrels on the national and local stage threaten to undo us. The reasons to doubt are innumerable, and it is increasingly difficult to see. And admittedly, we see quite dimly now. But soon, this will all change. The One who came will come again, and when he does, “we shall be like him, because we shall see him as he is” (1 John 3:2).

Live in the light of Christ’s resurrection, beloved. And may this Easter edition help us all to see, believe, and pray without ceasing.

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 seven 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.



The 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 A 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

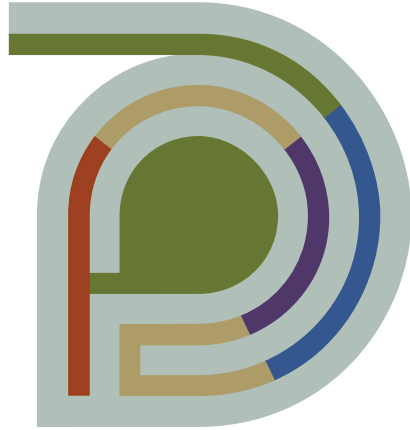
Each day of the LPP features morning and evening prayer liturgies framed by seven core elements. Everyone's style of praying is different because every person is different. Beyond that, Christian prayer varies widely across cultures and denominations. No single method can capture this. However, we hope 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 four songs per edition in the Songbook found on pages 45–49. Full recordings and resources for these songs and others can be found at 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.

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, making two shifts in order to publish the periodicals at regular intervals seven times per year, averaging eight weeks per edition. The first shift is to enfold Christmas and Epiphany (the first season of Ordinary Time) into one edition. We made this decision because Christmastide is short (twelve days). We call this edition “Christmas & Epiphany.” The second shift is we broke up the second Ordinary Time into three editions, calling the first Pentecost, because Ordinary Time begins on this feast day. The other two Ordinary Time editions are simply called “Ordinary Time, part 1” and “Ordinary Time, part 2”; the latter continues until the season of Advent. Each season has been assigned a liturgical color and seasonal icon.



EASTER | APRIL 17–JUNE 4

Easter is the highest feast of the Christian year and the central celebration of the story of our faith as Christians. In addition to fifty days of celebrating Jesus’s resurrection, the church also celebrates the ascension of Jesus on Ascension Day, which occurs forty days after Easter (Acts 1:3).

2021–2022 Christian Year



ADVENT

Nov 28–Dec 24



CHRISTMAS & EPIPHANY

Dec 25–Mar 1



LENT

Mar 2–Apr 16



EASTER

Apr 17–Jun 4



PENTECOST

Jun 5



ORDINARY TIME

Jun 6–Nov 26





PRAYERS

SUNDAY MORNING TO WEDNESDAY EVENING

GLENCOE, SCOTLAND

Murray Rodger



SUNDAY

Call

Christ is risen!

He is risen indeed! Hallelujah!

Adapted from Luke 24:34

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. 45–49.

Lesson

Read the New Testament passage of the day.

Prayer

We call upon you this morning as your
church, the ransomed bride, purchased by
your life, death, and resurrection; and we
pray, O Lord, save our lives. Watch over
us, your innocent ones, made righteous
by your blood, as we fulfill our vows to
you in the presence of your people.

How shall we repay you, Lord, for all
the good things you have done for us?

We lift up the cup of salvation with
thanks and call on your name. We are your
servants, and you have freed us from the
bonds of death, destruction, and despair—
and so today we earnestly desire to respond
with reciprocal love and devotion.

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 a vulnerable heart who
is full of resurrection joy
- For the fellow churches who
minister to your place
- For those who do not yet
know the Risen Lord

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

I have said these things to you,
that in me you may have peace.
In the world you will have tribulation.
But take heart; I have overcome the world.

John 16:33

APR 17

Easter Sunday

PS. 118

ISA. 65:17–25

JOHN 20:1–18;

1 COR. 15:19–26

APR 24

PS. 150

EXOD. 36

JOHN 20:19–31;

REV. 1:4–8

MAY 1

PS. 30

ISA. 3

JOHN 21:1–19;

REV. 5:11–14

MAY 8

PS. 23

ISA. 10

JOHN 10:22–30;

REV. 7:9–17



Call

To him who sits on the throne
and to the Lamb
**be blessing and honor and glory
and might forever and ever!**

Revelation 5:13

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. 45–49.

Lesson

Read the Old Testament passage of the day.

Prayer

Almighty God, eternal Father,
we have sat at your feet,
learned from your word,
and eaten from your table.
We give you thanks and praise
for accepting us into your family.
Send us out with your blessing,
to live and to witness for you in
the power of your Spirit,
through Jesus Christ, the
firstborn from the dead.
Amen.

From the Eucharistic Rite of the Anglican Church in Kenya

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

All our problems
We send to the cross of Christ.
All our difficulties
We send to the cross of Christ.
All the devil's works
We send to the cross of Christ.
All our hopes
We send to the cross of Christ.
Christ the Sun of Righteousness
shine upon you
and scatter the darkness
from before your path:
and the blessing of God Almighty,
Father, Son, and Holy Spirit,
be among you, and remain with you always.
Amen.

