



ORDINARY TIME

SEPTEMBER 1–NOVEMBER 30, 2024 | VOLUME 6 | ISSUE 6

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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A photograph of a gym rack filled with colorful kettlebells and a purple resistance band. The kettlebells are in various colors including pink, green, yellow, blue, and purple. A purple resistance band is draped over the top of the rack. The background is dark and out of focus, showing more gym equipment.

LETTER FROM THE DIRECTOR

ASHLEY WILLIAMS

Greetings to you in Ordinary Time!

A little over two years ago, after turning thirty, I realized I needed to embrace a more intentional rhythm of exercising. I was no longer a twenty-something who could eat whatever I wanted. My increasing age and decreasing metabolism required a more dedicated approach. So, with great enthusiasm, I began kettlebell weight training with a local pastor and friend who led with encouragement and a kind of gentle and strict discipline perfect for a beginner. And a beginner I was—when I woke up the day following the first training, I was sure my arms would fall off. I wish they had! But sure enough, after a while, my body grew more acclimated. What felt forced and foreign slowly became more natural and familiar.

After over two years of kettlebell training, I intimately learned how action precedes transformation. Due to a Western, post-Enlightenment bias, the life of the mind is often prioritized, implying that growth and change flow from better thinking. And yet, I would never think my way into a healthier and active lifestyle. I had to do healthy things and embrace active hobbies. Eventually, my thinking followed, but acting differently came long before I thought or felt differently.

The same is true in spiritual growth, development, and formation. Many Christians have imbibed a message that says one must think rightly, above all, and that this correct thinking—having the “right” theology, the “right” standing on social and ethical issues, embracing the “right” political party—leads to right, faithful action. Scripture offers something more complex. It is out of the abundance of the heart that the mouth speaks. As Eugene Peterson wrote, “We think that if we don’t feel something, there can be no authenticity in doing it. But the wisdom of God says something different: that we can act ourselves into a new way of feeling much quicker than we can feel ourselves into a new way of acting. Worship is an act that develops feelings for God, not a feeling for God that is expressed in an act of worship. When we obey the command to praise God in worship, our deep, essential need to be in relationship with God is nurtured.”

In this edition of Ordinary Time, we advocate for the “act first” spiritual formation model. But we do not advocate for action without guidance. I didn’t simply walk into a gym and start heaving around heavy kettlebells.

I had a trainer, a mentor, who not only demonstrated the correct form but also provided constant feedback to ensure I was on the right track. In his infinite mercy, God has not left us without a guide either. As Ambrose eloquently put it, within the Psalms we discover “a kind of gymnasium open for all souls to use, where the different Psalms are like different exercises set out before him. In that gymnasium, in that stadium of virtue, he can choose the exercises that will train him best to win the victor’s crown.”

The theme of this edition is the gift of the Psalms. Suppose they are indeed a gymnasium for our souls. In that case, we watch songwriters like Moses, David, Asaph, and the sons of Korah as they bench-press praises, curl laments, and row cries of justice—and we join in. Enlisted are other mentors and trainers throughout time and space, featured in our liturgies, practices, songbook, and gallery. The selected artworks, ranging from a medieval manuscript illumination to a modernist sculpture to a contemporary ceramics installation, outdoor mural, and panel paintings, provide us with visual expressions of the Psalms that can help us enter them anew. We practice praying as we sweep floors with our Chinese friends: “I pray thee, Lord, to sweep away my heart’s uncleanness,

that my heart may always be pure.” We practice confession with our First Nations brothers and sisters: “I uncovered my guilt and admitted to my broken ways. I said to myself, ‘I will tell Grandfather what I have done wrong.’ When I did, you released me from the shame that held my heart captive.” We practice worship as we sing the Psalms put to melodies by musicians Mike Crawford, Isaac Wardell, David Bratton, and David Madeira. In the Practices section, Madeira writes on recovering the ancient practice of chanting the Psalms, while author and baker Kendall Vanderslice demonstrates how the molding of bread can be a helpful avenue for molding our souls in gratitude to God who gives us all we need for life and godliness.

Hopefully, our highlighting of the Psalms in this Ordinary Time Living Prayer Periodical will further encourage those of us regularly logging reps in the gymnasium of the soul and inspire others to get started again or for the first time ever, so that we might grow in health, strength, and vitality. The good news about a gym is that it is equally for the beginner and the expert. So let us together run, row, and rest in the Psalms, and in them learn how to 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 six LPP editions per year that move with the Christian seasons of Advent, Christmas & Epiphany, Lent, Easter, Pentecost, and Ordinary Time. These

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

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



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*

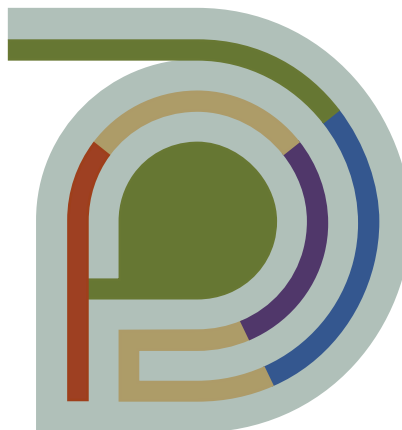
Methods & Elements

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 at the back of the periodical. 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.



Hannah Busing

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.



ORDINARY TIME | MAY 20–NOVEMBER 30, 2024

The traditional name “Ordinary Time” takes its meaning from ordinal numbers that sequence the thirty-four weeks between Pentecost and Advent. In the season of Ordinary Time, the seeds that have been planted in the first half of the Christian year now germinate, grow, and bear fruit in the second half of the year. The great acts of salvation celebrated in Advent, Epiphany, Lent, Easter, and Pentecost beckon us into the new life, and now we are called to “work out our salvation” (Phil. 2:12). This fruitful cultivation of the Spirit takes place in the ordinary days and rhythms of our lives. The maize icon reminds us of this ordinariness. Maize relies on human action for cultivation. The icon reminds us of the value and necessity of our participation.

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



TSE BII' NDZISGAIH (MONUMENT VALLEY NAVAJO TRIBAL PARK)

Cayetano Gil



ORDINARY TIME LECTONARY

WEEKDAY	DATE	PSALM	OT	NT
SUNDAY, OT XIV	SEPT 1	15	DEUT. 4:1-2, 6-9	MARK 7:1-23; JAMES 1:17-27
MONDAY	SEPT 2	60	EZEK. 1	1 TIM. 3
TUESDAY	SEPT 3	61	EZEK. 2	1 TIM. 4
WEDNESDAY	SEPT 4	62	EZEK. 3	1 TIM. 5
THURSDAY	SEPT 5	63	EZEK. 4	1 TIM. 6
FRIDAY	SEPT 6	64	EZEK. 5	2 TIM. 1
SATURDAY	SEPT 7	65	EZEK. 6	2 TIM. 2
SUNDAY, OT XV	SEPT 8	146	ISA. 35:4-7A	MARK 7:24-37; JAMES 2:1-17
MONDAY	SEPT 9	66	EZEK. 7	2 TIM. 3
TUESDAY	SEPT 10	67	EZEK. 8	2 TIM. 4
WEDNESDAY	SEPT 11	68	EZEK. 9	TITUS 1
THURSDAY	SEPT 12	69	EZEK. 10	TITUS 2
FRIDAY	SEPT 13	70	EZEK. 11	TITUS 3
SATURDAY	SEPT 14	71	EZEK. 12	PHILEMON
SUNDAY, OT XVI	SEPT 15	116	ISA. 50:4-9A	MARK 8:27-38; JAMES 3:1-12
MONDAY	SEPT 16	72	EZEK. 13	1 PET. 1
TUESDAY	SEPT 17	73	EZEK. 14	1 PET. 2
WEDNESDAY	SEPT 18	74	EZEK. 15	1 PET. 3
THURSDAY	SEPT 19	75	EZEK. 16	1 PET. 4
FRIDAY	SEPT 20	76	EZEK. 17	1 PET. 5
SATURDAY	SEPT 21	77	EZEK. 18	2 PET. 1
SUNDAY, OT XVII	SEPT 22	54	JER. 11:18-20	MARK 9:30-37; JAMES 3:13-4:8
MONDAY	SEPT 23	78	EZEK. 19	2 PET. 2
TUESDAY	SEPT 24	79	EZEK. 20	2 PET. 3
WEDNESDAY	SEPT 25	80	EZEK. 21	JUDE
THURSDAY	SEPT 26	81	EZEK. 22	MARK 1
FRIDAY	SEPT 27	82	EZEK. 23	MARK 2
SATURDAY	SEPT 28	83	EZEK. 24	MARK 3

