



LENT

FEBRUARY 14–MARCH 30, 2024 | VOLUME 6 | ISSUE 3

PRAYERS
for Morning & Evening

PRACTICES
for Mind, Body & Spirit

GALLERY
for Contemplation

SONGBOOK
for Adoration





DAILY PRAYER PROJECT

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

Credits

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LETTER FROM THE DIRECTORS

JOEL LITTLEPAGE AND ASHLEY WILLIAMS



FRANCE
Adrien Olichon

“Knowledge inflates your sense of self, but love gives you real substance. If someone imagines they know something, they don’t yet know what they should know, but if someone loves God, they are known by God.”

—1 Cor. 8:2, authors’ translation

Jesus was harshest with those who were sure of themselves. He constantly took the needle of truth and burst the balloon of their ego (see Mark 10:35–45, etc.). He did this because the inflation of self—pride—is a poisonous gas that slowly cuts off the soul from the oxygen of humility, love, and fear of the Lord, which is “clean” (Ps. 19:9). It is a mercy, then, to be deflated. It is a gift to be put in the posture of a learner instead of a teacher, a follower instead of a leader, and a listener instead of a speaker. The one who doesn’t have to know or control everything can truly breathe freely.

Lent begins where Jesus began: “Repent and believe in the gospel” (Mark 1:15). *Metanoia*, the word in Greek that we translate as “repent,” can also be translated as “change your thinking,” as Sarah Ruden renders it in *The Gospels: A New Translation*. But “change your thinking” is a deflating word for those who are sure they are on the right path with the right knowledge. To them, and so to us, comes the word: “change,” “turn,” “reassess.” We often assume that Jesus eventually takes us away from the place of reassessing so that we can get on with the work already. Still, that path is rooted in pride and knowledge, not dependent humility. Jesus commands us to stand at curious attention to watch where he is going and to follow after him, just as he stood at curious attention for the will of the Father. “The Lord God has given me the tongue of those who are taught,” Isaiah famously said about the Servant of the Lord (Isa. 50:4).

These forty days called Lent (“length”) have grounded generations of Christians in the deflating joy of God’s love since the early days of the church. What do I mean? Lent begins on Ash Wednesday, where we are urged to go ahead and cut to the chase: this body of ours is, well, mortal. We are needy, frail creatures on our way back to the dust we came from. That decay of the body mirrors the malady of the soul: We are broken people who sin against others with alarming regularity. We are people of “unclean lips who dwell among people of unclean lips” (Isa. 6:5). We are creatures so bad off that we require drastic measures of rescue, even resuscitation. That is how this season begins and ends. Each of us is free to resist that scalpel to the heart (Acts 2:37), but we resist as one who resists the gas mask in the burning house.

If, however, we accept the premise of this season, the premise of the gospel, then we are freed from an abyss of delusional pride or debilitating shame and are brought out into the open space of divine love, freed to love in return and offer our life back to the One who knows us and neighbors who need us. Released to begin again with Apprenticeship 101 and examine our lives with ego no longer clouding our vision, curiously attentive to what the Lord will do in us if we would but attend to the grace available each day. After all, Jesus did not begin only with “repent” but also with “believe.” And there is the clean joy of this season, from ashes to resurrection, love poured out on our behalf.

So now, in Lent, we “train ourselves” (Titus 2:12) so that we might traverse our own Gethsemanes and Golgothas with humble and holy love, seen and companioned by God

all along the way. We rededicate ourselves to the places where our Lord has placed us with curious attention. We remember and celebrate those central parts of the Story that make us all “little Christs” in the first place: the Triduum, the “three days” (counted from sundown to sundown) of Maundy Thursday, Good Friday, Holy Saturday, and Easter Sunday. On that note, this Lenten edition of the Living Prayer Periodical has a unique addition in the back, with liturgies for these three days (minus Easter, to which our whole next edition is dedicated) and distinctive elements.

We embrace the deflating joy of Lent through the work of liturgists, musicians, artists, and essayists throughout time and space. We pray the litany of our friends in India that the Servant-Christ we follow would “help us to follow you far in the desert, with you to fast, denying false luxury, refusing the tempting ways of personal satisfaction.” We ask God, with the African father Augustine, to “let my soul hasten to your embrace and never be turned away until it is hidden in the secret shelter of your presence.” We confess with the prophet Daniel that “we have sinned and done wrong and acted wickedly and rebelled, turning aside from [God’s] commandments and rules.” Yet, we are immediately reminded of God’s scandalous and abundant mercy to the contrite of both soul and body, mind and heart.

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

The vibrant colors and towering black trees in visual artist Josue Sánchez Cerrón’s *Prayer at Gethsemane* remind us of the contrast of Lent’s darkness with the impending and inevitable light of Easter morning. This piece and our other featured artworks invite us into quiet contemplation and mediative curiosity, essential postures for a season rife with self-examination, confession, and repentance. In one of our practices, Anglican priest and writer Esau McCaulley provides us with a model by which to structure such self-examination: the litany of penitence, an opportunity, McCaulley writes, “to meet ourselves and stop being dishonest about the things we have done.” Lastly, our songbook provides a somber soundtrack as we go on this downward journey together, assured that the Suffering Servant who went before us will meet us there with the promise of resurrection life in due time.

So then, we wait. We silence our mouths, still our bodies, and search our souls for where we’ve departed from the upside-down economy of God’s kingdom. And in our search, we are reminded that the Holy Spirit who pierces hearts is the same one who provides hope for the newness of life in Jesus. In the meantime, we confess, repent, fast, and pray without ceasing.

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 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*

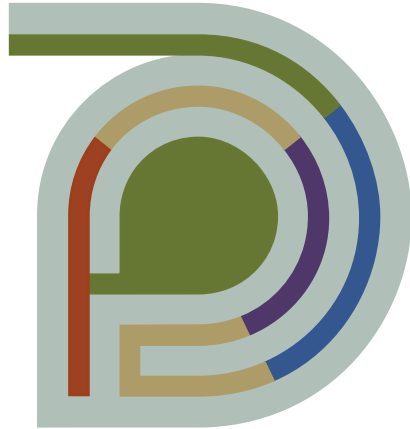
Methods & Elements

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 found on pages 53–57. 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.