*The benediction from the Eucharistic Rite of the Anglican Church
in Kenya*

MAY 15

PS. 148
ISA. 17
JOHN 13:31–35;
REV. 21:1–6

MAY 22

PS. 67
ISA. 24
JOHN 14:23–29;
REV. 21:10–22:5

MAY 29

PS. 97
ISA. 30
JOHN 17:20–26;
REV. 22:6–21



MONDAY

CALL

Exalt the LORD our God, and
worship at his holy mountain;
for the LORD our God is holy!

Psalms 99:9

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. 45–49.

LESSON

Read the Old Testament passage of the day.

PRAYER

O Lord, O God,
creator of our land,
our earth, the trees,
the animals and humans,
all is for your honor.
The drums beat it out,
and people sing about it,
and they dance with noisy joy
that you are the Lord.
You also have pulled the other
continents out of the sea.
What a wonderful world you
have made out of wet mud,
and what beautiful men and women!
We thank you for all the
beauty of this earth.
The grace of your creation is like a
cool day between rainy seasons.
We drink in your creation with our eyes.

We listen to the birds' jubilee with our ears.
How strong and good
and sure your earth smells,
and everything that grows there.
Bless us.

Bless our land and people.

A prayer from the Ashanti people of Ghana, adapted from *An African Prayer Book*

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 the submission of all of who
you are to the Lordship of Jesus
- For the children in your life
- For those who work in the
mail and delivery industry

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

If in Christ we have hope in this life
only, we are of all people most to be
pitied. But in fact Christ has been
raised from the dead, the firstfruits
of those who have fallen asleep.

1 Corinthians 15:19–20



CALL

Answer me when I call, O God
of my righteousness!
You have given me relief
when I was in distress.

Be gracious to me and hear my prayer!

Psalms 4:1

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. 45–49.

LESSON

Read the New Testament passage of the day.

PRAYER

C: Have mercy on me, O God, according
to your steadfast love; according to your
abundant mercy blot out my transgressions.
Wash me thoroughly from my iniquity,
and cleanse me from my sin! For I know

my transgressions, and my sin is ever
before me. Against you, you only, have
I sinned and done what is evil in your
sight, so that you may be justified in your
words and blameless in your judgment.

Psalms 51:1–4

A: Jesus was delivered up for our
trespasses and raised for our justification.
Therefore, since we have been justified
by faith, we have peace with God
through our Lord Jesus Christ.

Adapted from Romans 4:25–5:1

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

Return, O my soul, to your rest; for the
LORD has dealt bountifully with you.

Psalms 116:7

MAY 16

PS. 122

ISA. 18

ROM. 12:1–13

MAY 23

PS. 128

ISA. 25

ROM. 15:1–13

MAY 30

PS. 133

ISA. 31

1 COR. 3



TUESDAY

Call

Enter his gates with thanksgiving,
and his courts with praise!
Give thanks to him; bless his name!
For the LORD is good; his steadfast love endures forever.

Psalm 100:4–5a

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. 45–49.

LESSON

Read the New Testament passage of the day.

PRAYER

O loving Father, make me more like Jesus:
The Jesus who could spend nights in prayer,
The Jesus who went about doing good,
The Jesus who made time
to talk to Nicodemus,
The Jesus who could not bear to
see the mother cry at Nain,
The Jesus who took a towel and
knelt and washed the feet
of the men who were going to
deny, betray, and forsake him,
The Jesus who could give a patient
word when smitten on the face,
The Jesus who could pray for the

men who nailed him to the Cross,
The Jesus who was strong enough not
to answer back when accused unjustly,
The Jesus who could sleep
peacefully in a gale and storm,
The Jesus who could not let the marriage
at Cana be spoiled by lack of wine,
The Jesus who could shrink from the cup
of suffering yet drink it to the last dregs.
O Loving Father, make me more
like the Jesus who came to the world
to show what you were like.

A personal prayer of Bishop Jacob of Travancore, South India,
adapted from *Morning, Noon and Night*

ABIDING

LECTIO DIVINA, VISIO DIVINA, OR PRAXIO
DIVINA

PROMPTED PRAYER

- For a reverence, humility, and teachability before the word of God
- For those who work to care for creation
- For doctors, nurses, paramedics, and all medical professionals

THE LORD'S PRAYER

BENEDICTION

Now to him who is able to keep you from
stumbling and to present you blameless
before the presence of his glory with
great joy, to the only God, our Savior,
through Jesus Christ our Lord, be glory,
majesty, dominion, and authority, before
all time and now and forever. Amen.

Jude 1:24–25



CALL

How precious is your
steadfast love, O God!

**The children of mankind take refuge
in the shadow of your wings.**

Psalm 36:7

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. 45–49.

LESSON

Read the Old Testament passage of the day.

PRAYER

Jesus, like a mother you gather
your people to you;

you are gentle with us as a
mother with her children.

Often you weep over our
sins and our pride,
tenderly you draw us from
hatred and judgment.

You comfort us in sorrow and
bind up our wounds,
in sickness you nurse us, and
with pure milk you feed us.

Jesus, by your dying we are born to new life;
by your anguish and labor
we come forth in joy.

Despair turns to hope through
your sweet goodness;
through your gentleness we
find comfort in fear.