ORDINARY TIME LECTIONARY



WEEKDAY	DATE	PSALM	OT	NT
SUNDAY, OT XVIII	SEPT 29	19	NUM. 11:4-29	MARK 9:38-50; JAMES 5:13-20
MONDAY	SEPT 30	84	EZEK. 25	MARK 4
TUESDAY	OCT 1	85	EZEK. 26	MARK 5
WEDNESDAY	OCT 2	86	EZEK. 27	MARK 6
THURSDAY	OCT 3	87	EZEK. 28	MARK 7
FRIDAY	OCT 4	88	EZEK. 29	MARK 8
SATURDAY	OCT 5	89	EZEK. 30	MARK 9
SUNDAY, OT XIX	OCT 6	8	GEN. 2:18-24	MARK 10:2-16; HEB. 1:1-4; 2:5-12
MONDAY	OCT 7	90	EZEK. 31	MARK 10
TUESDAY	OCT 8	91	EZEK. 32	MARK 11
WEDNESDAY	OCT 9	92	EZEK. 33	MARK 12
THURSDAY	OCT 10	93	Ezek. 34	MARK 13
FRIDAY	OCT 11	94	EZEK. 35	MARK 14
SATURDAY	OCT 12	95	EZEK. 36	MARK 15-16
SUNDAY, OT XX	OCT 13	90	AMOS 5:6-15	MARK 10:17-31; HEB. 4:12-16
MONDAY	OCT 14	96	EZEK. 37	REV. 1
TUESDAY	OCT 15	97	EZEK. 38	REV. 2
WEDNESDAY	OCT 16	98	EZEK. 39	REV. 3
THURSDAY	OCT 17	99	EZEK. 40	REV. 4
FRIDAY	OCT 18	100	EZEK. 41	REV. 5
SATURDAY	OCT 19	101	EZEK. 42	REV. 6
SUNDAY, OT XXI	OCT 20	91	ISA. 53:4-12	MARK 10:35-45; HEB. 5:1-10
MONDAY	OCT 21	102	EZEK. 43	REV. 7
TUESDAY	OCT 22	103	EZEK. 44	REV. 8
WEDNESDAY	OCT 23	104	EZEK. 45	REV. 9
THURSDAY	OCT 24	105	EZEK. 46	REV. 10
FRIDAY	OCT 25	106	EZEK. 47	REV. 11
SATURDAY	OCT 26	107	EZEK. 48	REV. 12

ORDINARY TIME LECTIONARY



ORDINARY TIME LECTONARY

WEEKDAY	DATE	PSALM	OT	NT
SUNDAY, OT XXII	OCT 27	126	JER. 31:7-9	MARK 10:46-52; HEB. 7:23-28
MONDAY	OCT 28	108	2 CHRON. 18	REV. 13
TUESDAY	OCT 29	109	2 CHRON. 19	REV. 14
WEDNESDAY	OCT 30	110	2 CHRON. 20	REV. 15
THURSDAY	OCT 31	111	2 CHRON. 21	REV. 16
FRIDAY	NOV 1	24	ISA. 25:6-9	JOHN 11:32-44; REV. 21:1-6A
SATURDAY	NOV 2	112	2 CHRON. 22	REV. 17
SUNDAY, OT XXIII	NOV 3	119:1-8	DEUT. 6:1-9	MARK 12:28-34; HEB. 9:11-14
MONDAY	NOV 4	113	2 CHRON. 23	REV. 18
TUESDAY	NOV 5	114	2 CHRON. 24	REV. 19
WEDNESDAY	NOV 6	115	2 CHRON. 25	REV. 20
THURSDAY	NOV 7	116	2 CHRON. 26	REV. 21
FRIDAY	NOV 8	117	ZECH. 1	REV. 22
SATURDAY	NOV 9	118	ZECH. 2	HEB. 1
SUNDAY, OT XXIV	NOV 10	146	1 KINGS 17:8-16	MARK 12:38-44; HEB. 9:24-28
MONDAY	NOV 11	119:1-32	ZECH. 3	HEB. 2
TUESDAY	NOV 12	119:33-64	ZECH. 4	HEB. 3
WEDNESDAY	NOV 13	119:65-96	ZECH. 5	HEB. 4
THURSDAY	NOV 14	119:97-128	ZECH. 6	HEB. 5
FRIDAY	NOV 15	119:129-76	ZECH. 7	HEB. 6
SATURDAY	NOV 16	120	ZECH. 8	HEB. 7
SUNDAY, OT XXV	NOV 17	16	DAN. 12:1-3	MARK 13:1-8; HEB. 10:11-25
MONDAY	NOV 18	121	ZECH. 9	HEB. 8
TUESDAY	NOV 19	122	ZECH. 10	HEB. 9
WEDNESDAY	NOV 20	123	ZECH. 11	HEB. 10
THURSDAY	NOV 21	124	ZECH. 12	HEB. 11
FRIDAY	NOV 22	125	ZECH. 13	HEB. 12
SATURDAY	NOV 23	126	ZECH. 14	HEB. 13

ORDINARY TIME LECTIIONARY



WEEKDAY	DATE	PSALM	OT	NT
SUNDAY, OT XXVI	NOV 24	93	DAN. 7:9-14	JOHN 18:33-37; REV. 1:4B-8
MONDAY	NOV 25	127	HAG. 1	EPH. 1
TUESDAY	NOV 26	128	HAG. 2	EPH. 2
WEDNESDAY	NOV 27	129	MAL. 1	EPH. 3
THURSDAY	NOV 28	130	MAL. 2	EPH. 4
FRIDAY	NOV 29	131	MAL. 3	EPH. 5
SATURDAY	NOV 30	132	MAL. 4	EPH. 6



SUNDAY

Call

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

Psalm 118:24

Psalm

Read the Psalm of the day.

SEPT 1 THE GLORIA

PS. 15
DEUT. 4:1–2, 6–9
MARK 7:1–23
JAMES 1:17–27

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.

SEPT 8 Adoration

PS. 146
ISA. 35:4–7A
MARK 7:24–27
JAMES 2:1–17

SILENCE OR SONG
Seasonal song selections can be found on pp. 61–69.

Lesson

Read the New Testament passage of the day.

SEPT 15

PS. 116
ISA. 50:4–9A
MARK 8:27–38
JAMES 3:1–12

Prayer
The following translation of Psalm 92, a song for the Sabbath day, is taken from the forthcoming First Nations Version: Psalms and Proverbs. The FNV is a dynamic equivalence translation that captures the simplicity, clarity, and beauty of Native storytelling in English,

SEPT 22

PS. 54
JER. 11:18–20
MARK 9:30–37
JAMES 3:13–4:8

A SACRED SONG FOR THE DAY OF REST

SEPT 29

PS. 19
NUM. 11:4–29
MARK 9:38–50
JAMES 5:13–20

Grandfather, it is good to give thanks to you and to sing songs that bring honor to your name, O One Above Us All. It makes the heart glad to tell of your great love in the rays of the morning light and your faithful ways under a blanket of stars. Give thanks on the drum and with the sound of the flute while the singers sing with shrill voices.

Grandfather, the good things you have done make my heart glad. I will shout and dance for joy at all your hands have made. How great and honorable are your deeds, Grandfather! Your ways are mysterious and deep.

A person with no good sense will not see this. The foolish will not even understand. When the bad-hearted sprout like grass on the plains, when wrongdoers bloom like wildflowers, they will dry up, turn brown, and never blossom again. But you, Grandfather, stand high above all, for all days to come. Behold, your enemies will come to a bad end. All who walk a crooked path will be scattered to all the directions. You have given me the strength of buffalo horns and poured freshly squeezed oil over my head. With my eyes I have seen the defeat of my enemies, and with my ears I have heard the downfall of these evildoers.

The good-hearted will be as fruitful as the date palm and will grow as strong as a cedar on the White Mountains (Lebanon). Planted in Grandfather's longhouse, they will blossom and bloom in Creator's gardens. They will be fruitful even in old age, like a tree with flowing sap and leaves soft and green. Their lives tell the story of Grandfather's right ways. He is the rock I stand on, for there is no injustice in him. and sisters. Come, Holy Spirit.

Psalm 92 from the First Nations Version: Psalms and Proverbs (tentative title). Preliminary translation © 2024 by Rain Ministries Inc. Used by permission of InterVarsity Press.

"Grandfather" is a title that many Native Christians use for God.

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 physical and emotional safety in the worship space
- For honesty before God and others
- For the opportunity and patience to wrestle with scripture in community

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

Adapted from Colossians 3:15



OCT 6

PS. 8

GEN. 2:18-24

MARK 10:2-16

HEB. 1:1-4; 2:5-12

OCT 13

PS. 90

AMOS 5:6-15

MARK 10:17-31

HEB. 4:12-16

OCT 20

PS. 91

ISA. 53:4-12

MARK 10:35-45

HEB. 5:1-10

OCT 27

PS. 126

JER. 31:7-9

MARK 10:46-52

HEB. 7:23-28



SOUTH DAKOTA
Andrew James



Call

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

Psalm 57:1a

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. 61–69.

Lesson

Read the Old Testament passage of the day.

Prayer

Pray these five consecutively diminishing lines slowly, pausing and breathing after each one. End in silence.

Be still and know that I am God
Be still and know that I am
Be still and know
Be still
Be

A prayer exercise by Richard Rohr (1943–), adapted from Psalm 46:10. Rohr is a Franciscan priest and the founder of the Center for Action and Contemplation in Albuquerque, New Mexico. For a musical adaptation of this particular psalm, see “Psalm 46” in the Songbook of this edition.

Abiding

LECTIO DIVINA, VISIO DIVINA, OR PRAXIO DIVINA

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

Father, Son, and Holy Spirit. Listen for the voice of God in the

scriptures. Read. Meditate. Pray. Contemplate. Seek God’s face.

INTERCESSORY PRAYER

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

Benediction

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

2 Thessalonians 3:16

NOV 3

PS. 119:1–8

DEUT. 6:1–9

MARK 12:28–34

HEB. 9:11–14

NOV 10

PS. 146

1 KINGS 17:8–16

MARK 12:38–44

HEB. 9:24–28

NOV 17

PS. 16

DAN. 12:1–3

MARK 13:1–8

HEB. 10:11–25

NOV 24

PS. 93

DAN. 7:9–14

JOHN 18:33–37

REV. 1:4B–8



MONDAY

Call

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

Psalm 34:1

Psalm

Read the Psalm of the day.

SEPT 2

PS. 60

THE GLORIA

EZEK. 1

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

1 TIM. 3

as it was in the beginning, is now, and
ever shall be: world without end. Amen.

SEPT 9

PS. 66

EZEK. 7

Adoration

2 TIM. 3

SILENCE OR SONG

Seasonal song selections can be found on pp. 61–69.

