DAILY PRAYER PROJECT

LENT

FEBRUARY 22 – APRIL 8, 2023 | VOLUME 5 | ISSUE 3

PRAYERS *for* Morning & Evening

PRACTICES *for* Mind, Body & Spirit

GALLERY *for* Contemplation

SONGBOOK *for* Adoration

DAILY PRAYER PROJECT

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

Credits

Cover art: *Condemned to Death* (detail) by Chang Dong Ho, photo by Choi Jeong-dong. See p. 32 for full sculpture.

Unless otherwise indicated, scripture quotations are taken from The Holy Bible, English Standard Version®. Copyright ©2001 by Crossway Bibles, a division of Good News Publishers. Used by permission. All rights reserved.

Canyon Road: A Book of Prayer by Kari Kristina Reeves. ©2016 Atlas Spiritual Designs. www.exploreatlas.com. Used by permission.

Morning, Noon and Night: Prayers and Meditations Mainly from the Third World, collected and introduced by John Carden. ©1976 Church Missionary Society, London.

Prayers and Thoughts of Chinese Christians, ed. Kim-Kwong Chan and Alan Hunter. ©1991. Used by permission of Continuum Publishing Group.

Prayers of the Early Church ed. J. Manning Potts (Nashville: The Upper Room, 1908).

Voices: Native American Hymns and Worship Resources. ©1992 Marilyn M. Hofstra.

Staff & Contributors

CO-DIRECTOR
Joel Littlepage

CO-DIRECTOR
Ashley Williams

EDITOR
Russ Whitfield

CURATOR & COPYEDITOR
Victoria Emily Jones

DESIGNER
Lauren Hofer
Atlas Minor Design Studio

The Daily Prayer Project: Lent 2023: Volume 5 | Issue 3. Copyright ©2023 The Daily Prayer Project Press. All rights reserved. No part of this book may be used or reproduced in any manner whatsoever without written permission except in the case of brief quotations.

This volume is intended for individual use and may not be printed or distributed beyond this purpose.

If you would like to receive rights to print and distribute this volume to an organization or congregation, please contact us at team@dailyprayerproject.com to discuss our subscription plan.

The Daily Prayer Project is produced as a ministry of Grace Mosaic in Northeast Washington, DC.

Grace Mosaic is a congregation of the Grace DC Network.

TABLE OF CONTENTS

LETTER FROM THE DIRECTOR	6
INTRODUCTION	7
PRAYERS, PART 1	15
SUNDAY MORNING	16
SUNDAY EVENING	17
MONDAY MORNING	18
MONDAY EVENING	19
TUESDAY MORNING	20
TUESDAY EVENING	21
WEDNESDAY MORNING	22
WEDNESDAY EVENING	23
PRACTICES	25
CALLING OUT TO GOD IN LAMENT	26
INTRACTABLE SIN, PREEMPTORY PRAYER	30
GALLERY	33
GATHERING FRAGMENTS 1	35
UNTITLED #10, FLUSHING, NY	36
QWI:QWELSTOM	39
PRAYERS, PART 2	41
THURSDAY MORNING	42
THURSDAY EVENING	43
FRIDAY MORNING	44
FRIDAY EVENING	45
SATURDAY MORNING	46
SATURDAY EVENING	47
SONGBOOK	49
MERCY	50
KYRIE	51
I KNOW IT WAS THE BLOOD	52
DIVINO COMPAÑERO DEL CAMINO	53

SOUTH KOREA
Nagesh Badu

OKLAHOMA CITY
Zach Lucero

LETTER FROM THE DIRECTOR

JOEL LITTLEPAGE

Greetings in this holy season of Lent. We give thanks to our Lord for each of you who holds this edition in your hands and who participates with us in the simple but revolutionary act of daily prayer. All of us together are strengthened by the global presence of the body of Christ, the family of disciples across the globe and throughout time who have sought to follow this one named Jesus, with many of them paying such great costs to do so. You are not alone and we are not alone. We at the Daily Prayer Project exist to manifest that reality.

Lent, a word simply meaning "length," is a time of reinitiation into the way of Jesus as the church heads toward Easter. The word "way" here is vital. When the Christian movement began, it was known simply as "the Way," the phrase appearing first in Acts 9:2 when a man named Saul was hunting down the "followers of the Way." This was a community of people known for their *following*, their practiced, lived life together, not just their verbal proclamation of their beliefs. They were dedicated to a way of life and not merely a religious affiliation.

This was Jesus's invitation after all: "Follow me" (Luke 5:27). And also "learn from me" (Matt. 11:27), "listen to my voice" (John 10:16), and "watch with me" (Matt. 26:38). In poignant summary the Lord says, "I have given you an example, that you also should do just as I have done to you" (John 13:15). Jesus seeks not to be idealized but to be followed, imitated, and loved. We must not miss the grace and mercy embedded in the call to imitation: "just as I have done to you . . ." There is ultimately only one leader of the Way, only one teacher, and only one Lord. Lent is infused with grace and love, not opposed to it. Grace is a free gift to those who are in need. Lent is the season to know that need. It is a season to sense again the path of the Christian life and recognize that an essential part of that journey is dying with Jesus.

Still, Lent has a sharp, clarifying edge to it: are we merely affiliated with Jesus or are we participating in his Way? Lent is a time to chip away at the superficial, materialistic shell of our lives. Lent is the downward journey of identifying with Jesus in his servitude, poverty, suffering,

humility, compassion, and sacrificial death just as we take the upward journey with him toward the victory of the resurrection and new life.

We are aided in this downward journey by the elements of the edition of the Living Prayer Periodical before you now. A central element of this edition is a litany prayed by the Disciples of the Servant, a community based at Andhra Christian Theological College in Hyderabad, India. As one who pores through a lot of resources to prepare the liturgies of these editions, I can honestly say that, for me, it is one of the most powerful prayers I have encountered over the six years of working on the DPP. The litany moves through the whole life of Jesus from his baptism to his empty tomb and prays for deep participation with this "Servant-Christ" along every step of the way. It will be our companion throughout the season.

In the Songbook, the Mexican composer Antonio Riveria gifts us with a sung prayer that has become an anthem across Latin America: *Divino compañero del camino, tu presencia siento yo al transitar. Cristo ha disipado toda sombra. Ya tengo luz, la luz divina de su amor.* ("O Lord, divine companion on this journey, your presence warms my heart along the way. Jesus, you have scattered every shadow. I walk in light, your light divine, light of your love.") In the Gallery, we present the painted carving *Qwi:qwelstom* (Balance and Harmony) by Don Froese, a member of Stó:lō Nation in British Columbia, who portrays the crucified Christ as a sun-face whose love shines over all and powers humanity's canoe. Finally, in the Practices, writer Alicia Akins frames the Christian practice of confession with poignant honesty and clarity. This is but a sample of the glorious tapestry of prayers, art, music, and writing that are interwoven in this edition.