Your warmth gives life to the dead,
your touch makes sinners righteous.
Lord Jesus, in your mercy heal us;
in your love and tenderness remake us.
In your compassion bring
grace and forgiveness,
for the beauty of heaven may
your love prepare us.

A prayer of Anselm (1033–1109) of Canterbury, England

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

As you head into your rest this evening,
may you have the eyes of your heart
enlightened, that you may know what is
the hope to which he has called you,
what are the riches of his glorious
inheritance in the saints,
and what is the immeasurable greatness
of his power toward us who believe,
according to the working of his great might
that he worked in Christ when
he raised him from the dead.

Adapted from Ephesians 1:18–20

MAY 17

PS. 123

ISA. 19

ROM. 12:14–21

MAY 24

PS. 129

ISA. 26

ROM. 15:14–33

MAY 31

PS. 134

ISA. 32

1 COR. 4



WEDNESDAY

CALL

God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Philippians 2:9–11

PSALM

Read the Psalm of the day.

APR 20

PS. 104

EXOD. 32

ROM. 1:18–32

APR 27

PS. 110

EXOD. 39

ROM. 5:1–11

MAY 4

PS. 116

ISA. 6

ROM. 8:1–11

MAY 11

PS. 119:97–128

ISA. 13

ROM. 11:1–12

PRAYER

C: I, a poor sinner, confess before you, my God and Creator, that I have sinned gravely and in various ways against you, not only with outward sins, but much more with internal, innate blindness, unbelief, doubts, faintheartedness, impatience, pride, evil greed, secret envy, hatred and jealousy, as well as other evil emotions. You, my Lord and God, recognize this in me very well, but sadly I cannot recognize them sufficiently. I feel sorrow and regret for them and wholeheartedly desire grace through your dear Son Jesus Christ.

A prayer from the Palatinate Church Order by Zacharias Ursinus (1534–1583) of Breslau (present-day Wrocław, Poland), adapted from *Reformation Worship*

A: The LORD is merciful and gracious, slow to anger and abounding in steadfast love. He will not always chide, nor will he keep his anger forever. He does not deal with us according to our sins, nor repay us according to our iniquities. 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 103:8–12

ABIDING

LECTIO DIVINA, VISIO DIVINA, OR PRAXIO DIVINA

PROMPTED PRAYER

- For integrity in your life
- For those who work as pastors
- For those who work in local government

THE LORD'S PRAYER

BENEDICTION

Now may our Lord Jesus Christ himself, and God our Father, who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish them in every good work and word.

2 Thessalonians 2:16–17



CALL

I love the LORD, because he has heard
my voice and my pleas for mercy.

**Therefore I will call on
him as long as I live.**

Adapted from Psalm 116:1–2

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. 45–49.

LESSON

Read the Old Testament passage of the day.

PRAYER

O God,

In your love, you have kept me vigorously
and joyfully at work in the day now done,
and now you send me joyful and
contented into silence and inactivity;
grant me to find happiness in you in
all my solitary and quiet hours.

In your strength, O God,
I bid farewell to all.

The past you know; I leave it at your feet.
Grant me grace to respond to your
divine call; to leave all that is dear
on earth and go out alone to you.
“Behold, I come quickly,” says the
Lord. Amen. Come, Lord Jesus.

A prayer of the Rev. Premananda Ananth Nath Sen (1876–?)
of Calcutta, India. Rev. Sen was a Hindu convert who became
a Christian pastor and established a hospital for those who

suffered from leprosy that still survives today. This particular
prayer was offered toward the end of his life. 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.*

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 for-
ward 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.

MAY 18

PS. 124

ISA. 20

ROM. 13:1–10

MAY 25

PS. 130

ISA. 27

ROM. 16

JUN 1

PS. 135

ISA. 33

1 COR. 5

BENEDICTION

Now may the God of peace who brought
again from the dead our Lord Jesus, the
great shepherd of the sheep, by the blood
of the eternal covenant, equip you with
everything good that you may do his
will, working in us that which is pleasing
in his sight, through Jesus Christ, to
whom be glory forever and ever. Amen.

Hebrews 13:20–21

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PRACTICES

KATHMANDU, NEPAL

Murray Rodger



CELEBRATING BEYOND THE LORD'S TABLE: A COMMUNAL INVITATION TO SOLIDARITY

Joel Brown

MEDITATION

After graduating from college, I worked for Emmaus Ministries, a nonprofit that serves men living on the streets of Chicago. One day I was staffing our drop-in ministry center when a former regular, now on his way to recovery, came in to spend time with our staff. Deshawn was his usual self, constantly joking around and teasing. He had recently gotten sober and was finally working a regular job. He decided to drop by for our usual family-style meal, to spend time with friends who had helped him on his journey.

“How about church? You been going to church recently?” one of my colleagues asked over lunch. “Ah, don’t ask me about church,” he said, rolling his eyes. “Church ain’t for me.”

Emmaus works with some of the poorest of the poor: men in survival prostitution. These men are despised even within the homeless community, and all of them have unbelievably

tragic stories, marred by abuse, systemic poverty, racism (most are racial or ethnic minorities), mental illness, and substance abuse.