SEPT 16

PS. 72

Lesson

EZEK. 13

Read the Old Testament passage of the day.

1 PET. 1

Prayer

SEPT 23

PS. 78

The Psalms display a holistic view of prayer and praise. From work to rest, from the sanctuary to the street, life is transfigured as we encounter God amid all our circumstances. The following prayers are sourced from Christians in China as they prayerfully respond to the mundane tasks of their lives. We encourage you to voice your own "occasional" prayers throughout your day.

EZEK. 19

2 PET. 2

SEPT 30

PS. 84

EZEK. 25

Prayer when opening the door:

MARK 4

I pray thee, Lord, to open the door of my heart to receive thee within my heart.

OCT 7

PS. 90

When washing clothes:

EZEK. 31

I pray thee, Lord, to wash my heart, making me white as snow.

MARK 10

When sweeping floors:

OCT 14

PS. 96

I pray thee, Lord, to sweep away my heart's uncleanness, that my heart may always be pure.

EZEK. 37

When pouring oil:

REV. 1

I pray thee, Lord, to give me

wisdom like the wise virgins who always had oil in their vessels.

When posting a letter:

I pray thee, Lord, to add to me faith upon faith, that I may always have communication with thee.

When lighting lamps:

I pray thee, Lord, to make my deeds excellent like lamps before others, and more, to place thy true light within my heart.

When watering flowers:

I pray thee, Lord, to send down spiritual rain into my heart, to germinate the good seed there.

When boiling water for tea:

I pray thee, Lord, to send down spiritual fire to burn away the coldness of my heart, that I may always be hot-hearted in serving thee.

Prayers of Chinese Christians at work, adapted 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 people on their daily commutes
- For the small-business owners in your neighborhood
- For patience with someone whose opinion differs from yours

THE LORD'S PRAYER – See p. 21 for text.

Benediction

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

1 Thessalonians 3:12

MONDAY



Call

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

Psalm 113:3

Psalm

Read the Psalm of the day.

THE GLORIA

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

Adoration

SILENCE OR SONG

Seasonal song selections can be found on pp. 61–69.

Lesson

Read the New Testament passage of the day.

Prayer

Confession: Vuelve a mí tu rostro
y tenme compasión, pues me
encuentro solo y afligido.

Crecen las angustias de mi corazón;
líbrame de mis tribulaciones.

Fíjate en mi aflicción y en mis
penurias, y borra todos mis pecados.

A Spanish translation of Psalm 25:16–18 from
the Nueva Versión Internacional (NVI)

Turn to me and be gracious to me,
for I am lonely and afflicted.
The troubles of my heart are enlarged;
bring me out of my distresses.
Consider my affliction and my
trouble, and forgive all my sins.

Psalm 25:16–18

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

Psalm 103:11–12

Abiding

LECTIO DIVINA, VISIO DIVINA, OR PRAXIO DIVINA

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

INTERCESSORY PRAYER

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

Benediction

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

Psalm 134:3

OCT 21

PS. 102

EZEK. 43

REV. 7

OCT 28

PS. 108

2 CHRON. 18

REV. 13

NOV 4

PS. 113

2 CHRON. 23

REV. 18

NOV 11

PS. 119:1–32

ZECH. 3

HEB. 2

NOV 18

PS. 121

ZECH. 9

HEB. 8

NOV 25

PS. 127

HAG. 1

EPH. 1



TUESDAY

Call

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

Lead me to the rock that is higher than I.

Psalm 61:1–2

Psalm

SEPT 3 *Read the Psalm of the day.*

PS. 61

EZEK. 2 THE GLORIA

1 TIM. 4 Glory be to the Father, and to the Son,
and to the Holy Spirit;

SEPT 10 as it was in the beginning, is now, and
ever shall be: world without end. Amen.

PS. 67

EZEK. 8

2 TIM. 4

Adoration

SILENCE OR SONG

SEPT 17 *Seasonal song selections can be found on pp. 61–69.*

PS. 73

EZEK. 14

Lesson

1 PET. 2 *Read the New Testament passage of the day.*

Prayer

PS. 79 *The following prayer from Tanzania, often anthologized under the
title "An African Canticle," is inspired by Psalms 103 and 148,
which call on different elements of creation, humanity, and the
heavenly host to "bless the Lord." As you receive this prayer, you are*

OCT 1 *invited to use it as a model of prayer throughout the rest of your day,
calling on the different plants, animals, geological formations, and
natural elements you encounter to "bless the Lord."*

MARK 5

All you big things, **bless the Lord.**

OCT 8 Mount Kilimanjaro and Lake Victoria,
PS. 91 The Rift Valley and the Serengeti Plain,
EZEK. 32 Fat baobabs and shady mango trees,

MARK 11 All eucalyptus and tamarind trees,
You hippos and giraffes and elephants,

OCT 15 **Bless the Lord.**

PS. 97 **Praise and extol him forever and ever.**

EZEK. 38

REV. 2

All you tiny things, **bless the Lord.**

Busy black ants and hopping fleas,
Wriggling tadpoles and mosquito larvae,

Flying locusts and water drops,

Pollen dust and tsetse flies,

Millet seeds and dried dagaa,

Bless the Lord.

Praise and extol him forever and ever.

"An African Canticle," from Kilakala Secondary School,
Morogoro, Tanzania

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 wise and loving use of technology
- For the practice of hospitality in our homes and hearts
- For the hope of the gospel to drive out cynicism and despair

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

Psalm 115:15

TUESDAY



Call

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

Psalm 81:1

Psalm

Read the Psalm of the day.

THE GLORIA

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

Adoration

SILENCE OR SONG

Seasonal song selections can be found on pp. 61–69.

Lesson

Read the Old Testament passage of the day.

Prayer

Over half the Psalms are prayers of lament or complaint. The following dynamic equivalence translation of Psalm 13 comes from Eugene Peterson's The Message.

Long enough, GOD—
you've ignored me long enough.
I've looked at the back of your head
long enough. Long enough
I've carried this ton of trouble,
lived with a stomach full of pain.
Long enough my arrogant enemies
have looked down their noses at me.

Take a good look at me, God, my God;
I want to look life in the eye,
so no enemy can get the best of me
or laugh when I fall on my face.

I've thrown myself headlong into your
arms—

I'm celebrating your rescue.
I'm singing at the top of my lungs,
I'm so full of answered prayers.

Psalm 13 from The Message

Abiding

LECTIO DIVINA, VISIO DIVINA, OR PRAXIO DIVINA

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

God: Father, Son, and Holy Spirit. Listen for the voice of God in

the scriptures. Read. Meditate. Pray. Contemplate. Seek God's face.

INTERCESSORY PRAYER

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

Benediction

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

Adapted from 2 Thessalonians 3:5

OCT 22

PS. 103

EZEK. 44

REV. 8

OCT 29

PS. 109

2 CHRON. 19

REV. 14

NOV 5

PS. 114

2 CHRON. 24

REV. 19

NOV 12

PS. 119:33–64

ZECH. 4

HEB. 3

NOV 19

PS. 122

ZECH. 10

HEB. 9

NOV 26

PS. 128

HAG. 2

EPH. 2



WEDNESDAY

Call

Hallelujah! For the Lord our God the Almighty reigns.

Let us rejoice and exult and give him the glory.

Revelation 19:6b–7a

Psalm

SEPT 4 *Read the Psalm of the day.*

PS. 62

EZEK. 3 THE GLORIA

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

SEPT 11 as it was in the beginning, is now, and ever shall be: world without end. Amen.

PS. 68

EZEK. 9

TITUS 1

Adoration

SILENCE OR SONG

SEPT 18 *Seasonal song selections can be found on pp. 61–69.*

PS. 74

EZEK. 15

Lesson

1 PET. 3 *Read the Old Testament passage of the day.*

SEPT 25

Prayer

PS. 80 **Confession:** Harmony and balance belong to those who have been released from their wrongdoings and set free from their broken ways. Harmony and balance belong

EZEK. 21

JUDE

OCT 2 to the ones whose shameful ways are not held against them by Grandfather. And to those whose spirit is true and trustworthy.

PS. 86

EZEK. 27

MARK 6 When I would not accept my guilt, all day long I growled and moaned until I could

OCT 9 feel my body wasting away down to my

PS. 92

EZEK. 33

MARK 12

bones. As the sun and moon circled the sky, I felt the weight of your hand pressing down on me. My strength dried up like water under the burning summer heat.

OCT 16

PS. 98

EZEK. 39

REV. 3

Honor beat on the drum (Selah)

I uncovered my guilt and admitted to my broken ways. I said to myself, “I will tell Grandfather what I have done wrong.” When I did, you released me from the shame that held my heart captive.

Psalm 32:1–6 from the *First Nations Version: Psalms and Proverbs* (tentative title). Preliminary translation © 2024 by Rain Ministries Inc. Used by permission of InterVarsity Press.

Admit your broken ways so that you may be released from the shame that holds your heart captive.

Assurance: I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ.

Philippians 1:6

Abiding

LECTIO DIVINA, VISIO DIVINA, OR PRAXIO DIVINA

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

PROMPTED PRAYER

- For the opportunity to serve another person today
- For victims of abuse—verbal, physical, sexual, or spiritual
- For those hovering on the outskirts of the kingdom to reach saving faith

THE LORD’S PRAYER – See p. 26 for text.

Benediction

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

Adapted from Psalm 23:6

WEDNESDAY



Call

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

Psalms 7:17

Psalm

Read the Psalm of the day.

THE GLORIA

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

Adoration

SILENCE OR SONG

Seasonal song selections can be found on pp. 61–69.