It is our prayer that these resources and their placement upon your lips, before your eyes, and within your hearts over these next forty days would help you deepen your following after Jesus and increase the joy you find in him. May we all experience deep communion and transformation during this season as we learn, together, 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 **WISDOM & POETRY** Proverbs & Job **PROPHETS** Isaiah & Minor Prophets (Part I)	**LAW & HISTORY** Numbers–2 Samuel **WISDOM & POETRY** Proverbs & Ecclesiastes **PROPHETS** Jeremiah, Lamentations & Minor Prophets (Part II)	**LAW & HISTORY** 1 Kings–Esther **WISDOM & POETRY** Proverbs & Song of Songs **PROPHETS** Ezekiel & Minor Prophets (Part III)
New Testament	**GOSPEL & ACTS** Matthew, Mark & Acts **PAULINE EPISTLES** Romans–Titus **GENERAL EPISTLES** Hebrews–Revelation	**GOSPEL & ACTS** Luke & Acts **PAULINE EPISTLES** Romans–Titus **GENERAL EPISTLES** Hebrews–Revelation	**GOSPEL & ACTS** John & Acts **PAULINE EPISTLES** Romans–Titus **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 postu res in prayer (standing, kneeling, lifted or open hands, lying prostrate, etc.) that fit your context.

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

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

ADORATION: We were created to adore God, and in the place of worship we find the joy of this purpose. This adoration happens in both silence and song. We provide three to four songs per edition in the Songbook at the back. Full recordings and resources for these songs and others can be found at dailyprayerproject.com. 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 (*praxio divina*). Out of that place, we are also prompted to pray for the needs of others in different stations of life.

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

Nathan Dumlao

Adapting the LPP for Household Prayer

A Five-Element Method

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

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

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

CALL
LESSON (Psalm, OT, or NT)
ABIDING
THE LORD'S PRAYER
BENEDICTION

Here are some practical suggestions for implementing this method:

- Before you begin to pray together, select what your Lesson reading is going to be. For example, if the scripture readings that day are Psalm 62, Leviticus 12, and Mark 10, then choose one or a section of one of those to attend to. It will probably be best for those with small children to begin small. If Mark 10 is chosen, then choose just one of the sections of that chapter.
- Before you begin to pray together, distribute the parts of the liturgy to different members of the household. In my household we have five people, so each member is responsible for one movement of the liturgy. If you have children who can read, they might relish the chance to read a different part each day. We keep a chart on the wall with the day, the five elements, and the person's name, giving each person a chance to do different parts throughout the week.
- If children cannot read, worry not! Children also love to do call-and-response, and this is how their language is formed. For my youngest son, who cannot read, his mother or I whisper the words of the call in his ear and he then gets to say them loudly for the family prayer time. He loves it, and yes, it is often adorable.
- Begin each time of prayer by taking some breaths together as a family (we often do three deep breaths), bringing stillness to your bodies, hearts, and minds.
- CALL: Again, children often love call-and-response! If necessary, teach them what their response line is going to be (the words in bold). Then someone should read the call and hear the response of the rest of the table.
- LESSON: Read the passage of scripture you selected before, or have one of the children read it (mine fight over this privilege . . .).
- ABIDING: This element can be really flexible as far as what is done and how long it takes. Here is a suggested flow:

1. You might begin by actually reading the italicized text in the Abiding section: "Pause at the start/end of this day. Enjoy communion with the living God . . ." Or maybe start this time by singing a song together (e.g., a song from the back of the book or one from your church's worship service).
2. Then invite some reflection on the scripture reading you just heard together by asking simple questions: "What did you hear in that passage?" "What stuck out to you?" "What did Jesus do?" "What do you think it meant when it said _____?" You might get asked a question that you don't know the answer to, and that's perfectly fine! We are all always learning together.
3. From here you could pray one of the provided prayers in the LPP for that day, you could pray using one or more of the prompts, you could pray as the passage you heard leads you, or you could practice intercessory prayer.

- THE LORD'S PRAYER: Simply pray this together every day as Jesus taught us.
- BENEDICTION (feel free to call it a "blessing" or "God's good word"): When we practice this element, the person giving the benediction raises their hands and puts them outward while the rest around the table open their hands, palms up, in a posture of reception. Then the benediction is spoken and the time of prayer comes to an end.

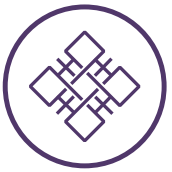
This is merely a suggested method, and you are encouraged to modify, reduce, or expand it as fits the context of your household. Our prayer is that you can find your communal rhythm of communing with the Creator and experience the beauty and shalom that comes from praying together.

Let us pray,
Joel Littlepage

Seasons of the Christian Year

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

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



LENT | FEBRUARY 22–APRIL 8, 2023

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

2022–2023 Christian Year

ADVENT
Nov 27–Dec 24

CHRISTMAS & EPIPHANY
Dec 25–Feb 21

LENT
Feb 22–Apr 8

EASTER
Apr 9–May 27

PENTECOST
May 28

ORDINARY TIME
May 29–Dec 2

PRAYERS

SUNDAY MORNING TO WEDNESDAY EVENING

VICTORIA, TEXAS

Haley Rivera

SUNDAY

Call

Open my lips, O Lord,
and my mouth will declare your praise.
Psalm 51:15

Psalm

Read the Psalm of the day.

THE GLORIA

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

FEB 26
PS. 32
GEN. 2:15–3:7
MATT. 4:1–11;
ROM. 5:12–19

Adoration

SILENCE OR SONG

Seasonal song selections can be found on pp. 49–53.

Lesson

Read the New Testament passage of the day.

MAR 5
PS. 121
GEN. 12:1–4
JOHN 3:1–17;
ROM. 4:1–5, 13–17

Prayer

Lord Jesus, this morning we come to you as the True Vine, and we come to your Father as the Vinedresser. It is in you that we live and move and have our being, Jesus; and apart from you, we can do nothing. We beg, therefore, for more of your Spirit in our lives, hearts, minds, and relationships. We need you desperately, Lord, and call upon your name out of the many situations represented here today. Meet us, God, where we are, in the circumstances you have allowed and ordained, for we are your body, and you are the hope of our salvation.

MAR 12
PS. 95
EXOD. 17:1–7
JOHN 4:5–42;
ROM. 5:1–11

Lord God, your word says every branch in you that does not bear fruit, you take away, and every branch that bears fruit, you prune. Father, we desire to be fruitful, and yet we fear and resist the shears you hold in your hand. Temptations hound us, and fears assail us. So give us the courage we need to open ourselves up to your loving, tender hand.

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

PROMPTED PRAYER

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

THE LORD'S PRAYER

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

Benediction

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

Adapted from Ephesians 3:20–21

Call

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

Psalm 77:1

Psalm

Read the Psalm of the day.

THE GLORIA

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

Adoration

SILENCE OR SONG

Seasonal song selections can be found on pp. 49–53.

Lesson

Read the Old Testament passage of the day.

Prayer

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

O Lord, divine companion on this journey,
Your presence warms my heart
along the way.
Jesus, you have scattered every shadow.
I walk in light, your light divine,
light of your love.
Stay with me, O Lord, for it is evening;
The day is almost done, abide with me.
Savior of my soul, my heart I offer.
Make it your home, make it your home
eternally.