In my two years there, I counted it a true privilege to hear the stories of men like Deshawn and to be a small part of sharing Christ’s love with them. As a staff, we faced the continual challenge of introducing these men to churches where they could continue their healing journeys outside the walls of Emmaus. For many of them, the church is not a place of welcome but one of judgment, where they face rejection particularly for their sexual behavior. Most echo Deshawn’s stark assessment: “Church ain’t for me.”

This struck me as entirely backwards. I believe we can find true healing in the church through an encounter with Christ. Yet if his invitation is for everyone, why do the most destitute feel excluded?

Since our conversation, I keep wondering what it might look like for our churches to become home for the Deshawns—people on the margins of society. What might it mean to reimagine our faith through a marginal lens, reintegrating into the heart of the church a regard for the most rejected members of society? This question transforms who we are and how we worship, realigning our hearts.

Many of the practices we already use to remember our Savior are key to this realignment process. Our Lord who lived alongside society’s outcasts and died on a criminal’s cross lives in us and should animate all that we do. Our celebration of the Lord’s Table is particularly pivotal for realigning our hearts toward our neighbors like Deshawn, calling us again to do life with them as we embody the lifestyle of Emmanuel, “God with us.”

THE LORD’S TABLE

It is no accident that Jesus came to earth in the humblest of circumstances. No stranger to poverty

or oppression, he became a refugee (Matt. 2:13–15) who narrowly avoided death at the hands of Herod.

He grew up in Nazareth, an obscure town of backward country folk, in a nation under harsh Roman rule. His

ministry testified to his deep affection for those on the margins—for example, Jesus called a man from the despised profession of tax collecting to be one of his closest partners in ministry. His love for everyone, including those on the bottom of society (socioeconomically and/or reputationally), drew thousands to him, who were mesmerized not only by his teachings and miracles but also by his willingness to walk with them when others wouldn't.

Jesus died a criminal's death, crucified on a Roman cross. In this ultimate act, he canceled sin and proclaimed ultimate solidarity with us, especially victims of injustice, through his unjust death. Human in every way, Christ was very familiar with the harshness of society's margins. We celebrate our marginalized Messiah at the Lord's Table.

Yet the Lord's Table also calls us together to a particular way of living. On the cross, as in his life, our Lord showed radical unity with the poor and the lowly, and he calls us to remember together this part of his ministry at the Table. After all, the word "communion" literally means "union together"; here we acknowledge a radical unity in the body of Christ. This unity is a participatory one, in which we take on together the fullness of Christ's continuing ministry and fulfill his promise: "Whoever believes in me will also do the works that I do" (John 14:12). We are to reflect the life of Christ, not letting our faith be confined within the walls of the church.

Christ wants to nourish us to enter a world that is dying of spiritual thirst and hunger. He invites us to

use his Table as a place where his story becomes alive again in each of our lives. We retell the story to ourselves as we both receive his forgiveness and take on the manner of life that he lived.

He has already invited the Deshawns of the world into full communion with him. His Table, spread out in each of our churches, is open wide not only to us but to any who would come, no matter their background. As my time at Emmaus taught me, breaking bread in a shared meal breaks down the walls that divide us. The Lord's Table allows the love of Christ to shatter our world anew and piece it together again. When we enter into deepening, self-denying communion with one another in this way, true shalom becomes possible as never before.

EXPLORATION

Ask the Lord to lead your imagination.

1. How would God have you walk with the poor in some way this week or this month? Perhaps it is through a conversation with someone who is experiencing homelessness, or a visit to a nursing home resident who receives few visitors. Maybe it means opening your home to a new immigrant family. As you participate in the feast at the Lord's Table, remember the people

around you who are also invited to the coming feast in the kingdom of God.

2. How can we begin to see our time now as a dress rehearsal for the wedding supper of the Lamb, when the rich and poor really will feast together as we proclaim the unity won through his shed blood?

At the Lord's Table, we remember the marks of suffering on Christ's body,

recalling also those who carry on their bodies and in the unseen places of their souls the marks of pain and sin. Let us live in the world as people of Good Friday, in active remembrance of the Lord who lived and died on the margins. In our rehearsal for his feast, let us welcome the Easter reality of the coming kingdom of God. Here at last, all parts of our broken societies will be made truly one body of Christ, fully united to celebrate with him.

Joel Brown is a lay pastor serving with Greenhouse Movement, an Anglican mission society in Chicago. He leads Cornerstone Anglican Church—Edgewater, a congregation planted in a nursing home on the city's north side.



OBERMORY, SCOTLAND
Murray Rodger



TOPIC: PRAYER

PRAYING WITH THE EYES

Victoria Emily Jones

MEDITATION

Since its early days the church has made images, gathering the raw materials of God's creation and combining and fashioning them into new forms. Frescoes, mosaics, illuminated manuscripts, wooden relief carvings, marble sculptures—these are just some of the many media historically used to call people into the grand narrative of scripture, helping them to experience it sensorily.

The purpose of religious images in the Middle Ages was threefold: to imprint the memory, to shape understanding, and to enkindle the affections and the will. Paintings as “books for the illiterate” is the oft-quoted line from Pope

Gregory I, but didacticism wasn't the only or even the primary function of art, as if those who could read had no need of it. In the same letter, Gregory says images train us in what to love and what to imitate. As we're visually reminded of the ways God has acted in history, especially in the person of Christ but also through the saints, we are often moved to a deeper love of God and neighbor.