Lesson

Read the New Testament passage of the day.

Prayer

Many of the Psalms guide us toward intercessory prayer, like Psalm 29:11: "May the LORD bless his people with peace." In that spirit, the prayer form below invites you to call to mind someone to pray for this evening, and then to pray the following over their life.

I commit my loved one into your care
tonight, Jesus:
In sleep, give him/her true rest.
In dreaming, give him/her peace and love.
In waking, give him/her the consolation
of your Holy Spirit.

Please guide him/her throughout the day
to come by the light of your presence,
making it a day shining with the brightness
of you, the Sun of Righteousness.

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

Abiding

LECTIO DIVINA, VISIO DIVINA, OR PRAXIO DIVINA

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

PRAYER OF MINDFULNESS

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

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

Benediction

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

Numbers 6:24–26

OCT 23

PS. 104

EZEK. 45

REV. 9

OCT 30

PS. 110

2 CHRON. 20

REV. 15

NOV 6

PS. 115

2 CHRON. 25

REV. 20

NOV 13

PS. 119:65–96

ZECH. 5

HEB. 4

NOV 20

PS. 123

ZECH. 11

HEB. 10

NOV 27

PS. 129

MAL. 1

EPH. 3



PERU
Jean Vella



PRACTICES



CATEGORY: PRAYER, WORSHIP

SONGS IN THE KEY OF LIFE

THE PSALMS AS THE SOUNDTRACK FOR THE SPIRITUAL JOURNEY

Russ Whitfield and Joel Littlepage

In 1976 Stevie Wonder released the very best album of his stellar career. It was a double album of twenty-one songs that took two and a half years, 130 people, and \$13 million (\$70 million in today's money!) to complete. Shortly before recording this extraordinary album, Stevie was in a rough patch, personally, in which he considered retiring from music altogether. But Berry Gordy, the CEO of Motown Records, made him the deal of a lifetime, and Stevie started work on this project, which was given the tentative title *Let's See Life the Way It Is*. The final title of the album came to Stevie in a dream: *Songs in the Key of Life*.

For Stevie, this album title was a personal challenge to expand his range as a songwriter and composer. "I challenged myself [to write] as many different things as I could, to cover as many topics as I could, in dealing with the title and representing what it was about," he said. *Songs in the Key of Life* contains songs about love. A song about prayer. A song about ghetto poverty and injustice. A song that honors musicians of old. A song filled with longing for bygone days. He wrote songs about loss and pain but also about the joyous birth of his first child ("Isn't she lovely?"). He wrote songs about racial unity. He wrote songs about beauty and the afterlife. *Songs in the Key of Life* speaks into the great diversity of human life, and this is one of the reasons it has been such an enduringly celebrated album. "Four decades have failed to dull the album's power and awe-inspiring scope," wrote Jordan Runtagh for *Rolling Stone* magazine. "It's been cited as a favorite by figures like Prince, Whitney Houston, Michael Jackson, Mariah Carey – and Stevie Wonder himself."

In ancient Israel, King David, Asaph, the sons of Korah, and other liturgical artists inspired by the Holy Spirit released the very best album of their careers. It was a massive collection of 150 psalms, a hymnbook that

served as the material for the worship and formation of God's people. In the exodus from Egypt, the Lord had made Israel the deal of a lifetime, and this resulted in a liturgical collection that helped God's people "See Life the Way It Is" under the sovereign Lordship of Yahweh.

It's fair to say you could call the Psalter "Songs in the Key of Life" because the Psalter contains psalms about love, psalms about prayer, and psalms about poverty and injustice. The psalmists wrote psalms on this album that honor saints of old and psalms filled with longing for bygone days. They wrote lament psalms about loss and pain, but also joyous psalms of praise to the Lord. They wrote psalms about unity in diversity, about beauty and the renewed world to come. The Psalter speaks into the great diversity of human life, and this is one of the reasons it has been such an enduringly celebrated album of God's people. Thousands and thousands of years have failed to dull the album's power and awe-inspiring scope as saints around the globe and through the ages have turned to its pages in the various circumstances of life.

Here's one thing we can say with certainty. For an ancient Jewish man, woman, boy, or girl, the Psalms were the soundtrack of life in the world from the womb to the tomb. They were the songbook Jesus used. And up until very recently, the Psalms were the universal songbook of Christians throughout time and place, who sang or chanted them. Although the Psalms are still widely prayed today and portions are still sung in certain traditions, the practice of singing and chanting the Psalms has become rarer among many worshipping Christians (at least in North America). That is unfortunate because "psalm" means "song," and these texts have always been meant to be sung.

The Psalms are meant to be the holy mixtape that accompanies us through life's ebbs and flows. Even as I,

Joel, consider my life as a pastor and liturgist, I remember the following:

I have written and led funerals for newborns, two-year-olds, twenty-year-olds, and ninety-six-year-olds, and one song has accompanied them all: “The LORD is my shepherd; I shall not want. He makes me lie down in green pastures. He leads me beside still waters. He restores my soul . . .” (Ps. 23).

There have been moments and movements of great lament over injustice and horrors, singing out, “How long will you judge unjustly and show partiality to the wicked? Give justice to the weak and the fatherless; maintain the right of the afflicted and the destitute. Rescue the weak and the needy; deliver them from the hand of the wicked” (Ps. 82:2–4).

There have been ecstatic, festive moments of praise and dancing, like in Psalm 150: “Praise him with tambourine and dance; praise him with strings and pipe! Praise him with sounding cymbals; praise him with *loud* clashing cymbals! Let everything that has breath praise the LORD! Praise the LORD!” (Ps. 150:4–6, emphasis mine).

And yet there have also been moments of pandemic exile from the sanctuary, reflected in Psalm 137: “By the waters of Babylon, there we sat down and wept, when we remembered Zion. . . . How shall we sing the LORD’s song in a foreign land?” (Ps. 137:1, 4).

The Psalms are a gift from God to allow us to explore all the words and postures we encounter in a beautiful

and broken world and work them out and practice them in God’s presence. Unlike many in our world, God does not shut us down in our emotional life: “Don’t be so happy and joyous; life is serious business!” or the counter, “Don’t be so sad; think of all the good in your life!” No, God gives us a songbook to unlock the whole of our emotional lives in his presence. The Psalms, as scholar John Witvliet has written, are a “language school,” the place where we learn the fundamental grammar, vocabulary, and “choreography” of prayer. This “school” is meant to provide us with the necessary rudiments that fuel and form our own lives of prayer, our own psalms in the key of our lives.

The ways of encountering the Psalms are numerous and vast across time and culture. In every edition of the DPP, we focus on reading and praying through one psalm per day, and during every year of the DPP lectionary, we move through all the psalms nearly three times. For our exploration of them in this edition, we have elected to more robustly explore the practice of singing the Psalms. In the back of this edition, we display a few different ways of doing that across cultures and methods. Here in the Practices, we have enlisted the help of a scholar of psalmody and music, Dr. David Madeira, who has developed a method of *singing* the Psalms that is holistic, accessible, and relatively simple for even the untrained musician. In his article (see next page), he will introduce you to the origins, the design, and the methods of his *Twelve-Point Chant Psalter*. We hope this deepens your engagement with the Psalms.



CATEGORY: PRAYER, WORSHIP

SINGING FROM THE PAGES OF SCRIPTURE

David Madeira



The Psalms are returning to the church. Look anywhere and you'll see it—in recent album releases, church music conferences, and worship services themselves: there is a resurgent interest among modern Christians for the original hymnal of the church.

This is happening across denominational lines and regardless of worship styles. On the “contemporary” side, well-established artists are releasing “psalms” albums, and new writers are emerging, some of whose entire creative output is psalm-based. Even more “traditional” churches have taken up the standard: hymn-singing congregations have rediscovered the psalm-hymns of Isaac Watts, or the Genevan Psalter, finding new vitality in old hymns based on the biblical Psalms.

And yet, as a worship leader with a lifelong love of the Psalms, I haven't been able to shake a nagging feeling. When we sing these new (or old) songs based on psalms—and some of them are indeed quite good—are we really *singing the Psalms*? Or are we merely singing the creative songcraft of writers who, though they may be mining the Psalms for inspiration and content, are still putting them into their own words, making adjustments for singability, or as often happens, adding their own theological perspective through the addition of extrabiblical lyrics? If one of the primary goals of returning to the Psalter in worship is to plant the word of God deeply within our people, are we really doing that when we sing psalm paraphrases or psalm-inspired worship

songs? As a father, if I want my children to learn the Psalms by heart, what would I prefer they learn: psalm-based hymns, or the actual words of scripture?

I have become convinced that the best way to learn the Psalms and to incorporate them into worship is to *sing the actual Psalms*, not paraphrases of them. Even if I include some psalm-based songs and hymns at other moments of a worship service, at the time in our liturgy when a psalm is to be sung, I have become less and less satisfied offering anything other than the unaltered words of scripture.

But what does that mean in practical terms? The Psalms were not composed in adherence to the patterns of rhythm and rhyme common to modern Western poetry. How then can we apply music to them in a way that modern congregations can follow? The answer is simple, though it may sound surprising. The answer is to chant them.

Chant? Isn't that ancient, and far removed from modern worshippers' sense of how music works? Isn't that too difficult for untrained singers? Isn't that too . . . *Catholic*?

The word "chant" may connote many things, from long, Gregorian melismas to short, repetitive mantras, but at its heart chanting is simply the application of melodic sounds to a text. When I walk into my kids' bedrooms on a school day, flip on the lights, and belt out "good moooooorninggggg" in a sing-songy way, I'm chanting to them. Or when those same kids get into a tiff later and one of them taunts another with "na-na, na-na, boo-boo, you ca-an't catch meee," chanting is happening again.