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

Abiding

LECTIO DIVINA, VISIO DIVINA, OR PRAXIO DIVINA

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

INTERCESSORY PRAYER

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

Benediction

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

Adapted from Zephaniah 3:15

MAR 19
PS. 23
1 SAM. 16:1–13
JOHN 9:1–41;
EPH. 5:8–14

MAR 26
PS. 130
EZEK. 37:1–14
JOHN 11:1–45;
ROM. 8:6–11

APR 2
Palm Sunday
PS. 118
ISA. 50:4–9A
MATT. 21:1–11;
PHIL. 2:5–11

MONDAY

Call

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

Psalm 88:13

Psalm

Read the Psalm of the day.

THE GLORIA

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

FEB 27
PS. 66
DEUT. 7
LUKE 9:37–45

MAR 6
PS. 72
DEUT. 13
LUKE 11:14–26

MAR 13
PS. 78
DEUT. 19
LUKE 12:35–59

Adoration

SILENCE OR SONG

Seasonal song selections can be found on pp. 49–53.

Lesson

Read the Old Testament passage of the day.

Prayer

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

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

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

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

Abiding

LECTIO DIVINA, VISIO DIVINA, OR PRAXIO DIVINA

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

PROMPTED PRAYER

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

THE LORD'S PRAYER

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

Benediction

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

Adapted from Matthew 5:6

MONDAY

Call

I call upon the LORD, who
is worthy to be praised,
and I am saved from my enemies.
Psalm 18:3

Psalm

Read the Psalm of the day.

THE GLORIA

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

Adoration

SILENCE OR SONG

Seasonal song selections can be found on pp. 49–53.

Lesson

Read the New Testament passage of the day.

Prayer

Confession: O Lord my God!
Instruct my ignorance and
enlighten my darkness.
Thou art my King;
take the entire possession
of all my powers and faculties
and let me be no longer
under the dominion of sin.
Give me a sincere and hearty
repentance for all my offenses
and strengthen by thy grace my resolutions
on amendment and circumspection
for the time to come.
Grant me also the spirit of
prayer and supplication
according to thy own most
gracious promises.
Amen.

A prayer of Phillis Wheatley (1753–1784). Wheatley was born in West Africa, was trafficked into slavery as a young child, and was transported to the United States. She later became the first African American to publish a book of poetry in the United States.

Assurance: I have been crucified with
Christ. It is no longer I who live, but Christ
who lives in me. And the life I now live in
the flesh I live by faith in the Son of God,
who loved me and gave himself for me.
Galatians 2:20

Abiding

LECTIO DIVINA, VISIO DIVINA, OR PRAXIO DIVINA

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

INTERCESSORY PRAYER

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

Bendiction

Jesus Christ is the same yesterday
and today and forever.
Rest tonight in the unchangeable
love of our Lord Jesus.
Adapted from Hebrews 13:8

MAR 20
PS. 84
DEUT. 25
LUKE 14:25–35

MAR 27
PS. 90
DEUT. 30:1–10
LUKE 17:11–19

APR 3
Holy Monday
PS. 36
ISA. 42:1–9
LUKE 19:28–48;
HEB. 9:11–15

TUESDAY

FEB 28
PS. 67
DEUT. 8
LUKE 9:46–50

MAR 7
PS. 73
DEUT. 14
LUKE 11:27–36

MAR 14
PS. 79
DEUT. 20
LUKE 13:1–9

Call

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

Romans 8:26

Psalm

Read the Psalm of the day.

THE GLORIA

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

Adoration

SILENCE OR SONG

Seasonal song selections can be found on pp. 49–53.

Lesson

Read the New Testament passage of the day.

Prayer

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

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

Help us to follow you into the city,
to claim its whole life for God whose
image men and women bear, to confront
the ambitions of the power-hungry,
the inhuman orthodoxy of the legalist,
with the startling message of your
present action, your living power:
Help us to follow you, Christ the servant.

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

Abiding

LECTIO DIVINA, VISIO DIVINA, OR PRAXIO DIVINA

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

PROMPTED PRAYER

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

THE LORD'S PRAYER

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

Benediction

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

Adapted from Mark 10:45

TUESDAY

Call

Blessed be God,
because he has not rejected my prayer or removed his steadfast love from me!
Psalm 66:20

Psalm

Read the Psalm of the day.

THE GLORIA

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

Adoration

SILENCE OR SONG

Seasonal song selections can be found on pp. 49–53.

Lesson

Read the Old Testament passage of the day.

Prayer

Lord, I'm yielding to you tonight.
I yield my will to your will.
I yield my desires to your desires.
I yield my way to your way.
You are my Lord, I am your child.
You are the potter, I'm only the clay.
Mold me! Make me what
you would have me to be.
I want to live for you.
I want to walk with you.
I want to let my light shine.
Oh Jesus, help me now! Help me now!
Give me your strength.
Give me your power.
Let me feel your anointing. Hallelujah!
Let me have that joy. Hallelujah!
That overflowing joy. Yes, yes, yes!
Shine your light upon me tonight.
If there's any evil way, take it out.
I want to be like you.
I want to be fit for the Master's use.
Hallelujah!

A prayer of G. E. Patterson (1939–2007) of Memphis, Tennessee. Patterson was the presiding bishop of the Church of God in Christ (COGIC) from 2000 until his death.

Abiding

LECTIO DIVINA, VISIO DIVINA, OR PRAXIO DIVINA

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

INTERCESSORY PRAYER

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

Benediction

Blessed be the LORD, the God of Israel, from everlasting to everlasting! And let all the people say, "Amen!" May you rest now in the everlasting love of the Lord.
Adapted from Psalm 106:48

MAR 21
PS. 85
DEUT. 26
LUKE 15:1–10

MAR 28
PS. 91
DEUT. 30:11–20
LUKE 17:20–37

APR 4
Holy Tuesday
PS. 71
ISA. 49:1–7
LUKE 20:1–47;
1 COR. 1:18–31

EVENING PRAYER

WEDNESDAY

FEB 22
Ash Wednesday
PS. 51
JOEL 2:1–2, 12–17
MATT. 6:1–6, 16–21;
2 COR. 5:20B–6:10

MAR 1
PS. 68
DEUT. 9
LUKE 9:51–62

MAR 8
PS. 74
DEUT. 15
LUKE 11:37–54

MAR 15
PS. 80
DEUT. 21
LUKE 13:10–30

Call

So you also must consider
yourselves dead to sin
and alive to God in Christ Jesus.
Romans 6:11

Psalm

Read the Psalm of the day.

THE GLORIA

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

Adoration

SILENCE OR SONG

Seasonal song selections can be found on pp. 49–53.

Lesson

Read the Old Testament passage of the day.

Prayer

Confession: You see all things. We have sinned against you in thought, word, and deed. Blot out our transgressions, be merciful to us sinners, and grant that our names may be found written in the book of life, for the sake of Christ Jesus our Savior. Amen.

A prayer of Nerses of Clajes (d. 373 CE). Nerses was a catholicos (patriarch) of the church in Armenia. Taken from *Prayers of the Early Church*.

Assurance: Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us, looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.
Hebrews 12:1–2

Abiding

LECTIO DIVINA, VISIO DIVINA, OR PRAXIO DIVINA

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

PROMPTED PRAYER

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

THE LORD'S PRAYER

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

Benediction

The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
Adapted from 2 Corinthians 13:14

WEDNESDAY

Call

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

Psalm 65:5, 8

Psalm

Read the Psalm of the day.