I'm focusing here on biblical art, by which I mean art that depicts people or events described in the Bible. I'm *not* saying artists who are Christian must create work of this kind, or that Christians should enjoy *only*

biblical art. Christ is Lord over all of life, and art with any subject matter, of any style, has the potential to reveal beauty, goodness, and truth, regardless of the faith commitments of its maker. But I want to challenge the view that all biblical art is irrelevant, boring, kitschy, or merely illustrative. Besides the many fascinating historical art objects that are part of our heritage as Christians (whose riches we should be mining just as much as we do the theological literature and hymnody bequeathed to us by our predecessors in the faith), there are quite a few artists today, inside and outside the church, making art that responds to the Bible in fresh ways.

In my own devotional life, I've found that the visual arts can be potent stimuli to prayer. Contemplative engagement with images is sometimes referred to as *visio divina*, or sacred seeing, adapted from the practice of *lectio divina*, sacred reading. As you gaze attentively on an image, you open yourself up to receive the gift it holds,

usually by dwelling with a particular detail that resonates most. *Visio divina* is not about trying to interpret art or place it in context but about opening the eyes of the heart. More being present to, less dissecting. Some call it praying with the eyes, a form of silent, receptive prayer.

My practice marries this kind of prayerful approach with a more analytical one, informed by the disciplines of art history and theology. (That sounds more academic than intended; I don't have degrees in either.) Personal encounter with God is something I'm ready for, but I'm also interested in how artists play upon what came before and how art serves as a form of theology or biblical exegesis. Some Christians find it helpful, when looking at art, to separate spiritual and aesthetic modes of contemplation; I prefer integration. Whatever works best for you is perfectly fine. The important thing is slow looking and an openness to discovery.

EXPLORATION

Let's practice prayerful looking with the *Emmaus* painting by Maximino Cerezo Barredo on page 34. (For help interpreting it, you can consult its source text, Luke 24:13–35.)

- Notice the arrangement of figures and objects (called “composition”), clothing, framing, and light and shadow.
- What is the focal point, and how do you know? (That is, what techniques does the artist use to draw your attention there?)
- What does the gaze of Christ communicate to you?
- What does each gesture convey?
- Consider the following themes: Thresholds. Communion. Veiling/unveiling.
- Does anything surprise or confuse you about the image? If you've seen other visualizations of the Emmaus story, how does this one compare?
- In art, a “surrogate figure” is a person meant to stand in for the viewer. Imagine yourself present in the scene as one of the two pilgrims. What are you feeling?
- Have you ever had a similar experience—in which Christ was made known to you in a sudden, illuminating way?
- Murals, being painted onto walls, are inextricable from their settings (even though they can in a more limited sense, through photography, be enjoyed apart from that context). This painting was made for the dining room of a center for the training of Christian lay leaders in Panama, where it continues to shape those who eat under it. How might it influence these trainees' (and their teachers') sense of call?
- *Emmaus* has an invitational quality. Whatever invitation you perceive in it, respond—inwardly, outwardly.

Victoria Emily Jones blogs at ArtandTheology.org, exploring ways in which the arts can stimulate renewed engagement with the Bible. She serves as curator of the Daily Prayer Project and board member of the Eliot Society and has contributed to *ArtWay*, the *Visual Commentary on Scripture*, and the *Encyclopedia of the Bible and Its Reception*. Follow her on Instagram @art_and_theology.



GALLERY

Resurrection II

Paul T. Granlund, 1973

Cast bronze

St. Mark's Episcopal Cathedral, Minneapolis



Resurrection

Alma Thomas, 1966

Acrylic and graphite on canvas, 36 × 36³/₁₆ in. (91.4 × 91.9 cm)

White House Collection, Washington, DC, © 2022 White House Historical Association

RESURRECTION

Vibrant and explosive, Alma Thomas's *Resurrection* consists of rhythmic daubs of color arranged in concentric bands, circles being traditional symbols of eternity, perfection, or wholeness. Moving out from the center are all the colors of the rainbow—green, blue, indigo, violet, red, orange, and yellow. They seem to dance! Although not overtly religious, the painting's title invites associations with the most famous of resurrections: Jesus Christ's. The stone has been rolled away and the mouth of the empty tomb stands agape, promise bursting forth. The impact of Christ's rising ripples outward and cannot be contained.

Alma Thomas (1891–1978) was an African American painter best known for her brightly colored abstractions inspired by the hues, patterns, and movement of trees and flowers in and around her neighborhood in Northwest Washington, DC. Seeking relief from the racial violence in her native Georgia, she moved to DC with her

family at age fifteen and remained there for the rest of her life. In 1924 she became Howard University's first fine arts graduate, and after that taught art for thirty-five years at Shaw Junior High School, leaving behind a celebrated legacy as an educator and a champion for Black youth. She was also an active member of St. Luke's Episcopal Church, where she founded the Sunday Afternoon Beauty Club, organizing field trips and other events to promote art appreciation. She didn't develop her signature style as an artist until after retiring from teaching, having her first major exhibition at age eighty.