Nathan Dumlao

Adapting the LPP for Household Prayer

A Five-Element Method

We 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 that we want to provide some suggestions for in this Advent edition. 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.

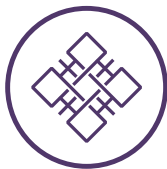
Let us pray,
Joel Littlepage

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 Ordinary Time edition, which spans about sixteen weeks in the fall. 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 for eight weeks, from the day of Pentecost to the eve of the eighth Sunday of Ordinary Time. Each season has been assigned a liturgical color and seasonal icon.



LENT | FEBRUARY 14–MARCH 30, 2024

Lent simply means “length,” and it designates the forty days leading up to Easter, not counting Sundays. (Sunday, the Lord’s Day, is always a day of feasting in celebration of the resurrection, a “little Easter.”) Lent is a time of reinitiation for the Christian, when we come back to the essential events that make us all “little Christs” in the first place: the death and resurrection of Jesus Christ and our identification with those events. We have been “crucified with Christ” (Gal. 2:20), and we have been “raised up with him” (Col. 2:12).

2023–2024 Christian Year



ADVENT

Dec 3–Dec 24



CHRISTMAS & EPIPHANY

Dec 25–Feb 13



LENT

Feb 14–Mar 30



EASTER

Mar 31–May 18



PENTECOST

May 19



ORDINARY TIME

May 20–Nov 30



PRAYERS

SUNDAY MORNING TO WEDNESDAY EVENING

UTAH

Patrick Hendry



SUNDAY

Call

Open my lips, O Lord,
and my mouth will declare your praise.

Psalm 51:15

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.

FEB 18

PS. 25

GEN. 9:8-17

MARK 1:9-15;

1 PET. 3:18-22

Adoration

SILENCE OR SONG

Seasonal song selections can be found on pp. 57-61.

Lesson

Read the New Testament passage of the day.

FEB 25

PS. 22

GEN. 17:1-7, 15-16

MARK 8:31-38;

ROM. 4:13-25

Prayer

Teach me to walk in your footsteps.
Your footsteps lead through the wilderness
of temptation.

MAR 3

PS. 19

EXOD. 20:1-17

JOHN 2:13-22;

1 COR. 1:18-25

Your footsteps mark my way.
Teach me to walk in your footsteps.
Your footsteps lead to victory over Satan.
Your footsteps are my inheritance, by faith.
Teach me to walk in your footsteps.
Your footsteps lead to resurrection.
Your footsteps are my freedom, and my
healing.

Teach me, Jesus, to walk in your footsteps,
and lead me out.

Lord God, in your mercy, lead me out.

From Canyon Road: A Book of Prayer by Kari Kristina Reeves

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 wonder at the passion and cross
of Christ, who suffered for our sake
- For those who walk as enemies of
Jesus and his body, the church
- For those who worship
in nursing homes

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

Now to him who is able to do far more
abundantly than all that we ask or think,
according to the power at work within us,
to him be glory in the church and in Christ
Jesus throughout all generations, forever
and ever. Amen. May you go forward in the
power of God at work within you.

Adapted from Ephesians 3:20-21



Call

I cry aloud to God, aloud to God,
and he will hear me.

Psalm 77:1

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. 57–61.

Lesson

Read the Old Testament passage of the day.

Prayer

Lord, give strength to those who seek to
serve you and your kingdom on earth;
give grace to those who would show the
needy your saving power in the land;
give love to those who would share
the glory of the suffering servant Jesus
Christ in peoples' lives. For yours is the
kingdom and the power and the glory.

A prayer of Jimmy Palos of South Africa, taken from *Oceans
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

The LORD has taken away the
judgments against you; he has cleared
away your enemies. The King of Israel,
the LORD, is in your midst; you shall
never again fear evil. Rest now in the
presence of the King in your midst.

Adapted from Zephaniah 3:15

MAR 10

PS. 107:1–3, 17–22

NUM. 21:4–9

JOHN 3:14–21;

EPH. 2:1–10

MAR 17

PS. 119:9–16

JER. 31:31–34

JOHN 12:20–33;

HEB. 5:5–10

MAR 24

Palm Sunday

PS. 118:1–2, 19–29

ISA. 50:4–9A

JOHN 12:12–16;

PHIL. 2:5–11



MONDAY

Call

O LORD, I cry to you;
in the morning my prayer comes before you.

Psalm 88:13

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.

FEB 19

PS. 53

1 KINGS 5

MARK 2:18–28

FEB 26

PS. 59

1 KINGS 10

MARK 5:21–43

MAR 4

PS. 65

1 KINGS 16

MARK 8:22–9:1

Adoration

SILENCE OR SONG

Seasonal song selections can be found on pp. 57–61.

Lesson

Read the Old Testament passage of the day.

Prayer

Servant-Christ, help us to follow you deep
into the waters of baptism; to link our lives
with all those grieved about man's unjust way
of life; to break free from the chain of past
wrongs; to become fit to face your coming
new age; to be renewed by your Spirit,
anointed to preach good news to the poor, the
oppressed, and the prisoner:
Help us to follow you, Christ the servant.

Help us to follow you far into the desert, with
you to fast, denying false luxury, refusing the
tempting ways of personal satisfaction, and
unscrupulous persuasion:
Help us to follow you, Christ the servant.

Help us to follow you in untiring ministry
to town and village, to heal and restore the
broken body of humanity, to cast out the
demonic forces of greed, resentment,
communal hatred, and self-destructive fear:
Help us to follow you, Christ the servant.

The first portion of the Litany of the Disciples of the Servant
used at Andhra Theological College, Hyderabad, India, taken
from *Morning, Noon and Night*

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 acknowledges and
enjoys the presence of Jesus
- For those who lead your congregation
- For activists and community organizers

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

Blessed are those who hunger and
thirst for righteousness, for they will
be filled. May the Lord bless you and
may you hunger for his kingdom.

Adapted from Matthew 5:6



Call

I call upon the LORD,
who is worthy to be praised,
and I am saved from my enemies.

Psalm 18:3

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. 57–61.

Lesson

Read the New Testament passage of the day.