My point is, we're more wired for this than we think. And, rendered in a simple and accessible way, chant can be applied to the words of the Psalms to enable us to sing them congregationally with one voice, while remaining completely faithful to the words from the pages of scripture: no alterations, adjustments, or paraphrasing—just the Psalms.

In fact, many Christians, particularly in liturgical denominations, do in fact chant the Psalms in worship even to this day. However, as a worship leader in a liturgical church that particularly attracts worshippers from nonliturgical backgrounds, I have run into a few problems using the existent methods. In very brief, they are either too ornate and difficult to achieve congregational participation, or too stripped-down and bare to sustain musicality and interest.

As part of my doctoral thesis I set out to bridge this gap, to find a way to sing the Psalms in community that is neither too difficult for untrained singers to learn, nor so simple as to rob the Psalms of their musicality and expressive power. The result is a form of chant that I have called twelve-point chant. It is essentially a hybrid of two earlier forms: "simplified" Anglican chant, in use in the Episcopal Church, and the chants of the twentieth-century French composer Joseph Gelineau. First introduced to my congregation in 2017, it has since been adopted by other churches, included in a new hymnal, and featured as a viable new way of psalm singing at several conferences and workshops, including the Sing! Getty Music Worship Conference.

Twelve-point chant operates by highlighting a simple feature of many of the Psalms: while there is no consistency or pattern regarding the length of each line of text, there are detectable patterns of the number of stressed syllables per line, and they are often found in groups of three. Read aloud the opening lines of Psalm 121, noting the pattern of three points of emphasis per line (indicated by underlines):

I lift up my eyes to the hills;
from where is my help to come?
My help comes from the LORD,
the maker of heaven and earth.

Even while the number of syllables varies among each line, we can still detect that pattern of emphasis, which gives the reading a natural sort of rhythmic pattern and allows us to stay in sync with a group of readers without even realizing it.

What if, then, we took these four lines with three points of emphasis each, and constructed a twelve-note melody, aligning note changes with each stressed syllable? The result would be something like this:

I lift up my eyes to the hills; from where is my help to come?
My help comes from the LORD, the maker of heaven and earth.

This makes for a melody just long enough to be musical, yet short enough to learn in a few moments. As we proceed through the remainder of the psalm, we simply cycle back through our melody, singing verses 3–4 in the same way as we did verses 1–2. This simple, twelve-note melody is repeated throughout the psalm and gives shape and musicality to the entire text.

Of course, notating the entire Psalter as above would result in a massively large volume, so we adopt a simple form of notating chant by supplying the “tone” (the melody) at the beginning, and “pointing” the text by indicating with underlines where the melodic changes will occur. The result looks like the following:

A *B* *Tone III*

You are righteous, O LORD,
and upright are your judgments.
You have issued your decrees
with justice and in perfect faithfulness. (Ps. 119:137–38)

As singers become more familiar with the method, harmonic parts may be added for those who are able to sing them:

1. Give thanks to the LORD, for he is good;
his mercy endures for ever.
2. Let Israel now proclaim,
“His mercy endures for ever.” (Ps. 118:1–2)



These psalm tones may be accompanied by piano, organ, or even guitar (the Psalter includes optional tones with chord symbols for guitar players), or may be sung a cappella. While they will require some intentional teaching to begin with, especially in contexts where chanting is more foreign, singers will be surprised at how quickly they can learn this method and begin singing the Psalms in this way. In my own experience, I have found that trained singers pick up on the method almost immediately, and congregations with a desire to learn are not long to follow.

The Twelve-Point Chant Psalter contains a collection of melodic tones to support the various moods and emotional content of the Psalms, and has pointed the text to all 150 of them for singing. It comes as a digital download and may be printed exactly as it arrives, or the tones may be reassigned as worship leaders see fit (it's often easier to stick to one or two easy tones until singers are comfortable with the method). Graphics and texts may be printed in a bulletin or handout, or displayed via projector. The primary objective of the project is to put the unaltered texts of the Psalms on the lips of singing congregations in an accessible yet musical way, allowing for contextual adaptations to be made to facilitate learning in individual churches.

As a practical recommendation for how to implement something like this into your worship context: start small and expand from there. Begin by introducing it to a choir or group of singers. Then take it to an expanded group interested in learning the method, such as in the context of a Sunday school class, hymn sing, or workshop. Once a smaller contingent of the community has bought in and is able to sing along, teach the method in a worship service. Stick to only a few tones, and sing in this way weekly for a period of time, even if the intent is eventually to offer chant as one of several different ways to render the Psalms in worship. Remind your people that when we chant the Psalms, we are doing so because we believe in three things: (1) the Psalms were meant to be sung, (2) psalm singing is a communal activity, and (3) singing them unaltered, straight from scripture, affords them the respect and intention that scripture deserves.

The Twelve-Point Chant Psalter uses the English translation of the Psalms given in the Book of Common Prayer (1979).

David Madeira (b. 1982) is an internationally performed composer, worship leader, and university instructor based in Nashville, Tennessee, where he serves as director of music at St. Bartholomew's Episcopal Church. David also teaches undergraduate and graduate courses at Belmont University, teaching music theory in the School of Music and worship studies in the College of Theology and Christian Ministry.



NORWAY
Alex Lvrs





BAKING DAILY BREAD

Kendall Vanderslice

MEDITATION

Let's start our meditation with a little spiritual "mise en place"—a prayer to orient ourselves before we begin. In the professional kitchen, mise en place is the process of preparing your workspace for the dishes you are about to make. It involves measuring your ingredients and reading your recipe all the way through so that you can focus on the feel of dough between your fingers. I like to think of it as a time to prepare my own mind and body as well, asking God to be present with me as I cook or as I bake. Our spiritual mise en place is drawn from the Lord's Prayer found in the Gospels of Matthew and Luke.

Slow your breathing.

Now, as you breathe, repeat these lines:

Inhale: Lord, give us this day

Exhale: Our daily bread.

When I was in my early twenties, I began working toward a degree in food studies. My goal was to become a food writer, focused on history and culture, but for a while I chased a career in restaurants as well. I kept a blog recapping my learnings in school alongside recipes I developed for work. I interviewed for editorial positions and interned at top restaurants and spoke with every food media person I could get in touch with for tips on how to grow my career.

But as I dug into the food world and observed the people whose careers were a few steps ahead of mine, I grew frustrated. It seemed that the best writers and bakers in the industry wrote from their close connection with the foods of a particular region or culture. They could dig into the history of the places they called home. They could trace their family favorites through the generations. They could write and bake out of deep personal ties to the foods they adored.

I didn't even know how to answer the question "Where are you from?" *Dallas*, I would answer. *Well, and Saint Louis. But most recently Chicago. Now my folks are in Boston, but I didn't grow up here*, I mumbled every time someone asked.

I didn't feel any sort of connection to the foods of these regions, apart from a love of Tex-Mex and brisket, thanks to my Texas days. Definitely not enough to write about at length, or to build a bakery concept upon. I had followed all different kinds of wild diets and eating regimens throughout my high school and college years. That insatiable quest for the "right" way to eat is part of what drove me to the field of food studies in the first place. But that wasn't really what I wanted to write about either.

I loved food. I loved studying it, writing about it, making it, and eating it. But the question of "What kind of food writing do you do?" was even more confusing than the question "Where are you from?"

I love the ways that food can tie a person to a place. But food also highlights the anxiety that often comes with a lack of a place to call "home" and the felt need to find grounding in other markers of identity. The absence of an easily defined food culture encourages Americans to hold a peculiar longing for authenticity in the foods of others. This desire for some kind of connection, some kind of grounding, some kind of home is a natural one. In the story of Genesis, humanity was created out of soil, and I think our desire to be grounded in the very soil that nourishes us and shapes us is good. Of course, we also know that restlessness is an inevitable part of our human experience too—both the restlessness due to the displacement wrought by the brokenness of this world, and the restlessness, as Augustine said, that comes from needing to find rest in God. It was this restlessness that drew me deeper and deeper into my love of bread.

My body felt equally at ease when my hands were submerged in dough and when I placed the wheaten wafer on my tongue every Sunday. I don't know how else to describe it but to say that God spoke to me and healed me and drew me in through the baking of bread and sharing it with others. I began to find that the relationship between bread and my own body and the Bread of Life and the Body of Christ were all inextricably linked. In time, I found that bread was all I wanted to write about. And as I dug into the religious significance of different grains and the theological battles fought over the presence or absence of leaven, I realized that while I might not have a particular food culture that has shaped me, my religious identity is completely wound up in bread. And through the study of bread, I could learn the stories of so many other brothers and sisters in the faith as well.

Today when I'm asked what kind of food I write about, I am happy to share that all my work begins with bread. I don't know where I'm from, but I belong to a community that spans time and space. A community that is bound

together in the bread offered every week at Communion. Some of you might share my deep love of bread. Perhaps you carefully tend to your sourdough starter and watch YouTube videos to hone your technique. Or maybe you are terrified at the idea of working with yeast. Or your body cannot digest the protein found in wheat. Or maybe you just don't like bread.

Whatever the case may be, I encourage you to try baking bread (sourdough or not, glutenous or gluten-free) at least one time—using the process as an act of prayer. Slow down and pay attention to the feel of flour on your fingers, the transformation that takes place as the water works its way through the dough. Consider the generations of women and men, throughout history and around the world, who have sustained their families through this same act. Who have known God through the bread placed on their tongue in church on Sunday.

I imagine you'll never be able to eat bread quite the same way again.