THE GLORIA

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

Adoration

SILENCE OR SONG

Seasonal song selections can be found on pp. 49–53.

Lesson

Read the New Testament passage of the day.

Prayer

Te hi ka ne re ne YESOS.
Tsi ro ia ta ne ra kwat.
Te hi ka ne re ne YESOS.
Ne ne ra Owen he ia se.

I am looking at Jesus.
He is so wonderful.
I am looking at Jesus.
He gave his life for me.

A prayer of the Choctaw people of North America, taken from *Voices: Native American Hymns and Worship Resources*

Abiding

LECTIO DIVINA, VISIO DIVINA, OR PRAXIO DIVINA

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

PRAYER OF MINDFULNESS

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

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

Benediction

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

Numbers 6:24–26

MAR 22
PS. 86
DEUT. 27
LUKE 15:11–32

MAR 29
PS. 92
DEUT. 31:1–29
LUKE 18:1–8

APR 5
Holy Wednesday
PS. 70
ISA. 50:4–9A
LUKE 21:1–38;
HEB. 12:1–3

SOUTH KOREA

Manki Kim

PRACTICES

PRACTICE: LAMENT

CALLING OUT TO GOD IN LAMENT

Nina Barnes

MEDITATION

"Lament" and "lamenting" are words that I'm hearing more frequently, which is good—but I see them being used in widely contrasting ways. I often find it confusing. That's why I want to start with defining and describing "lament." And yet I want to avoid a narrow interpretation, so I'll share the words of a few of my trusted guides:

> "Lament is the language of suffering. . . . Lament in the Bible is a liturgical response to the reality of suffering and engages God in the context of pain and trouble. The hope of lament is that God would respond to human suffering that is wholeheartedly communicated through lament. Unfortunately, lament is often missing from the narrative of the American church."
> —Soong-Chan Rah, *Prophetic Lament*

> "Lament is more than mere catharsis. In the midst of our grief and brokenness and questions about how God might redeem all that is wrong between us, lament is powerful because we are addressing God directly. Rather than just talking amongst ourselves or brainstorming solutions before we fully understand the problem . . . rather than just talking to each other or shouting at each other . . . we are actually talking to God in the midst of our distress as the psalmist does in Psalm 44—*'Why do you sleep, O Lord? Why do you hide your face?'*"
> —Ruth Haley Barton, "Lament That Leads to Partnership in God's Transforming Work"

> "Lament itself is a form of hope. It's an innate awareness that what is should not be. . . . There is no such thing as a lone wail. Every howl reverberates off the walls of God's chest and finds its way back to us, carrying his own tears with it. And when God bears witness to our suffering, it is not for his consumption or to demonstrate something."
> —Cole Arthur Riley, *This Here Flesh*

LOS ANGELES
Nathan Dumlao

> "Lament, rightly practiced, never stops with our complaints. It always leads to *necessary action* that confronts principalities, powers, and systems. It marries personal change and transformation with institutional and systemic change. When we walk out of the lament service and the protests die down, lament asks the question, 'What is mine to do in the field God has given me to work and to cultivate?'"
> —Ruth Haley Barton, "Lament That Leads to Justice: Celebrating Martin Luther King Jr.'s Transforming Leadership"

> "It's especially important to understand that lamenting goes far deeper than our current culture of moral outrage. In our day, the work of justice and reconciliation has been substituted by short-lived anger that is easily distracted, tears that start and end with tweets, and fiery rants that avoid any clear sense of action."
> —Rich Villodas, *The Deeply Formed Life*

> "I began to wonder if a third way could be imagined for this situation and for our time. A way not characterized by sappy moderate sensibilities or by cheap reconciliation but rather marked by lament, anger, grace, and forgiveness."
> —Rich Villodas, *Good and Beautiful and Kind*

A consistent theme is that lament is talking to God. Lament is not just venting or complaining. Lament is prayer—a real and raw, true and frayed calling out to God.

Prayers of lament are about grieving with an essential and deep-seated measure of hope. It may not feel like hope, but otherwise we would not cry out for justice, healing, and restoration. We would instead simply rage and despair.

Those who practice lament are willing to sit with the uncertainty, confusion, and messiness of asking God to bring change. The way forward may feel shadowy and elusive and distant. Yet the hope within lament can short-circuit despair because there is acknowledgment that we cannot bear in our souls the totality of the present suffering.

EXPLORATION

Reflection questions:

- What are you withholding from yourself or God? Why?
- Do you believe you have *permission* to lament?
- What do you believe about God's response to your lament?
- Can you imagine Jesus (Emmanuel, "God with us") being fully present to you as you cry out?
- Do you provide space for others to lament to God?

Embodied practices (try one or more of the following):

- Allow genuine emotions to surface, *without self-edits or restriction to what you believe you should feel.*
- Watch a movie or listen to a song that bears witness to a wrong and gives voice to a need for lament. Allow your soul to be touched.
- Name out loud, with your current actual emotions, specifically what you are lamenting and how you feel. If you feel stuck, start by reading one of the psalms of lament or by asking, "Why, Lord?" or "How long, Lord, before . . . ?"
- In prayer, imagine Jesus is sitting with you and listening to your lament. Then, "Jesus wept" (John 11:35).
- Write your own psalm/prayer of lament about a topic that captures your attention.

My prayer is that you will:

- Stay present to your anger, frustration, and grief
- Not rush the journey
- Resist easy answers and quick fixes
- Surrender to the unknown immediate future and to not being in control

Nina Barnes is a certified spiritual director with a passion for creating space for others to discern and respond to invitations from God. Nina considers it an honor and a sacred trust to help people navigate life while discovering purpose and meaning, work through challenges, develop as leaders, and experience transformation on the journey.

MINNEAPOLIS
Gregory Hayes

PRACTICE: CONFESSION

INTRACTABLE SIN, PREEMPTORY PRAYER

Alicia Akins

MEDITATION

Sometimes sin catches us by surprise. We are jolted and, like a brimful cup, stuff spills out of us that we didn't anticipate. It's not that we thought ourselves incapable of sin, but some unexpected provocation pushed buttons of ours that had long since been collecting dust.

But other times, we know the coordinates to the exact corner behind which sin lurks—the family member or coworker who brings out our anger or pettiness, the trigger for our impatience, the people whose approval we can't seem to live without, the act of service we are tempted to make all about us, the hour our loneliness gets the best of us. This is that sin which Hebrews 12:1 says "so easily entangles." Whether we are lured again into mistreating others, placing our worth somewhere it does not belong, secretly relishing deeds of darkness, or corrupting our good works with pride or wrong motives, we think we fall into these sins when really we leave ourselves open and unprotected with our passivity.

Years ago, I began writing out prayers for those intractable sins I found myself giving into over and over again. I'd type them up, print them out, and keep them where I could easily access them. Before entering situations where I could predict that my weaknesses might get the best of me, I would pull out the prayer and offer it to God. I would acknowledge that my

flesh was weak and seek the Spirit's specific help for the specific sin I knew I specifically struggled with. These were not just sticky situations; they were a battle.