Prayer

Confession: God, Son of God, so loving,
yet hated, so patient, yet assaulted and
killed, you showed yourself gentle and
merciful even to your persecutors. You have
atoned for our sins through the wounds of
your passion. As you humbled yourself and
suffered death for us, now, in your glory,
shine on us with the eternal brightness of
your grace. Show us where we have been
wrong and forgive us our many sins. Amen.

*Adapted from a prayer of the Mozarabic church,
taken from Prayers through the Centuries*

Assurance: I have been crucified with
Christ. It is no longer I who live, but Christ
who lives in me. And the life I now live in
the flesh I live by faith in the Son of God,
who loved me and gave himself for me.

Galatians 2:20

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

Jesus Christ is the same yesterday and
today and forever. Rest tonight in the
unchangeable love of our Lord Jesus.

Adapted from Hebrews 13:8

MAR 11

PS. 71

1 KINGS 22

HEB. 3

MAR 18

PS. 77

2 KINGS 6

HEB. 9

MAR 25

Holy Monday

PS. 36

ISA. 42:1–9

JOHN 12:1–11;

HEB. 9:11–15



TUESDAY

Call

The Spirit helps us in our weakness. For we do not know what to pray for as we ought, **but the Spirit himself intercedes for us with groanings too deep for words.**

Romans 8:26

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.

FEB 20

PS. 54

1 KINGS 6

MARK 3:1-21

FEB 27

PS. 60

1 KINGS 11

MARK 6:1-29

MAR 5

PS. 66

1 KINGS 17

MARK 9:2-32

Adoration

SILENCE OR SONG

Seasonal song selections can be found on pp. 57-61.

Lesson

Read the New Testament passage of the day.

Prayer

Servant-Christ, help us to follow you into the place of quiet retreat, to intercede for the confused, the despairing, the anxiety-driven, to prepare ourselves for costly service with you: **Help us to follow you, Christ the servant.**

Help us to follow you on the road to Jerusalem, to set our faces firmly against friendly suggestions for a safe, expedient life, to embrace boldly the way of self-offering, of life given for others' gain: **Help us to follow you, Christ the servant.**

Help us to follow you into the city, to claim its whole life for God whose

image men and women bear, to confront the ambitions of the power-hungry, the inhuman orthodoxy of the legalist, with the startling message of your present action, your living power: **Help us to follow you, Christ the servant.**

The second portion of the Litany of the Disciples of the Servant used at Andhra Theological College, Hyderabad, taken from *Morning, Noon and Night*

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 in the midst of an anxious world
- For the witness of your congregation in its place
- For racial justice, reparation, and healing

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

The Son of Man came not to be served but to serve, and to give his life as a ransom for many. Depart now in peace to serve in his name.

Adapted from Mark 10:45



Call

Blessed be God,
because he has not rejected my prayer
or removed his steadfast love from me!

Psalm 66:20

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. 57–61.

Lesson

Read the Old Testament passage of the day.

Prayer

Give me yourself, O my God; give yourself
to me. Behold, I love you, and if my love
is too weak a thing, grant me to love you
more strongly. I cannot measure my love
to know how much it falls short of being
sufficient, but let my soul hasten to your
embrace and never be turned away
until it is hidden in the secret shelter
of your presence. This only do I know,
that it is not good for me when you
are not with me, when you are only
outside me. I want you in my very self.
All the plenty in the world which is
not my God is utter want. Amen.

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

Blessed be the LORD, the God of Israel,
from everlasting to everlasting! And let
all the people say, "Amen!" May you rest
now in the everlasting love of the Lord.

Adapted from Psalm 106:48

MAR 12

PS. 72

2 KINGS 1

HEB. 4

MAR 19

PS. 78

2 KINGS 7

HEB. 10

MAR 26

Holy Tuesday

PS. 71

ISA. 49:1–7

JOHN 12:20–36;

1 COR. 1:18–31



WEDNESDAY

Call

So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

Romans 6:11

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.

FEB 14

Ash Wednesday

JOEL 2:1-2, 12-17

PS. 51

MATT. 6:1-6, 16-21;

2 COR. 5:20B-6:10

Adoration

SILENCE OR SONG

Seasonal song selections can be found on pp. 57-61.

Lesson

Read the Old Testament passage of the day.

FEB 21

PS. 55

1 KINGS 6

MARK 3:22-35

Prayer

Confession: O Lord, the great and awesome God, who keeps covenant and steadfast love with those who love him and keep his commandments, we have sinned and done wrong and acted wickedly and rebelled, turning aside from your commandments and rules. Now therefore, O our God, listen to the prayer of your servant and to my pleas for mercy. For we do not present our pleas before you because of our righteousness, but because of your great mercy. O Lord, hear; O Lord, forgive.

A prayer of Daniel the Prophet, adapted from Daniel 9:4-5, 17-19

FEB 28

PS. 61

1 KINGS 12

MARK 6:30-56

MAR 6

PS. 67

1 KINGS 18

MARK 9:33-50

Assurance: Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us, looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.

Hebrews 12:1-2

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 wisdom that comes from remembering our mortality and limitations
- For those who have suffered an injury
- For those who are victims of human trafficking

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

The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

2 Corinthians 13:14



Call

O God of our salvation, the hope of all the ends of the earth, you make the going out of the morning and the evening to shout for joy.

Psalm 65:5, 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. 57–61.

Lesson

Read the New Testament passage of the day.

Prayer

Lord, we bring you the troubles and perils of peoples and nations, the sighing of prisoners and captives, the sorrows of the bereaved, the needs of strangers, the helplessness of the weak, the tiredness of the weary, the failing powers of the aged. Lord, draw near to each; for the sake of Jesus Christ our Lord. Amen.