EXPLORATION

Choose a recipe for bread that feels accessible and appropriate for your needs. Perhaps it's a gluten-free box mix, perhaps it's the Amish friendship bread a neighbor passed along. Maybe it's a simple sandwich loaf or a crusty sourdough.

Repeat the breath prayer from our spiritual *mise en place* as you gather your ingredients, preparing both your workspace and your heart.

Inhale: Lord, give us this day
Exhale: Our daily bread.

Measure your ingredients into the bowl, then mix (I recommend you do this with your bare hands). As you mix or knead, pay attention to the feeling of ingredients

transforming with the introduction of water. Then, with your hands still covered in dough, pray this prayer:

Oh Bread of Life, with every crumb you draw us into a story of your presence, provision, and promises made through food. You pull us together into one body as we feast on your bread, sharing stories of hope, of loss, of love, leading us home to find rest in you. Give us each day our daily bread, and nourish us so that we might continue to share the work you've given us to do. Amen.

Follow your recipe through to the end, then feast on the fruits of your labor. Remember as you savor each bite the way this bread connects you to fellow Christians throughout history and around the world.

Kendall Vanderslice is a baker, writer, and the author of *Bake and Pray: Liturgies and Recipes for Baking Bread as a Spiritual Practice* (2024), *By Bread Alone: A Baker's Reflections on Hunger, Longing, and the Goodness of God* (2023), and *We Will Feast: Rethinking Dinner, Worship, and the Community of God* (2019).



GALLERY

Beatus vir (“Blessed is the man”) (Psalm 1), with scenes from the life of David

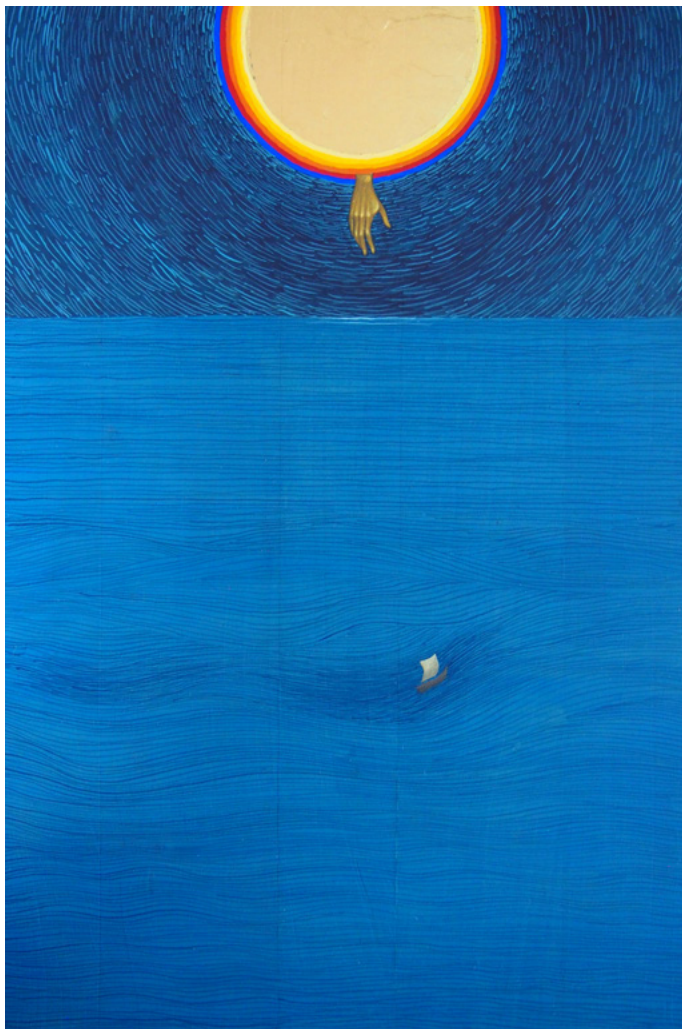
From the Golden Munich Psalter, England, first quarter of 13th century
Munich, Bayerische Staatsbibliothek, Clm 835, fol. 31r

PSALM 18

“In my distress I called upon the LORD;
to my God I cried for help.
From his temple he heard my voice,
and my cry to him reached his ears. . . .
He sent from on high, he took me;
he drew me out of many waters.”

—Psalm 18:6, 16

Each of these paintings was inspired by a specific psalm but reflects themes shared across multiple psalms, and both deal with journeying—one using the metaphor of the self as a sailboat tossed about on the open sea, and the other of life’s road leading over peaks and through valleys. As you reflect on Dorota Berger’s *Psalm 18*, consider themes of turbulence, overwhelm, promise, deliverance, and the smallness of humans and bigness of God. With *Psalm 37*, consider purpose, intention, endurance, delight, glory. Note the shining orb in each painting, representing the Divine Presence.



Psalm 18

Dorota Berger, 2020

Tempera and imitation gold on wood, 34 × 24 cm

dorotaberger.pl



PSALM 37

“Commit your way to the LORD;
trust in him, and he will act.
He will bring forth your
righteousness as the light,
and your justice as the noonday.”

—Psalm 37:5–6

Psalm 37

Dorota Berger, 2020

Tempera and imitation gold on wood, 55 × 40 cm

dorotaberger.pl

CANTATE DOMINO

(Sing to the Lord)

This is one of six bronze casts that the modernist British sculptor Barbara Hepworth (1903–1975) made of *Cantate Domino*, which she intended to serve as her headstone. Latin for “Sing to the Lord,” the title is the opening phrase of Psalms 96 and 98.

What do you see in the upwardly extended form? Hands lifted in prayer? The arm of the Lord working salvation? A lyre? A seedpod? A hilly landscape turned on its side? An ocean wave of praise? Read Psalm 98, then spend time meditating on this abstract sculpture. Consider how humans and nature join together in worshipping God.

Cantate Domino

Barbara Hepworth, 1958

Bronze, 200 × 53 × 51 cm

Middleheim Museum, Antwerp, Belgium

Photo: Bart Huysmans and Michel Wuyts





PHOTO: BRITT-ARNHILD WIGUM LINDLAND

A Thousand Bottles of Tears

Deborah Tompsett, 2015

1,000 unique hand-thrown clay vessels

Installation at Chichester Cathedral

deborahompsett.co.uk

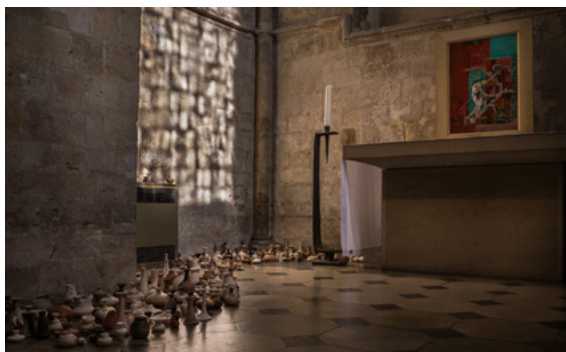


PHOTO: HELEN HOOKER



PHOTO: BRITT-ARNHILD WIGUM LINDLAND

A THOUSAND BOTTLES OF TEARS

Deborah Tompsett, an artist from the UK, began making her ceramic “tear bottles” in 2007, inspired by Psalm 56:8: “You keep track of all my sorrows. You have collected all my tears in your bottle. You have recorded each one in your book” (NLT). In this psalm, tear catching and preservation is a figure of speech expressing that God bears precious witness to our most private and immeasurable sufferings, holding our hurts close to his heart; none is lost to him. And so for Tompsett the thousand bottles are physical manifestations of grief or anguish and God’s care for us through it.

The vessels were made from various kinds of clay ranging from the size of a baby’s fist to that of a large male (in recognition that an individual’s fist is roughly the same size as their heart). The clay lumps were thrown on a potter’s wheel to form differently shaped bottles, which were then fired and treated with a variety of surface techniques, lending each a unique character.

The collection, titled *A Thousand Bottles of Tears*, was first shown at Chichester Cathedral in 2015, sprawled out around the historic Shrine of St. Richard and (as pictured above, left) the Chapel of St. Mary Magdalene and lining the ledge along the south aisle of the nave. It has since been reprised for other installations, including in the greenhouse, woods, and fountain at Ashburnham Place in East Sussex, in a cupboard at gallery@oxo in London for the 2018 Chaiya Art Awards (it was the winning entry!), and at a fundraiser for the mental health charity Mind in Mid Herts. In some iterations, visitors write personal expressions of grief on paper, which Tompsett places into a few select bottles that are then rekilned; the paper turns to ash inside, and some bottles gain new markings, leaving a visual record of the words offered.



STUDIO INTERVIEW WITH THE ARTIST

HAMOTZI MURAL

On the alley-side exterior of a kosher bakery in the Pico-Robertson neighborhood of Los Angeles is a mural by contemporary Jewish artist Hillel Smith that reads in bright yellow letters, “איִצְוִמָּה סְלוּעָה רְלָמָּ וּנְיָהֲלָא יְנַדָּא הָתָא רְוּרָב” (אִרְאֵה נָּמ סְתָלָּ) (*Hamotzi lechem min ha-aretz*) (Who brings forth bread from the earth), part of the traditional Hebrew blessing over bread before a meal: “Blessed are You, Lord our God, King of the Universe, Who brings forth bread from the earth.” It’s derived from Psalm 104:14–15.

“You’ll see in the lower portion of the mural a pair of shapes that are meant to be ambiguously loaves of braided challah as well as sheaves of wheat,” Smith told us. “That is a nod to the pair of loaves of challah at a Shabbat meal, and a reflection on the nature of the blessing. The blessing thanks God for bringing forth bread from the earth. But, you might ask, isn’t it *humans* who make bread from the *grain* that God brings forth from the earth? The teaching is that it is God who makes the whole process happen, who imbued the grain with the ability to become bread, and imbued humans with the skill and knowledge to make it.”