This practice served at least two purposes: it kept me close to the Lord, and it kept me on alert and on the defensive. It took seriously the words God spoke to Cain in Genesis 4:7: "Sin is crouching at the door, eager to control you. But you must subdue it and be its master" (NLT). I felt like, at least this way, the enemy wasn't the only one with a plan. This prayer became part of my armor and arsenal. It said to the enemy, "I know you're there." And to his Conqueror, "I know you're able." It was also a needed reminder to myself both that I am weak and that the life lived in a manner worthy of the gospel (Phil. 1:27) is one of radical dependence, not independence.

EXPLORATION

The following is a list of suggestions for postures and methods to help you be on guard against sin. It is by no means exhaustive but is meant to spur your imagination to contextualize this practice in your own life.

1. **Prepare.** First Peter 5:8 says, "Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour." When Jesus gives a model prayer, it includes the request to not be led into temptation but rather to be delivered from evil. We would do well to pray the same.

2. **Take confession seriously.** The more regular and real I am with confession, the more aware I become of my own patterns of sin and therefore better prepared. The Bible names our sin, and we should too. Confession, when offered regularly, helps us maintain a posture of humility as we navigate life and helps us avoid prideful self-reliance when it comes to resisting temptation. We have a habit of bringing sin into the light and receiving God's forgiveness. It is also another opportunity to request protection against it.

3. **Do not just plead; remember.** I am a big proponent that prayers should always include rehearsals of God's faithfulness. Basting our souls in those truths honors God and recalibrates our trust in him. I can pray in faith when I am steeped in the memories of the God who has done great things for us. This also gives credit for victory where it is due, lest I begin to attribute to myself that which can only be credited to him, for through him and his power alone do we demolish strongholds (2 Cor. 10:4).

Prepare. Take confession seriously. Do not just plead; remember.

Alicia Akins is a recovering expat from Asia based in Washington, DC, and the author of *Invitations to Abundance: How the Feasts of the Bible Nourish Us Today* (Harvest House, 2022). She is a graduate student of biblical studies at Reformed Theological Seminary and serves as a deaconess in her church, Grace DC Downtown. Find more of her writing at www.feetcrymercy.com and follow her on Twitter @feetcrymercy.

of Carrara
213cm

GALLERY

Condemned to Death

Chang Dong Ho, 1994
Carrara marble, iron, 84 × 36 × 37 in.
Myeongdong Cathedral, Seoul, South Korea
Photo: Fr. Gaurav Shroff

Gathering Fragments 1

C. F. John, 2009

Mixed media on banana fiber sheets on canvas, 12 × 12 in.

GATHERING FRAGMENTS 1

"Grace fills empty spaces, but it can only enter where there is a void to receive it."
—Simone Weil, *Gravity and Grace*

This mixed media work by C. F. John of Bengaluru, India, shows a woman kneeling, with head bowed and eyes closed, holding out an empty bowl in cupped hands. The scale of her hands is larger than that of the rest of her body, placing emphasis on her gesture of openness. Desiring to be filled with God, she assumes a posture of humility and readiness to receive.

Jesus is the bread of life, who alone can quench our spiritual hunger. To receive this life, we must come to him with a recognition of our need and insufficiency, asking for his grace to sustain us. Too often, we look to other people or things to fill us up, to give us meaning or a sense of identity or importance—professional success, family, wealth, sex, social media likes and followings, productivity, physical fitness, politics, even our own religiosity or humanitarianism. While many of these things can be good, they should never be our primary means of fulfillment, nor the object of our ultimate love or trust. Only God should play that role.

When we rid ourselves of idols and confess that we are empty without Christ, into our offered emptiness he comes with the gift of true life. The sacrifice God most desires from us is a broken and contrite heart (Ps. 51:17).

Maybe we already deeply feel our emptiness, as the world's promises have let us down or hold no allure. We know there's something's missing. We feel spiritually starved or depleted. If that's you, pray that this Lent God's Spirit would fill your cup and revitalize you. In fact, that's something we all can pray. We are all in need of daily renewal.

Gathering Fragments 1 is part of a series showing women in postures of contemplation and prayer. The image, made from printed ink and acrylic paint, is impressed on fibers extracted from the trunk of a banana plant, which are layered across a stretched canvas. The fragmented appearance reminds me of how we are called to bring the fragments of ourselves before God, who puts us back together and makes us whole.

As you meditate on this image, perhaps you might assume the posture of the woman depicted. Open your hands, palms upward; you can even grab an empty bowl to help you further visualize your lack and feel more strongly your desire to be filled with God.

UNTITLED #10, FLUSHING, NY

A pietà, Latin for "pity" or "compassion," is a traditional Christian image showing Mother Mary cradling the body of her dead son, Jesus—the most famous example being Michelangelo's marble sculpture at St. Peter's Basilica in Rome. Photographer Jon Henry draws on this iconography in his series Stranger Fruit, which shows Black mothers across America posing with their actual sons, from toddlers to middle-age adults, draped over their laps as if slain. Begun in 2014 to lament the repeated murder of Black men by police in the US, the series wrapped in 2021.

The title "Stranger Fruit" comes from the chilling song "Strange Fruit," popularized by Billie Holiday in 1939, where strange fruit is an extended metaphor for the lynched Black bodies hanging from Southern poplar trees. The racial terror that permeated the Jim Crow South did not entirely dissipate with the civil rights era; it continues to stalk and to haunt and to kill, nationwide.

Though it's labeled #10, the photograph on the opposite page was the first in the series to be shot. The dimly lit interior setting is the historic St. George's Church in the Flushing neighborhood of Queens in New York City, the church Henry grew up in and where he worked as a sexton for fifteen years. Before the altar, under a crucifix, the mother sits on a small wooden bench, her son draped in a loincloth and splayed out "lifelessly" over her knees. With one arm she supports his upper back, and the other she lays gently on his bare torso.

Just as pietàs are meant to help people enter with love and grief into the suffering of Christ and his mother, so do Henry's Stranger Fruit tableaux ask us to open ourselves to the pain of Black families whose sons have been taken from them by unjust acts of violence, or who live with the specter of that prospect. The mothers modeling in the photos have not actually lost their sons, but they understand that they could and were willing to do the difficult emotional work of standing in for those who have. Henry instructed them to look into the camera, appealing to the viewer. Their direct gaze holds us, makes it difficult to look away. What do you read in the face of mother #10?

By comparing Black victims of police brutality to the crucified Christ, Henry speaks to the wrongfulness of their deaths, the deep pain left in the wake of those deaths, and their status as God's sons (in the sense that all human beings are God's children, per Acts 17:28–29), worthy of dignity and honor, the violation of which is a grave offense.

Henry says the mission statement for Stranger Fruit is "Acknowledgment." "Can we at least acknowledge that these men, these women, should not have lost their lives?" And after we acknowledge, he says, then what are we going to do about it?

Untitled #10, Flushing, NY

Jon Henry, 2014
Archival inkjet print, 30 × 24 in.
Edition of 8

KODAK PORTRA 400 1051

Qwi:qwelstom (Balance and Harmony)

Don Froese, 2008

Red cedar, acrylic paint, 10 × 10 ft.

QWI:QWELSTOM

(Balance and Harmony)

Woodcarver Don Froese is a member of Stó:lō Nation, a First Nations people group living in the Fraser River Valley of British Columbia. In 2008 he was commissioned by Wiconi International to create a panel carving for the seventh World Christian Gathering of Indigenous Peoples in Jerusalem. He chose to depict a Head of Christ that doubles as a Crucifixion, employing the traditional Northwest Coast art motif of the sun-face to show how Christ's love spills out, shines bright, and carries us through this life into the next.