A prayer of Anselm of Canterbury, taken from

Prayers through the Centuries

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

MAR 13

PS. 73

2 KINGS 2

HEB. 5

MAR 20

PS. 79

2 KINGS 8

HEB. 11

MAR 27

Holy Wednesday

PS. 70

ISA. 49:13–16

JOHN 12:37–50;

HEB. 12:1–3



SPAIN
Quino Al



PRACTICES



CATEGORY: PRAYER, CONFESSION

A LITANY THAT TRANSCENDS OUR MOMENT

Esau McCaulley

MEDITATION

A distinctive element in the Anglican Ash Wednesday service is something modern prayer books call the “Litany of Penitence.” A litany can simply be a list, like a litany of complaints. In church context, it refers to a series of prayers, often with a congregational response. The Litany of Penitence focuses on areas of sin we confess together at the beginning of Lent. It doesn’t mean we are necessarily guilty of all these sins in the moment, but that at certain points in the year (day, week, month) we have failed in a wide variety of ways. The Litany of Penitence articulates the corporate failure of the church, and all our individual failures are caught up in that failure. It is an opportunity to examine ourselves.

The thing I love about this litany is that it transcends our current culture wars. Some Christians are highly focused on issues of justice. They love it when the litany says, “For our blindness to human need and suffering, and our indifference to injustice and cruelty; accept our repentance, Lord.” This is a clear lament for the ways we allow structural injustices to linger because we are indifferent. This is well and good, but the litany isn’t finished. It also speaks to personal holiness: “Our self-indulgent appetites

and ways, and our exploitation of other people; we confess to you, Lord.” According to the liturgy, holiness matters. The litany also recognizes that we have failed in our devotion to God: “Our negligence in prayer and worship, and our failure to commend the faith that is in us; we confess to you, Lord.”

The litany doesn’t condemn our ideological opponents and leave us feeling vindicated. A love for justice absent a love for God is empty. A love for God absent concern for our neighbors is a false witness. Love for God that doesn’t pursue holiness misunderstands the freedom from sin inherent in the gospel.

The Litany of Penitence is an opportunity to meet ourselves and stop being dishonest about the things we have done. As an example, I like to lie about my physical condition. I find the friendliest mirror and the most generous lighting. But to find the truth, I step on the scale and see where I really am. The Litany of Penitence is a good scale that analyzes our spiritual fitness, not for the sake of condemnation, but so we know which areas need the most work.

EXPLORATION

Consider writing your own personal litany of penitence during this Lenten season. Invite the Holy Spirit to search you (Ps. 139:23), and note where you feel his invitations for confession, repentance, and renewal. Using Dr. McCaulley's introduction to this practice, consider the following prompts before the Lord. The Ten Commandments may be a helpful "scale" to analyze your current spiritual fitness as you prepare your litany.

- What social or corporate sins do I witness outside my home? What brokenness and darkness do I see in the streets and on the news? How can I articulate what I see into areas for social and corporate confession?
- How have I failed to love the Lord with my whole heart, mind, soul, and strength this past week or month?
- How have I failed to love my neighbor as myself this past week or month?

If you'd prefer to use a previously written litany, we recommend the Litany of Penitence from the Book of Common Prayer, which can

be prayed individually or communally:

*Most holy and merciful Father:
We confess to you and to one another,
and to the whole communion of saints
in heaven and on earth,
that we have sinned by our own fault
in thought, word, and deed;
by what we have done,
and by what we have left undone.*

*We have not loved you with our whole
heart, and mind, and strength.
We have not loved our neighbors as ourselves.
We have not forgiven others, as we have been forgiven.
Have mercy on us, Lord.*

*We have been deaf to your call to serve,
as Christ served us.
We have not been true to the mind of Christ.
We have grieved your Holy Spirit.
Have mercy on us, Lord.*

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Esau McCaulley (PhD, St. Andrews) is assistant professor of New Testament at Wheaton College and a contributing opinion writer for the *New York Times*. His publications include *How Far to the Promised Land, Sharing in the Son's Inheritance*, and numerous articles in outlets such as *Christianity Today*, the Religion News Service, and the *Washington Post*.



CATEGORY: FASTING

FASTING BEFORE THE FEAST

DPP Staff

CHICAGO
Jeremy Yap

MEDITATION

The joy of the feast is a central practice in the Christian faith, but this radiant jewel is most properly set upon the heart that has prepared for the feast with the fast.

The elephant in the room in a conversation on fasting is often, well, fasting. Many of us modern Christians don't practice fasting and don't exactly know why we would. We know Jesus fasted and said, "When you fast . . ." in his Sermon on the Mount (Matt. 6:16), that the Israelites fasted (2 Sam. 1:12; Zech. 7:5), that Anna the Prophetess fasted (Luke 2:37), that the apostles fasted (Acts 13:2). Fasting is in our Bibles and in the global and historical tradition of the faith, but it is not in many of our lives. Why is that?

"American Christians don't know how to be hungry." That's what the Rev. Howard John Wesley, pastor of the historic Alfred Street Baptist Church in Alexandria, Virginia, preached recently. It's a compelling explanation for our curious lack of fasting. Could it be that our faith has not been formed to seek the love of God and neighbor through

fasting from food (or other material goods) because we are "too full" from the crowded surplus of our lives? Lent is a time to practice a different way of being.

Fasting has rich purposes in scripture and tradition: (1) it deepens the life of prayer through teaching our whole selves—body and soul—what it means to long, to hunger for God's kingdom; (2) it humbles us into a repentant posture to seek God's will in a situation where guidance, help, or forgiveness is needed; and (3) it teaches us to go without so that others may be filled, a central aspect of love in the way of Jesus.

This Jesus, in the words of Augustine, "took the form of a servant, so that he, our Bread, might hunger; that he, our Fulfillment, might thirst; that he, our Strength, might be weakened; that he, our Health, might be injured; that he, our Life, might die. . . . And all this he did to satisfy our hunger, to moisten our dryness, to soothe our infirmity, to wipe out our iniquity, to enkindle our love" (Third Homily on the Lenten Season).