Smith says “joyfulness in tradition and connection to place” are his biggest inspirations in his art.

Hamotzi Mural

Hillel Smith, 2016

Bibi’s Bakery and Café, Los Angeles

hillelsmith.info





WASHINGTON STATE
Mignon Hemsley



PRAYERS

THURSDAY MORNING TO SATURDAY EVENING



THURSDAY

Call

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

Psalm 63:3

Psalm

Read the Psalm of the day.

SEPT 5

PS. 63

EZEK. 4

1 TIM. 6

SEPT 12

PS. 69

EZEK. 10

TITUS 2

SEPT 19

PS. 75

EZEK. 16

1 PET. 4

SEPT 26

PS. 81

EZEK. 22

MARK 1

OCT 3

PS. 87

EZEK. 28

MARK 7

OCT 10

PS. 93

EZEK. 34

MARK 13

OCT 17

PS. 99

EZEK. 40

REV. 4

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. 61–69.

Lesson

Read the New Testament passage of the day.

Prayer

The following text is a prayerful meditation on the Twenty-Third Psalm. As you receive this prayer as your own, you are encouraged to engage in this kind of meditative prayer through the other psalms assigned in the scripture readings.

Restore my soul, oh God! There are green pastures around me for which my eye has no lens, there are quiet waters beside me for which my ear has no chord; restore my soul. There are unknown beauties sleeping in every flower, there are unheard harmonies singing in every breeze; restore my soul. There are goodness and mercy following me in the valleys, there is a rod and a staff supporting me in all shadows; restore my soul. The path on which I go is already the path of your righteousness;

open thou mine eyes, that I may behold its wonders. The place I call dreadful is even now the house of the Lord; the heavens shall cease to hide thee when thou hast restored my soul. Amen.

A prayer of the Rev. George Matheson (1842–1906) of Scotland

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 life-giving friendships
- For eyes to see the Spirit at work in the everyday
- For wisdom on when to speak and when to keep silent

THE LORD'S PRAYER

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

Benediction

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

Adapted from Romans 8:38–39

THURSDAY



Call

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

Psalm 8:9

Psalm

Read the Psalm of the day.

THE GLORIA

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

Adoration

SILENCE OR SONG

Seasonal song selections can be found on pp. 61–69.

Lesson

Read the Old Testament passage of the day.

Prayer

O Great Spirit, like a deer panting for
streams of water, my dry and thirsty soul
pants for you. My whole being longs to drink
deeply of you, for you are the true and living
Great Spirit. When can I go to meet with
you face to face? Tears are my only food as
I weep day and night. My enemies never
stop taunting me, saying, “Where has your
Great Spirit gone?” My wounded heart is
bleeding as I remember how things used
to be. I was the headman dancer leading
a great crowd to Creator’s sacred lodge,
staying in step with the drum. The women
lulu’ed and the men whooped and shouted
as we danced for joy and sang songs.

Why do I now feel like I am melting away?
Why am I so troubled deep inside? I will
put my hope in the Most Holy One. I will
once again thank him for all he has done.

O Giver of Life, my heart has fallen to the
ground, so I must keep you in my thoughts. I
do this from the land of River Flowing Down
(Jordan), from the peaks of Sacred Mountain
(Hermon) and Humble Hill (Mizar). I
hear the echoes of your roaring waterfalls as
deep calls out to deep. Your surging waves
have swept over me again and again.

Each day, Grandfather sends his faithful
and true love my way. At night, his song
comes to me as my prayer to the Giver of
Life. O Great Spirit, my rock, I ask, “Why
have you forgotten me? Why do I walk a
path of gloom and despair, hunted down by
my enemies?” Their taunts are like bone-
shattering blows as they echo again and again,
“Where has this Great Spirit of yours gone?”

Why do I still feel like I am melting away?
Why am I so troubled deep inside? I will
put my hope in the Great Spirit and once
again thank him for all he has done.

Psalm 42 from the First Nations Version: Psalms and Proverbs
(tentative title). Preliminary translation © 2024 by Rain Ministries
Inc. Used by permission of InterVarsity Press. “Great Spirit” is one
of the predominant titles used for God in Native Christianity.

Abiding

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

INTERCESSORY PRAYER

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

Benediction

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

Psalm 29:11

OCT 24

PS. 105
EZEK. 46
REV. 10

OCT 31

PS. 111
2 CHRON. 21
REV. 16

NOV 7

PS. 116
2 CHRON. 26
REV. 21

NOV 14

PS. 119:97–128
ZECH. 6
HEB. 5

NOV 21

PS. 124
ZECH. 12
HEB. 11

NOV 28

PS. 130
MAL. 2
EPH. 4



FRIDAY

Call

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

Psalm 42:1

Psalm

Read the Psalm of the day.

SEPT 6

PS. 64
EZEK. 5
2 TIM. 1

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.

SEPT 13

PS. 70
EZEK. 11
TITUS 3

Adoration

SILENCE OR SONG

Seasonal song selections can be found on pp. 61–69.

SEPT 20

PS. 76
EZEK. 17
1 PET. 5

Lesson

Read the Old Testament passage of the day.

Prayer

Teach me, O God, to follow your decrees.

Give me understanding, your word I want
to keep. Direct me in the path of your
commands, for there I find delight; my
will is in your hands. Turn my heart away
from worthless things. Preserve my life
according to your ways. Take away disgrace;
you hold me in my place—flourishing.

A prayer based on the song “Flourishing” by Sandra McCracken, which is a lyrical meditation on Psalm 119

OCT 11

PS. 94
EZEK. 35
MARK 14

OCT 18

PS. 100
EZEK. 41
REV. 5

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 clarity on God’s call in your life
- For the ability to forgive and be forgiven
- For solidarity and oneness of heart within your local church

THE LORD’S PRAYER

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

Benediction

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

Adapted from Galatians 1:3–5



Call

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

Psalm 19:14

Psalm

Read the Psalm of the day.

THE GLORIA

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

Adoration

SILENCE OR SONG

Seasonal song selections can be found on pp. 61–69.

Lesson

Read the New Testament passage of the day.

Prayer

*Give justice to the weak and the fatherless;
maintain the right of the afflicted and the
destitute. Rescue the weak and the needy;
deliver them from the hand of the wicked.
(Psalm 82:3–4)*

Most High God, we pray for justice
for the weak and orphaned.
Hear us, O God of justice!

Most High God, we pray for the rights
of the afflicted and destitute.

Hear us, O God of justice!

Most High God, we pray for the rescue
of the weak and needy.

Hear us, O God of justice!

Most High God, we pray for all to be
liberated from the grasp of the wicked.

Hear us, O God of justice!

Most High God, we pray that you would
use us to accomplish these ends.

Hear us, O God of justice! Amen.

A litany from the Daily Prayer Project

Abiding

LECTIO DIVINA, VISIO DIVINA, OR PRAXIO DIVINA

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

God: Father, Son, and Holy Spirit. Listen for the voice of God in

the scriptures. Read. Meditate. Pray. Contemplate. Seek God's face.

INTERCESSORY PRAYER

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

Benediction

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

Adapted from Psalm 116:7

OCT 25

PS. 106

EZEK. 47

REV. 11

NOV 1

All Saints' Day

PS. 24

ISA. 25:6–9

JOHN 11:32–44

REV. 21:1–6A

NOV 8

PS. 117

ZECH. 1

REV. 22

NOV 15

PS. 119:129–76

ZECH. 7

HEB. 6

NOV 22

PS. 125

ZECH. 13

HEB. 12

NOV 29

PS. 131

MAL. 3

EPH. 5



SATURDAY

Call

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

Psalm 130:1–2

Psalm

Read the Psalm of the day.

SEPT 7

PS. 65

EZEK. 6

2 TIM. 2

SEPT 14

PS. 71

EZEK. 12

PHILEMON

SEPT 21

PS. 77

EZEK. 18

2 PET. 1

SEPT 28

PS. 83

EZEK. 24

MARK 3

OCT 5

PS. 89

EZEK. 30

MARK 9

OCT 12

PS. 95

EZEK. 36

MARK 15–16

OCT 19

PS. 101

EZEK. 42

REV. 6

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. 61–69.

Lesson

Read the New Testament passage of the day.

CREED

There is one God: the Father, the Son,
and the Holy Spirit. **Amen.**

The three are one God, equal in power
and glory, and he alone is to be
worshipped. **Amen.**

All men and women are sinners and are
therefore in need of salvation. **Amen.**

They are saved only by the grace of God
through the redeeming work of Christ
and the regenerating and sanctifying
work of the Holy Spirit. **Amen.**

The salvation gained for us by Christ
is applied to us by the Holy Spirit
who works through faith in us and
thus unites us to Christ. **Amen.**

He enables us to receive him as he is freely
offered to us in the gospel, and so bring
forth the fruits of righteousness. **Amen.**

This salvation is for the whole human

person—body, mind, and spirit. **Amen.**
In his gracious work, the Spirit uses
all means of grace, especially the word,
the sacraments, and prayer. **Amen.**

A creed from the United Church of Zambia. This
is their Doctrinal Statement from 1965.

Prayer

The following prayer utilizes a method called “breath prayer.” Slow, deep breathing calms the mind and body, and the prayer turns us toward God. Verses from the Psalms are especially suited for this style of prayer because many are written in couplets. Consider utilizing the psalm verses below and adapting your own breath prayers from the Psalms in this season of Ordinary Time.

Keep me as the apple of your eye; (*inhale*)
hide me in the shadow of your wings. (*exhale*)

Psalm 17:8

Lead me in the path of your commandments, (*inhale*)
for I delight in it. (*exhale*)

Psalm 119:35

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 of joyful rest
- For those who have left the faith
- For the flourishing of all people in your place, from the womb to the tomb

THE LORD’S PRAYER – See p. 56 for text.