The four rays emanating from the sun-face represent the four races (red, yellow, black, and white), the four directions, and the four seasons, Froese says. The top two rays contain the nail-pierced hands of the Savior—open and raised in a gesture of welcome and submission—while the bottom two contain his nail-pierced feet. These wounds extend to all peoples all over the globe. There is nowhere the Son's light does not reach.

Notice how the top two wounds appear as little orbs being held in the mouths of two smiling figures. The placement of one creature in unexpected parts of another (in this case, the hands) is a common device in Northwest Coast art known as "visual punning." It's a way of filling voids and is often humorous in intention but also references the Indigenous belief in the interconnectedness of life. The artist says these two figures represent the Holy Spirit.

The red-and-black split-U forms that frame Jesus's face are stylized ears. Froese says they are the ears of God, who listens to the cries of his people. But, he says,

> he is not a passive listener. His deep listening to human suffering brings tears, not just drops of tears but great blue rivers of tears which flow down to and connect with the great canoe. The rivers of tears also appear as paddles for the great canoe. The empathetic co-suffering of the Creator and Savior with his creation propels the great canoe, giving both power for and ultimate meaning to our human journey, including transport back to the Creator. The eagle head on the canoe depicts strength and power. An ancient scripture says, "They shall mount up with wings as eagles."

What a beautiful depiction of such a beautiful truth! God's answer to our suffering was to enter into it himself through the person of Jesus Christ. Christ's death on the cross, the ultimate demonstration of God's compassion, becomes for us both a propulsion and steering mechanism that drives us forward and bears us up.

PRAYERS

THURSDAY MORNING TO SATURDAY EVENING

PARIS, FRANCE

Chris Anderson

THURSDAY

FEB 23
PS. 63
DEUT. 4
LUKE 9:1–17

MAR 2
PS. 69
DEUT. 10
LUKE 10:1–24

MAR 9
PS. 75
DEUT. 16
LUKE 12:1–12

MAR 16
PS. 81
DEUT. 22
LUKE 13:31–35

Call

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

James 4:10

Psalm

Read the Psalm of the day.

THE GLORIA

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

Adoration

SILENCE OR SONG

Seasonal song selections can be found on pp. 49–53.

Lesson

Read the New Testament passage of the day.

Prayer

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

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

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

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

Abiding

LECTIO DIVINA, VISIO DIVINA, OR PRAXIO DIVINA

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

PROMPTED PRAYER

- For humility
- For the poor and oppressed
- For those who work in the financial industry

THE LORD'S PRAYER

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

Benediction

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

Adapted from John 10:14–15

THURSDAY

Call

But you, O LORD, are a shield about me,
my glory, and the lifter of my head.
Psalm 3:3

Psalm

Read the Psalm of the day.

THE GLORIA

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

Adoration

SILENCE OR SONG

Seasonal song selections can be found on pp. 49–53.

Lesson

Read the Old Testament passage of the day.

Prayer

Even in the troubled days of our life
we should still praise him.
Thank the Lord for saving us, for calling us.
Thank the Lord that in the midst of
difficult times we are still alive.
Thank the Lord for bestowing upon us
all kinds of spiritual blessings.
Thank the Lord for bestowing upon us
hope and trust in him.
Thank the Lord for bestowing upon us
comfort and joy.
Thank the Lord for bestowing upon us
the strength to endure hardship.
Thank the Lord that he has not treated us
according to our sins.
Thank the Lord for his promise to bestow
on us a heavenly eternal home,
a kingdom that can never be shaken,
and incomparable, everlasting glory.
Be thankful that by the grace
of our Lord Jesus
we can go calmly and without
fear into the presence of God,
we can receive forgiveness and
the blessing of his mercy,
his help and protection at all times.
If we have truly learned to give
thanks in all circumstances,
then even in times of trouble we will
never feel the slightest hardship.

A prayer of Wang Mingdao (王明道) (1900–1991) of China. Wang was a pastor who became known as a "man of iron" for his refusal to compromise with the secular authorities, which resulted in his imprisonment from 1955 to 1980. Taken from *Prayers and Thoughts of Chinese Christians*.

Abiding

LECTIO DIVINA, VISIO DIVINA, OR PRAXIO DIVINA

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

INTERCESSORY PRAYER

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

Benediction

I myself will be the shepherd of my
sheep, and I myself will make them
lie down, declares the Lord GOD.
May you lie down in peace under
the care of the Good Shepherd.
Adapted from Ezekiel 34:15

MAR 23
PS. 87
DEUT. 28:1–14
LUKE 16:1–18

MAR 30
PS. 93
DEUT. 31:30–32:52
LUKE 18:9–14

APR 6
Maundy Thursday
PS. 116
EXOD. 12:1–14
LUKE 22:1–53;
1 COR. 11:23–26

EVENING PRAYER

FRIDAY

Call

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

Psalm 124:8

Psalm

Read the Psalm of the day.

THE GLORIA

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

FEB 24
PS. 64
DEUT. 5
LUKE 9:18–27

Adoration

SILENCE OR SONG

Seasonal song selections can be found on pp. 49–53.

Lesson

Read the Old Testament passage of the day.

MAR 3
PS. 70
DEUT. 11
LUKE 10:25–37

Prayer

Servant-Christ, help us to follow you into the judgment hall, to stand mocked and condemned for daring to speak directly of divine forgiveness, daring to claim God's personal commissioning, daring to disrupt the plans of unscrupulous leaders for the control of the masses; to stand for those whose right to stand has been usurped:
Help us to follow you, Christ the servant.

MAR 17
PS. 82
DEUT. 23
LUKE 14:1–11

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

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

Abiding

LECTIO DIVINA, VISIO DIVINA, OR PRAXIO DIVINA

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

PROMPTED PRAYER

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

THE LORD'S PRAYER

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

Benediction

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

Adapted from 1 John 5:20–21a

Call

Even the darkness is not dark to you;
the night is bright as the day,
for darkness is as light with you.
Psalm 139:12

Psalm

Read the Psalm of the day.

THE GLORIA

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

Adoration

SILENCE OR SONG

Seasonal song selections can be found on pp. 49–53.

Lesson

Read the New Testament passage of the day.

Prayer

Shine your light of truth into the darkness of my enemies' hearts. Remove them from the shadows of evil. Give them liberty from past wounds. Give them unhindered steps, God, that they might walk without stumbling. Keep them back from that which will hurt them more.

Restrain the forces of evil that work against them and cause them to act in destructive ways. Give me power in prayer to resist these powers and principalities with you, Jesus.

Give me strength to endure as long as it takes to endure. Give me patience to wait for your will to come forth. Give me contentment in the process of discipline. Give me fortitude for the race. Give me acceptance of your will at any cost.
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.