- 1. Prepare.** Fasting is a form of training for the whole self and is a practice you should ease into if you are just beginning. There are options and degrees of fasting. You can skip one meal a day, two meals, or three, and you can do this for multiple days or for just one. You can practice a bread and water fast (that is, eating only bread and drinking only water), a water and juice fast, or a water fast. Start small and build. Whatever you do, drink lots of water! Some who are nursing mothers or who have other health conditions might not be able to do a total fast but can find another way of denying themselves in food, drink, or something else. Know what day you will attempt to fast and prepare for that time, logistically and spiritually. Establish a rhythm, assigning certain days to be fast days during this season of Lent. One practice to consider is to begin to bake and cook in advance for the feast of Easter, getting as much of it ready beforehand so that you are prepared to rest and feast when the time comes. Preparing for the feast during the fast will deepen your understanding of both fast and feast.
- 2. Pray.** Fasting is a practice that is meant to humble us and draw us into God's presence through intensified prayer (see, e.g., Ps. 35:13; Joel 2:12). It does so by showing us our emptiness, longing, and deep neediness as human creatures, which is meant to lead us to deep dependence upon the Lord and "every word that proceeds from the mouth of God" (Deut. 8:3). Use the mealtimes of your fast to pray and dwell in the holy presence and word of God. What particular needs—both your own and those of your neighbors—can you bring to God during your fast? Is there a particular sin in your life for which you need to seek forgiveness and repentance? Jesus said, "My food is to do the will of him who sent me and to accomplish his work" (John 4:34).
- 3. Prioritize others.** Fasting can be wonderful, but the scriptures also warn of its abuses: it can make us proud, irritable, and even violent (Isa. 58; Matt. 6:16–18). Do not call attention to yourself when fasting, and let as few people know as possible. Serve others with your fast. Give to the poor the money you would have spent on food. Work to address the needs of hunger in your community as you get a taste of the experience of hunger in your own body. Fasting is connected to our doing of justice because God chooses this kind of fast: "to loose the bonds of wickedness, to undo the straps of the yoke, to let the oppressed go free, . . . to share your bread with the hungry and bring the homeless poor into your house . . ." (Isa. 58:6–7). Jesus fasted so that we may feast. We fast so that others may feast. And by doing so, we become like Jesus. "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied" (Matt. 5:6).



GALLERY



Paper River Flow in the Desert

Young-Ly Hong Chandra, 2021

Traditional Korean mulberry paper with acrylic, watercolor, ink, and gel
Installation at Joshua Tree National Park, Southern California

<https://younglyhongchandra.com>



KHACHKAR

Armenia has an ancient heritage of Christianity, being the first nation, in 301 CE, to officially adopt Christianity as its state religion. It then proceeded to produce some of the most beautiful Christian art objects of the Middle Ages.

One type of art object unique to Armenia are khachkars, literally “cross stones”—monumental stone slabs carved with a cross relief and often floral and geometric decorative motifs. Made for churches, monasteries, cemeteries, and shrines, thousands survive from the medieval and early modern periods. One of the most famous is from Goshavank Monastery in Gosh in the northern province of Tavush. (No longer functioning as a monastery, it is now a historic site open to tourists.)

Known as “Aseghnagorts” (The Needle-Carved), this khachkar features intricate surface detailing that resembles lace. The cross surmounts a large rosette, and ornamental tendrils rise up from the cross’s base, bending in to its center. The beams of the cross terminate in elegant, interlaced bands of three, and creeping up and along them are what appear to be stalks of wheat. On either side is a column of eight-pointed stars, the lowest left of which bears an inscription identifying the carver as “Pavgos.”

Some khachkars include a Christ figure, but most do not. Much more common is the symbolic association of the cross with the tree of life, a site of generativity and flourishing.

Khachkar

Pavgos (artist), 1291

Goshavank Monastery, Gosh, Armenia

. . . damit, wer hinein geht, das Licht sehe (. . . So That Whoever Enters Sees the Light)

Commissioned by the Evangelische Kirche der Pfalz (Evangelical Church of the Palatinate) for its 2012 Summer of Culture, this church installation by German artist Madeleine Dietz was exhibited in May and June of that year. Though it didn't coincide with the Lenten season, it has a decidedly Lenten feel.

Dietz removed the red carpet that typically lines the central aisle of the sanctuary, filling the aisle instead with brown soil. She overlaid the table-like altar with a dark steel cube, and behind the altar erected a hedge of branches and twigs. Centered behind the hedge was a horizontal, warm yellow light. Patrik Scherrer, founder of the website Bildimpuls.de, noted that the earthen pathway and woody hedge formed the shape of a cross when viewed from the entrance.

By disrupting familiar sacred spaces with creative interventions, contemporary artists can help us see those spaces, ourselves, and God's story anew. Zwölf-Apostel-Kirche was and is an active place of worship.

For two months, the congregation had to navigate through or around the soil that marked a path to the altar. For two months, the surface on which the word of God was laid open and the Lord's Supper laid out was made to resemble a stark tomb. For two months, the view past the altar was truncated by a tangled mass of sticks and dried leaves—but a light shone through.

What was the effect of bringing the earth into the sanctuary? What associations do these organic materials have? While I can't speak for those who experienced the installation firsthand, I surmise that the soil was a potent reminder that we are all dust and will return to dust. It might also have encouraged parishioners to consider what seeds they're sowing, or what might grow in the soil of their lives. The branches at the back evoke Christ's crown of thorns, or the thorny trials we are undergoing. And the backlighting underscores the presence of God in and through those trials, as well as the hope to be had on the other side of them.



... damit, wer hinein geht, das Licht sehe
(... So That Whoever Enters Sees the Light)

Madeleine Dietz, 2012

Installation with branches, earth, light, and a cube of steel
Zwölf-Apostel-Kirche (Twelve Apostles Church), Frankenthal, Germany
www.madeleinedietz.de



Prayer at Gethsemane

Josue Sánchez Cerrón, 1982

Oil on canvas, 90 × 110 cm

© missio Aachen, www.missio-hilft.de

PRAYER AT GETHSEMANE

In this painting, Peruvian artist Josue Sánchez Cerrón shows an Andean Christ pleading with his Father the night before his crucifixion. Even for a subject as bleak as this, Sánchez uses his signature bright, saturated colors. He also incorporates elements of the surreal.

The sky is the purple of Holy Week. The ground on which he kneels is blood-red. A crop of multicolored skulls evokes the threat of death, and at the peak of one hill, a shadowy figure with beady red eyes glares right at us. On the left, Peter, James, and John have fallen asleep while the silhouettes of Roman soldiers can be seen approaching in the near distance. On the right, yellow moonbeams cast a spotlight on our hero, whose arms reach out for relief from his agony.