In 2014, under the Obama presidency, *Resurrection* was acquired for the White House Collection. It debuted the following year, during Black History Month, in the Old Family Dining Room (part of the public tour route) and is currently located in the Vermeil Room.

MARIA VON MAGDALA AM GRAB

(MARY MAGDALENE AT THE TOMB)

According to John 20, Mary Magdalene was the first person to witness the risen Christ. The Sunday following the Crucifixion, she went to the garden where Jesus was buried and found his tomb empty. As she wept, presuming his body had been moved, a voice called out her name. She turned around in sudden recognition of her rabbi and friend, who, killed just two days earlier, was now fully alive.

German artist Sieger Köder (1925–2015) has reset the scene in a modern cemetery. In the pale light of dawn, Mary Magdalene arrives at the grave of Jesus Nazareus (Latin for “Jesus the Nazarene”) to mourn, only to find it dug up—the tombstone cast aside and, six feet under, no corpse. Her shocked facial expression indicates that this is the moment when Jesus, who is out of frame, has just revealed himself to her. She shades her eyes from the brilliance of his resurrection body, which we are left to imagine.

It’s not just Jesus’s grave that has been upset. The tombstones of Eve (הוּחַ) and Adam (אָדָם), representatives of all humanity, have been cracked, and even the cemetery wall, where its stones are arranged in the shape of a skull, has been split in half, indicating that Christ does not rise alone—he brings us with him! He is “the firstfruits of those who have fallen asleep” (1 Cor. 15:20). Consider the cosmic repercussions of Christ’s death on the cross: “And behold, the curtain of the temple was torn in two, from top to bottom. And the earth shook, and the rocks were split. The tombs also were opened. And many bodies of the saints who had fallen asleep were raised” (Matt. 27:51–52). His resurrection seals the deal, delivering a definitive blow to Death and opening the way to paradise. May we, like Mary, hear the personal call and respond in affirmative wonder.

Maria von Magdala am Grab

(MARY MAGDALENE AT THE TOMB)

Sieger Köder, ca. 1990

Oil on canvas, 27 $\frac{1}{16}$ × 19 $\frac{11}{16}$ in. (70 × 50 cm)

© Sieger Köder-Stiftung Kunst und Bibel, Ellwangen

www.verlagsgruppe-patmos.de/rights/abdrucke





Emmaus

Maximino Cerezo Barredo, 2002

Painted mural, 74 $\frac{1}{4}$ × 78 $\frac{3}{4}$ in. (190 × 200 cm)

Centro de Formación de Animadores, Gatun Lake, Panama

EMMAUS

Born in Spain in 1932, Fr. Maximino (Mino) Cerezo Barredo, CMF, is a Claretian priest, liberation theologian, and artist whose approximately seventy wall paintings can be found in churches and chapels throughout Latin America as well as in Spain, Portugal, Italy, and the Philippines. This particular one is from the dining room of the training center of the Animadores de Comunidad (Community Animators), also known as the Delegados de la Palabra (Delegates of the Word), in Gatun Lake, Panama, where lay men and women are trained in Christian teaching and community development.

The Emmaus story from Luke 24:13–35 is a favorite subject of Cerezo Barredo's. It recounts two followers of Jesus traveling home from Jerusalem to Emmaus after the festival of Passover, which also turned out to be the week of Jesus's execution and reported resurrection. As they discuss the meaning of what had happened, they are joined by a mysterious fellow pilgrim, who later, when they sit down together for supper, reveals himself to be their Lord.

To include both parts of the story in a single image, Cerezo Barredo uses a time-lapse format, showing the three figures conversing in the doorway in the left background (having just stepped off the road) and again seated at a table in the right foreground. In the background tableau they wear blindfolds, indicating that "their eyes were kept from recognizing [Jesus]" (v. 16), whereas when Jesus breaks the bread, their blindfolds fall off; "their eyes were opened" (v. 31).

Against tradition, the artist portrays one of the two Emmaus pilgrims as female. (The biblical account mentions Cleopas but leaves his companion unnamed and ungendered, and scholars say it's possible, even likely, that it may have been Cleopas's wife, Mary.) This artistic choice better enables the women trainees at the center to see themselves as enfolded into God's story—disciples of Jesus on a journey, transformed by their encounter with Christ and commissioned to share the good news. Inclusivity also influenced Cerezo Barredo's choice to make the figures Indigenous.





PRAYERS

THURSDAY MORNING TO SATURDAY EVENING



THURSDAY

CALL

I waited patiently for the LORD; he inclined to me and heard my cry.

He drew me up from the pit of destruction, out of the miry bog, and set my feet upon a rock.

Psalm 40:1–2

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. 45–49.

LESSON

Read the New Testament passage of the day.

PRAYER

You are my help in times of trouble,
You are my strength when I am weak,
You are my bread, my daily portion,
Everything I need, you are.

You are my shield,
You're my protection,
a shelter from the enemy,
You are the rock of my salvation,
Everything I need, you are.
You are my God, who reigns forever,
You rule in power and majesty,
Your glory come now, fill this temple,
Everything I need, you are.

So I will worship you, worship
you just for who you are.