INTERCESSORY PRAYER

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

Benediction

Unless the LORD builds the house,
those who build it labor in vain. Unless
the LORD watches over the city, the
watchman stays awake in vain. It is in vain
that you rise up early and go late to rest,
eating the bread of anxious toil; for he gives
to his beloved sleep. May you experience
the sleep that the LORD gives his beloved.
Adapted from Psalm 127:1–2

MAR 24
PS. 88
DEUT. 28:15–68
LUKE 16:19–31

MAR 31
PS. 94
DEUT. 33
LUKE 18:15-43

APR 7
Good Friday
PS. 22
ISA. 52:13–53:12
LUKE 22:54–23:49;
HEB. 10:16–25

SATURDAY

Call

He regards the prayer of the destitute
and does not despise their prayer.
Psalm 102:17

Psalm

Read the Psalm of the day.

THE GLORIA

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

FEB 25
PS. 65
DEUT. 6
LUKE 9:28–36

Adoration

SILENCE OR SONG

Seasonal song selections can be found on pp. 49–53.

MAR 4
PS. 71
DEUT. 12
LUKE 10:38–11:13

Lesson

Read the New Testament passage of the day.

MAR 11
PS. 77
DEUT. 18
LUKE 12:22–34

Creed

I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ,
his only Son, our Lord.
He was conceived by the
power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right
hand of the Father.
He will come again to judge
the living and the dead.
I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.
Amen.
The Apostles' Creed

MAR 18
PS. 83
DEUT. 24
LUKE 14:12–24

Prayer

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

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

Abiding

LECTIO DIVINA, VISIO DIVINA, OR PRAXIO DIVINA

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

PROMPTED PRAYER

- For freedom from living for the approval of others
- For a life of simplicity and freedom from the love of money
- For the flourishing of all people in your place, from the womb to the tomb

THE LORD'S PRAYER

See p. 44 for text.

Benediction

As we share abundantly in Christ's sufferings, so through Christ we share abundantly in comfort too. May you go throughout this day as a comforted comforter in the name of Jesus.
Adapted from 2 Corinthians 1:5

SATURDAY

Call

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

Psalm 4:8

Psalm

Read again 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. 49–53.

Lesson

Read the Old Testament passage of the day.

Prayer

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

The Agnus Dei

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

1 Corinthians 5:7–8

Abiding

LECTIO DIVINA, VISIO DIVINA, OR PRAXIO DIVINA

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

PRAYER OF MINDFULNESS

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

A PRAYER FOR SABBATH

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

Benediction

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

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

MAR 25
PS. 89
DEUT. 29
LUKE 17:1–10

APR 1
PS. 95
DEUT. 34
LUKE 19:1–27

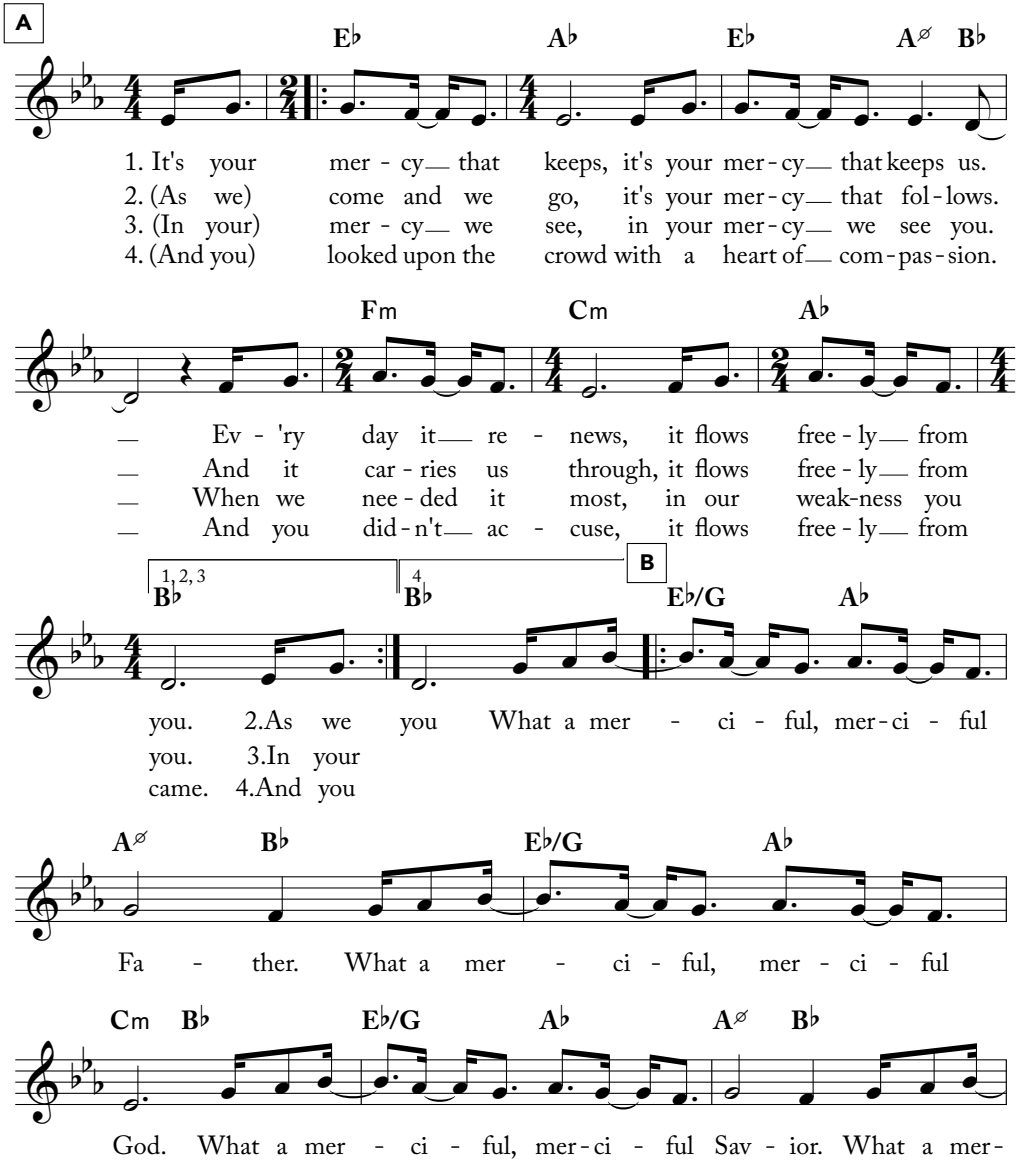
APR 8
Holy Saturday
PS. 88
JOB 14:1–14
LUKE 23:50–56;
1 PET. 4:1–8