The most prominent feature of the painting, though, is the plant life. Three black trees line the hillscape, the middle one forming the shape of a chalice. But whereas the trunks and outer branches are dark, twisted, and foreboding, their contortions create cradles of vibrant color and life in which birds come to nest. The painting thus alludes to the salvific power of Christ's impending sacrifice.



地下道
電車のり場

↑ JR 松山駅

PRAYERS

THURSDAY MORNING TO SATURDAY EVENING

JAPAN
Mak



THURSDAY

Call

Humble yourselves before the Lord,
and he will exalt you.

James 4:10

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.

FEB 15

PS. 50

1 KINGS 1

MARK 1:1–34

Adoration

SILENCE OR SONG

Seasonal song selections can be found on pp. 57–61.

FEB 22

PS. 56

1 KINGS 7

MARK 4:1–34

Lesson

Read the New Testament passage of the day.

Prayer

Jesus, you cared for all the sick
who came to you.

FEB 29

PS. 62

1 KINGS 13

MARK 7:1–23

I want to care with loving compassion,
to attend to details with gentleness.
But I become weary and impatient,
angry and abrupt.

MAR 7

PS. 68

1 KINGS 19

MARK 10:1–52

It is hard to watch the suffering of someone
I love, hard to find energy for all I must do.
I grow discouraged and resentful.
Let me learn from your life of compassion.
Spirit of healing and comfort,
be with me in these difficult times.
Teach me to take time for myself,
to be gentle with my own limits,
to ask for help from others.
May your grace allow me to forgive
myself when I fail, to let go of my
expectations, to grieve all my losses.

Send your healing power to me
and the one for whom I care.
We trust in your love.

A prayer of Kathleen Fischer, taken 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 humility
- For the poor and oppressed
- For those who work in the
financial 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

I am the good shepherd. I know my
own and my own know me, just as
the Father knows me and I know the
Father; and I lay down my life for the
sheep. May you go from this place
following after the Good Shepherd.

Adapted from John 10:14–15

THURSDAY



Call

But you, O LORD, are a shield about me,
my glory, and the lifter of my head.

Psalm 3:3

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. 57–61.

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.
English translation by Martin Tel. ©Antonio Rivera.

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

I myself will be the shepherd of my
sheep, and I myself will make them
lie down, declares the Lord GOD.
May you lie down in peace under
the care of the Good Shepherd.

Adapted from Ezekiel 34:15

MAR 14

PS. 74

2 KINGS 3

HEB. 6

MAR 21

PS. 80

2 KINGS 9

HEB. 12

MAR 28

Maundy Thursday

SEE PAGE 48



FRIDAY

Call

Our help is in the name of the LORD,
who made heaven and earth.

Psalm 124:8

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.

FEB 16

PS. 51

1 KINGS 2

MARK 1:35–45

Adoration

SILENCE OR SONG

Seasonal song selections can be found on pp. 57–61.

FEB 23

PS. 57

1 KINGS 8

MARK 4:35–41

Lesson

Read the Old Testament passage of the day.

Prayer

May my feet follow the
footsteps of God this day.

O God, may I do your will this day.

May my mouth praise the love
of God this morning.

O God, may I do your will this day.

May my ears hear the words
of God and obey them.

O God, may I do your will this day.

MAR 1

PS. 63

1 KINGS 14

MARK 7:24–37

MAR 8

PS. 69

1 KINGS 20

HEB. 1

A prayer from the church in Japan, taken from *Your Will Be Done*

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 courage to “take up our cross” and follow Jesus
- For safety for those who are traveling
- For those who work in agriculture

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

And we know that the Son of God has come and has given us understanding, so that we may know him who is true; and we are in him who is true, in his Son Jesus Christ. He is the true God and eternal life. May you go forth from this place with understanding and truth in the presence of Christ.

Adapted from 1 John 5:20–21a



Call

Even the darkness is not dark to you;
the night is bright as the day,
for darkness is as light with you.

Psalm 139:12

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. 57–61.

Lesson

Read the New Testament passage of the day.

Prayer

My God, sometimes I cannot pray,
Nor can I tell why thus I weep;
The words my heart has framed
I cannot say,
Behold me prostrate at Thy feet.

Thou understandest all my woe;
Thou know'st the craving of my soul—
Thine eye beholdeth wheresoe'er I go;
Thou canst this wounded heart
make whole.

And oh! while prostrate here I lie,
And groan the words I fain would speak:
Unworthy though I be, pass not me by,
But let Thy love in showers break.

And deluge all my thirsty soul,
And lay my proud ambition low;

So while time's billows o'er me roll,
I shall be washed as white as snow.

Thou wilt not quench the smoking flax,
Nor wilt thou break the bruised reed;
Like potter's clay, or molten wax,
Mould me to suit Thy will indeed.

“Unuttered Prayer” by Josephine D. Henderson

Heard (1861–1924) of Salisbury, NC. Heard was
an African American poet and writer from the
African Methodist Episcopal (AME) tradition.

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

Unless the LORD builds the house,
those who build it labor in vain. Unless
the LORD watches over the city, the
watchman stays awake in vain. It is in vain
that you rise up early and go late to rest,
eating the bread of anxious toil; for he gives
to his beloved sleep. May you experience
the sleep that the LORD gives his beloved.

Adapted from Psalm 127:1–2

MAR 15

PS. 75

2 KINGS 4

HEB. 7

MAR 22

PS. 81

2 KINGS 10

HEB. 13

MAR 29

Good Friday

SEE PAGE 50



SATURDAY

Call

He regards the prayer of the destitute and does not despise their prayer.

Psalm 102:17

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.

FEB 17

PS. 52

1 KINGS 3

MARK 2:1-17

Adoration

SILENCE OR SONG

Seasonal song selections can be found on pp. 57-61.

FEB 24

PS. 58

1 KINGS 9

MARK 5:1-20

Lesson

Read the New Testament passage of the day.

MAR 2

PS. 64

1 KINGS 15

MARK 8:1-21

CREED

I believe in God, the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ,
his only Son, our Lord.

He was conceived by the power of the
Holy Spirit and born of the Virgin Mary.

He suffered under Pontius Pilate,
was crucified, died, and was buried.