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

SATURDAY



Call

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

Psalm 141:2

Psalm

Read the Psalm of the day.

THE GLORIA

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

Adoration

SILENCE OR SONG

Seasonal song selections can be found on pp. 61–69.

Lesson

Read the Old Testament passage of the day.

Prayer

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

The Agnus Dei

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

1 Corinthians 5:7–8

Abiding

LECTIO DIVINA, VISIO DIVINA, OR PRAXIO DIVINA

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

PRAYER OF MINDFULNESS

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

A PRAYER FOR SABBATH

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

Benediction

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

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

OCT 26

PS. 107

EZEK. 48

REV. 12

NOV 2

PS. 112

2 CHRON. 22

REV. 17

NOV 9

PS. 118

ZECH. 2

HEB. 1

NOV 16

PS. 120

ZECH. 8

HEB. 7

NOV 23

PS. 126

ZECH. 14

HEB. 13

NOV 30

PS. 132

MAL. 4

EPH. 6



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PSALM 121 *Levavi oculos*



A B Tone I

C Dm⁷ C/E F G Am Em/G C/E F G/B G C

- 1 I lift up my eyes to the hills;
from where is my help to come?
- 2 My help comes from the LORD,
the maker of heaven and earth.
- 3 He will not let your foot be moved
and he who watches over you will not fall asleep.
- 4 Behold, he who keeps watch over Israel
shall neither slumber nor sleep;
- 5 The LORD himself watches over you;
the LORD is your shade at your right hand,
- 6 So that the sun shall not strike you by day,
nor the moon by night.
- 7 The LORD shall preserve you from all evil;
it is he who shall keep you safe.
- 8 The LORD shall watch over your going out and your coming in,
from this time forth for evermore.

[Glory to the Father, and to the Son,
and to the Holy Spirit:
as it was in the beginning, is now,
and will be for ever. Amen.]

PSALM 103:1, 8-14 *Benedic, anima mea*



A B Tone VIII

Am Em F F C/E Dm Am/C F/A G/B F/C Em/B Am

- 1 Bless the LORD, O my soul,
and all that is within me, bless his holy Name.
- 8 The LORD is full of compassion and mercy,
slow to anger and of great kindness.
- 9 He will not always accuse us,
nor will he keep his anger for ever.
- 10 He has not dealt with us according to our sins,
nor rewarded us according to our wickedness.
- 11 For as the heavens are high above the earth,
so is his mercy great upon those who fear him.
- 12 As far as the east is from the west,
so far has he removed our sins from us.
- 13 As a father cares for his children,
so does the LORD care for those who fear him.
- 14 For he himself knows whereof we are made;
he remembers that we are but dust.

[Glory to the Father, and to the Son,
and to the Holy Spirit:
as it was in the beginning, is now,
and will be for ever. Amen.]

PSALM 51 *Miserere mei, Deus*



A B Tone V

Dm C F B \flat F C Am C 6 Dm Gm/B \flat Gm 7 C

The musical notation consists of two staves: a treble clef staff and a bass clef staff. The key signature has one flat (Bb). The piece is divided into two sections, A and B, separated by a double bar line. Section A contains four measures with chords Dm, C, F, Bb, F, C. Section B contains four measures with chords Am, C6, Dm, Gm/Bb, Gm7, C. The melody is written in the treble clef staff, and the bass line is in the bass clef staff.

- 1 Have mercy on me, O God, according to your loving-kindness;
 in your great compassion blot out my offenses.
- 2 Wash me through and through from my wickedness
 and cleanse me from my sin.
- 3 For I know my transgressions,
 and my sin is ever before me.
- 4 Against you only have I sinned
 and done what is evil in your sight.
- 5 And so you are justified when you speak
 and upright in your judgment.
- 6 Indeed, I have been wicked from my birth,
 a sinner from my mother's womb.
- 7 For behold, you look for truth deep within me,
 and will make me understand wisdom secretly.
- 8 Purge me from my sin, and I shall be pure;
 wash me, and I shall be clean indeed.
- 9 Make me hear of joy and gladness,
 that the body you have broken may rejoice.
- 10 Hide your face from my sins
 and blot out all my iniquities.
- 11 Create in me a clean heart, O God,
 and renew a right spirit within me.
- 12 Cast me not away from your presence
 and take not your holy Spirit from me.

- 13 Give me the joy of your saving help again
 and sustain me with your bountiful Spirit.
- 14 I shall teach your ways to the wicked,
 and sinners shall return to you.
- 15 Deliver me from death, O God,
 and my tongue shall sing of your righteousness, O God of my salvation.
- 16 Open my lips, O Lord,
 and my mouth shall proclaim your praise.
- 17 Had you desired it, I would have offered sacrifice,
 but you take no delight in burnt-offerings.
- 18 The sacrifice of God is a troubled spirit;
 a broken and contrite heart, O God, you will not despise.
- 19 Be favorable and gracious to Zion,
 and rebuild the walls of Jerusalem.
- 20 Then you will be pleased with the appointed sacrifices,
 with burnt-offerings and oblations;
 then shall they offer young bullocks upon your altar.

[Glory to the Father, and to the Son,
 and to the Holy Spirit:
as it was in the beginning, is now,
 and will be for ever. Amen.]

PSALM 23 *Dominus regit me*



- 1 The LORD is my shepherd;
I shall not be in want.
- 2 He makes me lie down in green pastures
and leads me beside still waters.
- 3 He revives my soul
and guides me along right pathways for his Name's sake.
- 4 Though I walk through the valley of the shadow of death,
I shall fear no evil.
- 5 For you are with me;
your rod and your staff, they comfort me.
- 6 You spread a table before me
in the presence of those who trouble me.
- 7 You have anointed my head with oil,
and my cup is running over.
- 8 Surely your goodness and mercy shall follow me all the days of my life,
and I will dwell in the house of the LORD for ever.

[Glory to the Father, and to the Son,
and to the Holy Spirit:
as it was in the beginning, is now,
and will be for ever. Amen.]

PSALM 63



Oh God, you are my God, — ear-ly will I seek your face. — My soul,
 — it thirsts for you — and my flesh it longs for you. — In a
 dry and thirs-ty land! — Where no wa-ter can be found. — So I — have
 looked for — you — in the sanc-tu-a - ry — to see your pow-er and your
 glo - ry. 'Cause your lov - ing - kind - ness is bet - ter than life my
 lips shall praise you all my life. Thus will I bless you
 while I — live. I — will lift up my hands in your name.

Words and music by David Bratton, as performed by The Greater Allen Cathedral. © 2013 David Bratton. All rights reserved.

PSALM 46



C D_m

1. God is our re - fuge our strength and our shield, an
 2. Nat - tions in up - roar, men's king - doms, they fall, He
 3. Come, let us see what the Lord has done, the

C/E F

ev - er pre - sent help.
 speaks and the earth melts a - way.
 ru - ins He brings to the earth.

C D_m

We will not fear though the earth gives way. and the
 the worst we im - a - gine the strong - est of storms, our
 He makes wars to cease to the ends of the earth, He

C/E F

moun - tains crash in to the sea.
 for - tress, it will still re - main.
 shat - ters the bow and the spear.

F C/E D_m C

There is a ri - ver who's streams will make glad the

F C/E D_{m7}

ci - ty of our most High — King.

F C/E D_m C

1. God is with-in her, and she will not fail, He
 2-3. God is with-in her, and she will not fail,

F C/E D_{m7} (*1st Time Back to Beginning)

helps her at break of the day.
 List - ten and hear the Lord say: "Be

C D_{m7} C/E F

still, — and know — that I — am God." — "Be

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Glenn Carstens

POEM



"OLD HUNDRED"

NOW LET US MAKE
 nobody knows
A JOYFUL NOISE
 under the cry
LET US SHOUT
 under the glistening
HALLELUJAH
 sleeps goodby
AND LET US MAKE
 God is a friend
A JOYFUL NOISE
 standing between
UNTO THE LORD
 what I've been told
AMEN and the trouble I've seen.

LUCILLE CLIFTON

OLD HUNDRED is a famous hymn tune from the Genevan Psalter, so named because it came to be associated with William Kethe's metrical paraphrase of Psalm 100, "All People That on Earth Do Dwell." In her early poem "OLD HUNDRED," written in the latter half of the 1960s, the African American poet Lucille Clifton (1936–2010) also engages with the Hundredth Psalm, interleaving its first line with the opening lyric of the spiritual "Nobody Knows the Trouble I've Seen" and blues-like phrases to create a multitextured expression of praise and lament.

Like the Psalter itself, life encompasses a breadth of experiences, from gladness to sorrow. While many of the psalms call us to rejoice and give thanks, others express deep pain and questioning. The vocalist and composer Ruth Naomi Floyd says the greatest blues line ever written is Psalm 22:1, which Jesus "sings" from the cross: "My God, my God, why have you forsaken me?"

Clifton has seen trouble; so has Jesus. ("Nobody knows but Jesus . . .") And Jesus is a friend who stands with us amid life's vicissitudes, knowing them firsthand. When God's promises seem far off and we can't muster a hallelujah, looking to Jesus can give us the strength, both to be honest about our trouble and to put it in God's hands and so lay hold to joy. "OLD HUNDRED" wrestles through that.

Does this poem feel disjunctive or integrated? What do you make of Clifton's use of all-caps? After reading the poem, read Psalm 100 and the lyrics to "Nobody Knows the Trouble I've Seen" and compare them. Consider how they both fit into the church's repertoire of songs.



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.



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