**So I will worship you, worship
you just for who you are.**

A prayer adapted from the song "Just for Who You Are" by Judith Christie McCallister (b. 1963). Ms. McCallister serves as president of the International Music of the Church of God in Christ (COGIC). ©2002, Judah Music Publishing. All rights reserved. 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 is slow to speak and slow to get angry
- For those who work in the construction industry
- For those who have learning disabilities

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 God and Father of our Lord Jesus Christ, who, by his great mercy, has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, give you his holy shalom throughout this day.

Adapted from 1 Peter 1:3



CALL

It is good to give thanks to the LORD, to sing praises to your name, O Most High; to declare your steadfast love in the morning, and your faithfulness by night.

Psalms 92:1–2

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. 45–49.

LESSON

Read the Old Testament passage of the day.

PRAYER

All shall be Amen and Alleluia.
We shall rest and we shall see.
We shall see and we shall know.
We shall know and we shall love.
We shall love and we shall praise.
Behold our end which is no end.

A prayer of Augustine (354–430) of Hippo (present-day Algeria)

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

He who dwells in the shelter of the Most High will abide in the shadow of the Almighty. I will say to the LORD, “My refuge and my fortress, my God, in whom I trust.”

Psalms 91:1–2

MAY 19

PS. 125

ISA. 21

ROM. 13:11–14

MAY 26

Ascension Day

PS. 47

ACTS 1:1–11 (*in lieu of OT*)

EPH. 1:15–23

JUN 2

PS. 136

ISA. 34

1 COR. 6



FRIDAY

CALL

Awake, my glory!
Awake, O harp and lyre!
I will awake the dawn!

Psalm 57:8

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. 45–49.

LESSON

Read the Old Testament passage of the day.

PRAYER

You have our trust, Father,
and our faith, with our bodies
and all that we are and possess.
We fear nothing when with you,
safe to stretch out and help others,
those troubled in faith, those
troubled in body.
Father, help us to do with our
bodies what we proclaim,
that our faith be known to
you and to others,
and be effective in all the world.

*A prayer from the Maasai people of Tanzania, adapted from *An African Prayer Book**

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 eyes to see the beauty and dignity
of all image-bearers of God
- For the elderly in your life
- For those who work in the
restaurant industry

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

"Fear not, I am the first and the last,
and the living one. I died, and behold
I am alive forevermore, and I have
the keys of Death and Hades."
May the Lord take away your
fear and set your heart to hope
in him throughout this day.

Adapted from Revelation 1:17–19

APR 22

PS. 106

EXOD. 34

ROM. 2:17–29

APR 29

PS. 112

ISA. 1

ROM. 6:1–11

MAY 6

PS. 118

ISA. 8

ROM. 8:26–39

MAY 13

PS. 120

ISA. 15

ROM. 12:1–13



CALL

Where shall I go from your Spirit?
Or where shall I flee from your presence?

Psalm 139:7

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. 45–49.

LESSON

Read the Old Testament passage of the day.

PRAYER

*Divino compañero del camino
Tu presencia siento yo al transitar
Cristo ha disipado toda sombra
Ya tengo luz, la luz divina de tu amor
Quédate Señor, ya se hace tarde
Te ofrezco el corazón para posar
Hazlo tu morada permanente
Acéptalo, acéptalo, mi Salvador*

O Lord, divine companion on this journey,
Your presence warms my
heart along the way.
Jesus, you have scattered every shadow.
I walk in light, your light
divine, light of your love.

Stay with me, O Lord, for it is evening;
The day is almost done, abide with me.
Savior of my soul, my heart I offer.
Make it your home, make it
your home eternally.

A prayer adapted from the hymn “Divino compañero del camino (O Lord, Divine Companion)” by Antonio Rivera of Mexico, ©2019 Antonio Rivera. English translation by Martin Tel.

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

Hear the Lord Jesus say:
“Behold, I am with you always,
to the end of the age.”
Rest now in Christ's presence.

Matthew 28:20

MAY 20

PS. 126

ISA. 22

ROM. 14:1–12

MAY 27

PS. 131

ISA. 28

1 COR. 1

JUN 3

PS. 137

ISA. 35

1 COR. 7



SATURDAY

CALL

Praise the LORD, all nations!
Extol him, all peoples!

Psalm 117:1

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.

APR 23

PS. 107

EXOD. 35

ROM. 3:1–18

APR 30

PS. 113

ISA. 2

ROM. 6:12–23

MAY 7

PS. 119:1–32

ISA. 9

ROM. 9

MAY 14

PS. 121

ISA. 16

ROM. 12:14–21

ADORATION

SILENCE OR SONG

Seasonal song selections can be found on pp. 45–49.

LESSON

Read the New Testament passage of the day.

CREED

Let no one mourn that they have
fallen again and again;
for forgiveness has risen from the grave.
Let no one fear death, for the death
of our Savior has set us free.
He has destroyed it by enduring it.
Christ is risen, and you,
O Death, are annihilated!
Christ is risen, and the evil ones are cast down!
Christ is risen, and the angels rejoice!
Christ is risen, and life is liberated!
Christ is risen, and the tomb
is emptied of its dead;
for Christ, having risen from the dead,
is become the firstfruits of those
who have fallen asleep.
To him be glory and power
forever and ever. Amen!