He descended to the dead.

On the third day he rose again.

He ascended to heaven,
and is seated at the right hand
of the Father.

He will come again to judge
the living and the dead.

I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,

and the life everlasting. Amen.

The Apostles' Creed

Prayer

Teach me, my God, to suffer in peace the
afflictions which you send me that my soul
may emerge from the crucible like gold, both
brighter and purer, to find you within me.

A prayer of Teresa of Ávila, Spain (1515-1582)

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 freedom from living for the approval of others
- For a life of simplicity and freedom from the love of money
- 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

As we share abundantly in Christ's
sufferings, so through Christ we share
abundantly in comfort too. May you
go throughout this day as a comforted
comforter in the name of Jesus.

Adapted from 2 Corinthians 1:5



Call

In peace I will both lie down and sleep;
for you alone, O LORD,
make me dwell in safety.

Psalm 4:8

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. 57–61.

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

MAR 16

PS. 76

2 KINGS 5

HEB. 8

MAR 23

PS. 82

2 KINGS 11

JOHN 11:1–57

MAR 30

Holy Saturday

SEE PAGE 52



Batlló Majesty

Catalonia, mid-12th century

Polychromed walnut, willow, elm, and holm oak
156 × 119 × 20.5 cm

Museu Nacional d'Art de Catalunya, Barcelona

Photo: Roger Ferrer Ibáñez

TRIDUUM

The Triduum (pronounced *trij-oo-um*), Latin for “three days” (counted from sundown to sundown), consists of Maundy Thursday, Good Friday, Holy Saturday, and Easter Sunday.

MAUNDY THURSDAY

Call

I love the LORD, because he has heard
my voice and my pleas for mercy.
Because he inclined his ear to me,
therefore I will call on him as long as I live.

Psalm 116:1–2

Psalm

Read Psalm 116. (This Psalm is one of the Egyptian Hallel Psalms, traditionally sung during Passover. It is reasonable to assume this was one of the psalms Jesus chanted with his disciples on the way to the Garden of Gethsemane.)

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

Listen to "The Passover Song" on p. 59.

Lesson

Read Exodus 12:1–14 and John 13:1–35.

Abiding

VISIO DIVINA (SEE OPPOSITE PAGE)

- What draws your attention in this image?
What thoughts or emotions arise? Let that
become a space for conversation with God.
- Notice the eyes. Notice the hands.
What are they doing?
- The painting is based on Matthew 26:20–23:
“When it was evening, he [Jesus] reclined at
table with the twelve. And as they were eating, he
said, . . . ‘He who has dipped his hand in the dish
with me will betray me . . .’” What do you make
of Jesus and Judas sharing a dipping bowl?
- Where are you in the image?

Here on Maundy Thursday, keep vigil with Jesus. “Watch and pray, that you might not enter into temptation,” our Lord said. Marvel at his humble service in the Upper Room, contemplate his agony in the garden, grieve over his betrayal with a kiss. Be present with the Lord as the Lord is present with you.

Benediction

May your body and soul know that the Lord has loved you
with an everlasting love and has continued his faithfulness
to you. Keep watch now with your loving Lord.

Adapted from Jeremiah 31:3

Last Supper

Ethiopia, 18th century

Tempera on linen, mounted on panel, 42.6 × 61 cm

Virginia Museum of Fine Arts, Richmond

Robert and Nancy Nooter Collection

Adolph D. and Wilkins C. Williams Fund, 2012.304

Photo: Sydney Collins



GOOD FRIDAY

Call

But you, O LORD, do not be far off!
O you my help, come quickly to my aid!

Psalm 22:19

Psalm

Read Psalm 22. (This is the psalm Jesus sang out from the cross.)

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

Listen to the song "Calvary" on p. 61.

Lesson

Read Isaiah 52:13–53:12 and John 18:1–19:37.

Abiding

VISIO DIVINA (SEE OPPOSITE PAGE)

- What draws your attention in this image?
Is it a color, a mark, a symbol, a texture?
Whatever it is, stay with it and pray with it.
- Expand your vision to the entire image. As you open your physical eyes and the eyes of your heart, what is revealed? Does a particular moment, or moments, of Christ's passion come to mind?
- What sensations are evoked? What do you feel in your body?
- This work was made using encaustic—that is, pigments mixed with hot wax that are burned in as an inlay—and collage. How does the cloudlike, layered effect impact your reading of the image?

Here on Good Friday, rest at the foot of the cross of Christ. See the anguish pouring forth from his love. Meditate on the reality that you have been crucified with him, in order that you might die to sin and live to righteousness.

Benediction

When Jesus had received the sour wine, he said, "It is finished," and he bowed his head and gave up his spirit. May your spirit rest in the finished work of Jesus Christ.

Adapted from John 19:30

Lent 1

Phaedra Jean Taylor, 2011

Encaustic, thread, shellac, nails, and Bible page on panel
www.phaedrataylor.com



HOLY SATURDAY

Call

O LORD, God of my salvation,
I cry out day and night before you.
Let my prayer come before you;
incline your ear to my cry!

Psalm 88:1–2

Psalm

Read Psalm 88.

Psalm 88 asks the questions for this day: "Do you work wonders for the dead? Do the departed rise up to praise you?"

Sister Joan Chittister has written: "Everyone who has ever lived, who will ever live, will someday undergo a Holy Saturday of our own. Someday we will all know the power of overwhelming loss when life as we know it changes, when all hope dies in midflight. Then, and only then, can we begin to understand the purpose of Holy Saturday. The importance of Holy Saturday lies in its power to bring us to the kind of faith the spiritual masters call 'mature.' Holy Saturday faith is not about counting our blessings; it is about dealing with darkness and growing in hope. Without the Holy Saturdays of life, none of us may ever really grow up spiritually." (The Liturgical Year, p. 153)

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

Lesson

Read Job 14:1–4 and John 19:38–42.

Abiding

VISIO DIVINA (SEE OPPOSITE PAGE)

- Where do your eyes go first in this image? Fix your gaze on that spot as you enter into wordless prayer.
- Expand your vision to the entire image. What forms do you discern? How is space delineated?
- What might the different colors signify?
- What feelings or sensations are evoked? Bless them and let them lead you back to continued dialogue with God.
- Does this painting remind you of the work of any other artists?