Adapted from the Easter sermon of John Chrysostom (347–400
CE), archbishop of Constantinople (present-day Istanbul)

PRAYER

I pause to consider what God has made.
I pause to consider what God has done.
I pause to consider who God is.

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 a resistance to the love of money
and for generosity in all of life
- For those who have suffered from abuse
- For the flourishing of all 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

For from him and through him and to him
are all things.
To him be glory forever. Amen.

Romans 11:36



CALL

I cry to you, O LORD;

I say, “You are my refuge, my portion in the land of the living.”

Psalm 142:5

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. 45–49.

LESSON

Read the Old Testament passage of the day.

PRAYER

C: 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

A: 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

*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 for-
ward 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 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

MAY 21

PS. 127

ISA. 23

ROM. 14:13–23

MAY 28

PS. 132

ISA. 29

1 COR. 2

JUN 4

PS. 138

ISA. 36

1 COR. 8



CAMPBELTOWN, SCOTLAND

Claire Rodger

SONGBOOK



¡OH, QUÉ BUENO ES JESÚS!



¡Oh, qué bue - no es Je - sús, Que por mí— mu rió en la cruz!
Oh, how good is Christ the Lord! On the cross he died for me.



Mis pe - ca - dos perd - o - nó. A su nom - bre glo - ria.
He has par - doned all my sin. Glo-ry be— to Je - sus.



A su nom - bre glo - ria A su nom - bre glo - ria.
Glo-ry be— to Je - sus! Glo-ry be— to Je - sus!



En tres días re - su - ci - to. A su nom - bre glo - ria.
In three days he rose a - gain. Glo-ry be— to Je - sus!

A traditional song from Puerto Rico, ©1987 Faith Alive Christian Resources.

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JAI JAI NAAM



Chorus



Jai Jai Naam Ye - shu Naam Gaoon mein su-b-ho-shaam

(4x then on to each verse)

Verse 1



Ba l - hee - n ka sa haa - ra, paa - pi-yon ka dos - t hai Tu



Ye - shu Tu hai ki - t - na pyaa - ra shab - d na kai-se ba-ta - oon?

(x2 then back to Chorus)

Verse 2



Tu jh — mein ba - na ra - hoonto, am - ru - t - phal la - oon main —



Ga - oon te - ri jai sa - daa - to, Tu - jh sa ban ja - oon main. —

(x2 then back to Chorus)

Verse 3



Tu hi — hai jo mu - jh - ko bu - la - a - ta De - ta hai jee - van jal



Te - ri — shak - ti paaon sa - daa aur Yo - jan - a - aye sa - fal ho ja - a - ye

(x2 then back to Chorus)

CHORUS

Hail the name,
Jesus' name,
I'll sing praise every
sunrise and sunset

VERSES

You are the defender
of the weak
You are the friend of sinners
Jesus, you are
altogether lovely,
Words fall short, how
do I even say?

If I abide in you,
I bear eternal fruit
As I sing your praises
I become more like you

You are the one
who calls me
You give me living water
I receive your strength
and your plans for
me succeed

Words and music by Sheldon Bangera of India, © 2015 Thankyou Music. All rights reserved. Used with permission.



CROWN HIM WITH MANY CROWNS



Crown Him with ma - ny crowns, the Lamb up - on His throne. Hark
Crown Him the Lord of love, be - hold His hands and side. Rich
Crown Him the Lord of peace, whose power a scep - tre sways, from
Crown Him the Lord of life, who tri - umphed o'er the grave, and



how the heav-enly an - them drowns all mu - sic but its own. A -
wounds yet vi - si - ble a - bove in beau - ty glo - ri - fied. No
pole to pole that wars may cease and all be prayer and praise. His
rose vic - to - rious in the strife for those He came to save. His



wake my soul and sing of Him who died for thee and
an - gel in the sky can ful - ly bear that sight but
reign shall know no end and round His pierc - ed feet fair
glo - ries now we sing, who died and rose on high, who



hail Him as thy match-less King through all e - ter - ni - ty.
down - ward bends each burn - ing eye at my - ste - ries so bright.
flowers of pa - ra - dise ex - tend, their fra - grance e - ver sweet.
died e - ter - nal life to bring and lives that death may die.

Words by Matthew Bridges and Godfrey Thring. Music by George J. Elvey. Public domain.

THE GLORIA



Leader

Glo - ry be — un - to the Fa - ther, and to the Son,
Glo - ri - a! — *Al — Pad - re,* — *y al Hi - jo,*

People

Glo - ry be — un - to the Fa - ther, —
Glo - ri - a! — *Al — Pad - re,* —

— and to the Spi - rit. As it was, — is now and will
 — *y al Es - píri - tu.* *Co - mo e - ra* — *es hoy y se -*

and to the Son, — and to the Spi - rit. — As — it was, —
y al Hi - jo, — *y al Es - píri - tu.* — *Co - mo e - ra* —

be. World with - out end. — A - men.
rá. — *Mun - do sin fin.* — *A - men.*

is now and will — be. — World with - out end. — A - men.
es hoy y se - rá. — *Mun - do sin fin.* — *A - men.*

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BANFF, CANADA
Claire Rodger

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.