Here on Holy Saturday, sit in silence in the Lord's presence. Here in the dark, prepare for the glorious inbreaking of Easter hope.

Benediction

Hear the Lord say: "In the world you will have tribulation. But take heart; I have overcome the world." Rest now in the resurrection hope that springs out from the soil of death and despair.

Adapted from John 16:33

Cristo yacente (Recumbent Christ)

Paulo Medina, 2010

Mixed media on canvas, 140 × 110 cm



Servant-Christ, help us to follow you into the temple of your chosen people, to erase from the worship of your church all that hinders the sense of your presence, the free flow of your Word; to open up your house so that it may be a house of prayer for all people:
Help us to follow you, Christ the servant.

Help us to follow you into the Upper Room, to share your meal of bread and cup, to accept our common place in your one Body, broken to create a New Man:
Help us to follow you, Christ the servant.

Help us to follow you into the garden, to watch with you, ever vigilant for signs of the dawning of your new day, to struggle unsparingly to understand and to carry out your perfect will:
Help us to follow you, Christ the servant.

Servant-Christ, help us to follow you into the judgment hall, to stand mocked and condemned for daring to speak directly of divine forgiveness, daring to claim God's personal commissioning,

daring to disrupt the plans of unscrupulous leaders for the control of the masses; to stand for those whose right to stand has been usurped:
Help us to follow you, Christ the servant.

Help us to follow you even unto the cross, to share in carrying your cross like Simon the African, to recognize our life in your death, our hope in your self-spending love, to die to all within us that is not born of your love:
Help us to follow you, Christ the servant.

Servant-Christ, help us to follow you out of the dark tomb, to share daily your resurrection life, to be renewed daily in your image of love, to be used daily as your new Body in your service to the world:
Help us to follow you, Christ the servant.
Amen.

The third through fifth portions of the Litany of the Disciples of the Servant used at Andhra Theological College, Hyderabad, India, taken from *Morning, Noon and Night*

WASHINGTON, DC
Franciscan Monastery of the Holy Land in America
Joshua Putrabasan



NIGERIA

Iyinoluwa Onaeko





SONGBOOK

EVERY MORNING (PSALM 5)



E A/E C#m B

Lis-ten, God, please, pay at-ten-tion!— Can you make sense of all my

E/G# A E A/E

groans and my cries?— Lis-ten God, I need your help.— Ev-ery

C#m B E/G# A Amaj7

mor-ning you'll hear me at it a-gain.— Ev - ery morn-ing I

G#m7 F#m7 Amaj7 C#m B

lay out the pie - ces of my life on— your al - tar. Ev-ery

Amaj7 G#m7 F#m7 Amaj7

morn-ing I lay out the pie - ces of my life on— your

C#m7 B C#m B Amaj7 G#m7 F#m7 Emaj7 F#m7

al - tar and watch for fi - re to de - scend.

Words by Eugene Peterson (The Message Bible translation). Music by Joel Littlepage, ©2023 Little Pages Music. Used with permission. CCLI #7229393.

THE PASSOVER SONG



Verse

G D/F# F# Bm

Oh my mind looks back to the last great night, when my
 We pre - pared to march out of Pha - roah's reach, oh we
 How can I for - get on — that great day, when the

G D/F# A G D/F#

God searched for — the blood, when he saw the red rest - ing
 dressed and ate — in haste, when the hour — came God de -
 Christ died for — the world, he be - came the lamb, per - fect

F# Bm G A D

on the post, then my God passed o - ver us.
 liv - ered us, then we were no lon - ger slaves.
 sac - ri - fice, free - ing ev - ery boy and girl.

Chorus

Em D A/C# Em D A/C#

Can you hear the chil - dren sing? To the might - y King of Kings: "I am

G D/F# F# Bm G D/F# A/C#

co - vered, I am co - vered, for my God passed o - ver me, I'm a -

G D/F# F# Bm G A D

live to - day, my sins — e - rased, for the blood has co - vered me." —

Words and music by Orlando Palmer (IAmSon). ©2015 Orlando Palmer. Used with permission.

하나님께서

Agua viva fluye del Señor

May the Love of God



G Em

Korean: 하 나 님 께 서 당 신 을 통 해
 [Phonetic]: *Ha na neem geb sub, dang shin eul tong heb,*
 Spanish: Ag - ua vi - va flu - ye del Se - ñor.
 English: May the love of God spring up in your soul,

C Am Dsus4 D

메 마 른 땅 에 샘 물 나 게 하 시 기 를
meh ma - lun ttang eh, sehm mul nag geb ha shi gee lul.
 A tra - vés de ti a es - ta tier - ra se - ca. —
 like a heal - ing stream in the wild - er - ness flo - wing and

G Em

가 난 한 영 혼 목 마 른 영 혼
Ga nan han young hone, mohk mal lubn young hone,
 Al que tie - ne sed, da - le de be - ber
 may the love of God quench the thirs - ty soul,

Am C/D D G

당 신 을 통 해 주 사 랑 알 기 원 하 네 —
dang shin eul tong heb. joo sa - rang abl gee wun ha neh. —
 que el amor de Dios sea mos - tra - do en ti siem - pre. —
 feed the hun - gry heart; May the love of God flow through you. —

CALVARY



Am E7/A Am

Cal - va - ry, Cal - va - ry,

E Am

Cal - va - ry, Cal - va - ry,

Am E7/A Am

Cal - va - ry, Cal - va - ry,

E7 Am

sure - ly he died on Cal - va - ry.

Can't you hear that hammer ringing?
Can't you hear that hammer ringing?
Can't you hear that hammer ringing?
Surely he died on Calvary.

Can't you hear him calling out, "Father"?
Can't you hear him calling out, "Father"?
Can't you hear him calling out, "Father"?
Surely he died on Calvary.

Can't you hear him say, "It is finished?"
Can't you hear him say, "It is finished?"
Can't you hear him say, "It is finished?"
Surely he died on Calvary.

African American spiritual. Public domain.



*Scan for complimentary
digital edition*



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 facilitate transformative patterns of prayer in everyday life.