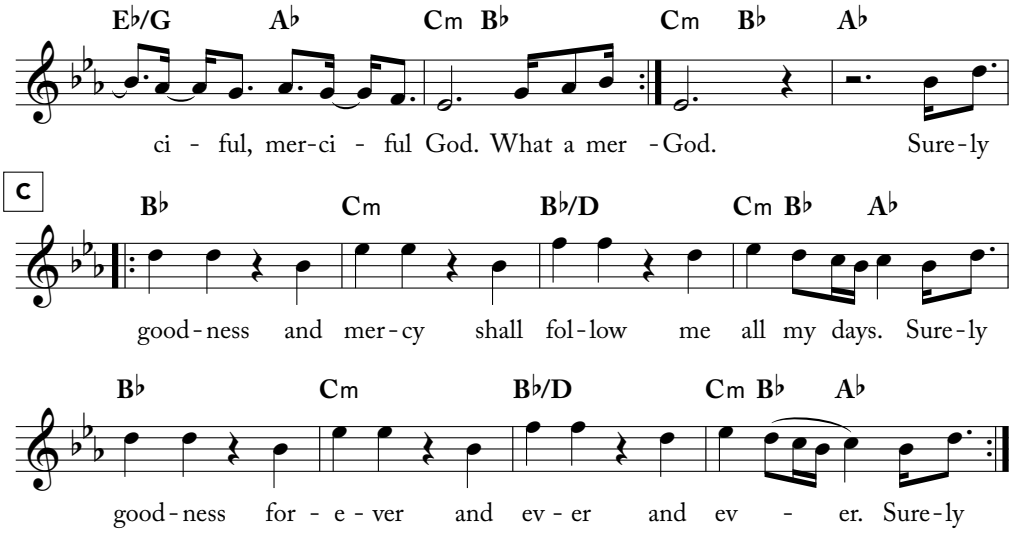
BALTIMORE

Aaron Burden

SONGBOOK

MERCY

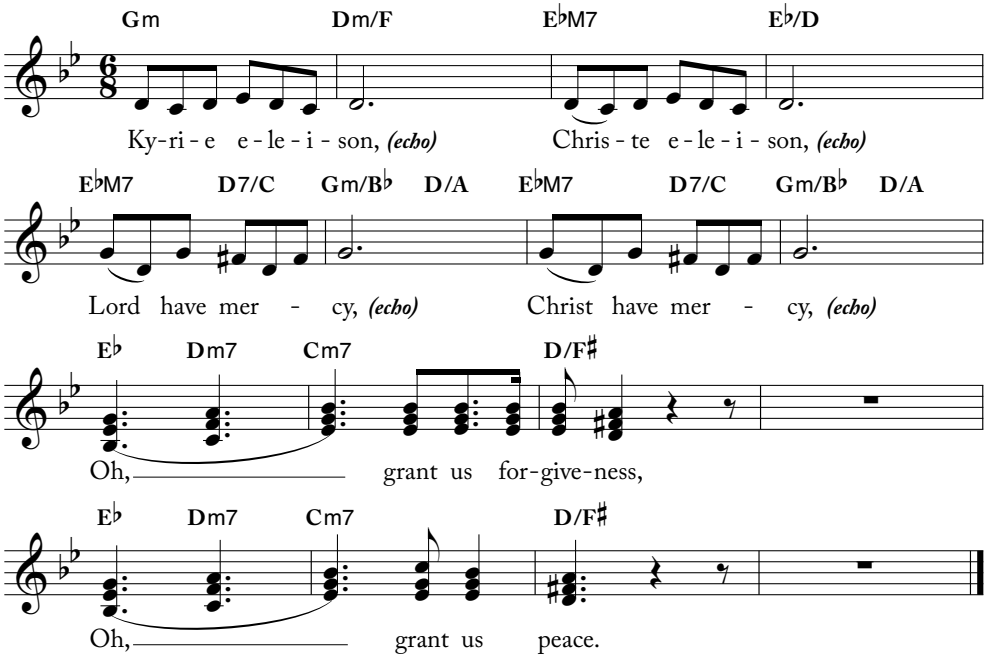

A
E♭ A♭ E♭ A♭m B♭
1. It's your mer - cy— that keeps, it's your mer - cy— that keeps us.
2. (As we) come and we go, it's your mer - cy— that fol - lows.
3. (In your) mer - cy— we see, in your mer - cy— we see you.
4. (And you) looked upon the crowd with a heart of— com - pas - sion.
Fm Cm A♭
— Ev - 'ry day it— re - news, it flows free - ly— from
— And it car - ries us through, it flows free - ly— from
— When we nee - ded it most, in our weak-ness you
— And you did - n't— ac - cuse, it flows free - ly— from
1, 2, 3
B♭
4
B♭
B
E♭/G A♭
you. 2.As we you What a mer - ci - ful, mer - ci - ful
you. 3.In your
came. 4.And you
A♭m B♭ E♭/G A♭
Fa - ther. What a mer - ci - ful, mer - ci - ful
Cm B♭ E♭/G A♭ A♭m B♭
God. What a mer - ci - ful, mer - ci - ful Sav - ior. What a mer -



Words and music by IAMSON. ©2021 IAMSON. Used with permission. All rights reserved.

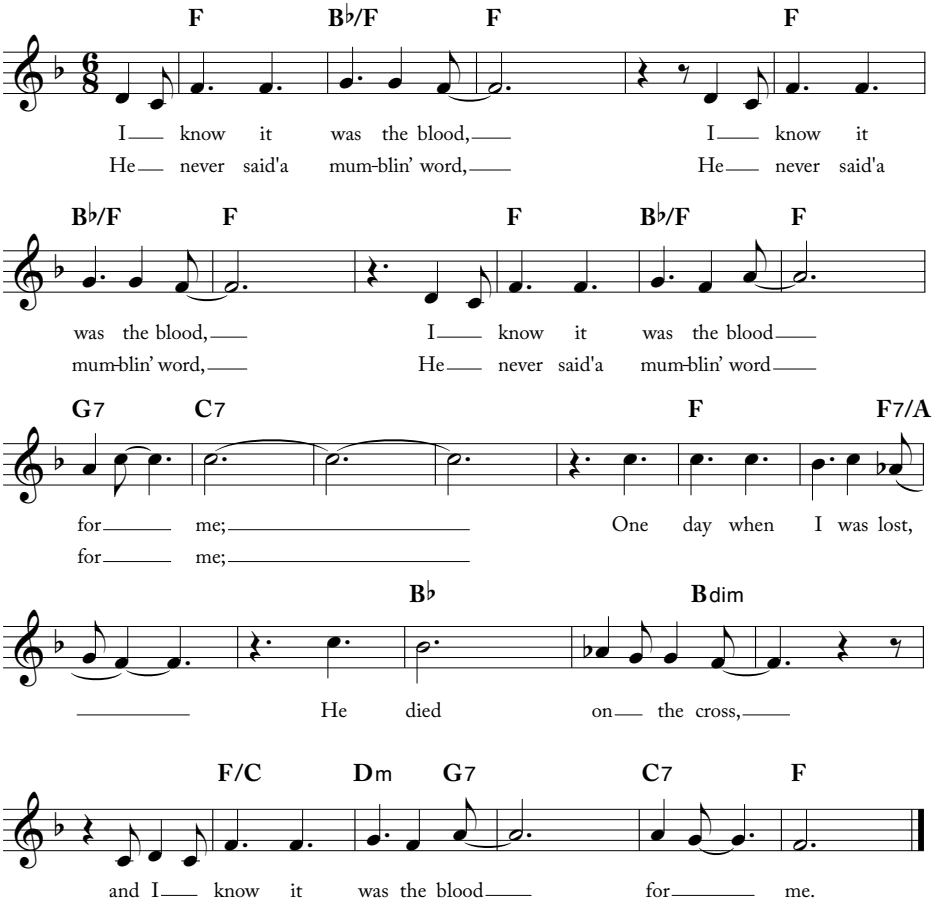
KYRIE

(GRANT US FORGIVENESS)



Words and music by Julie Kang and Esther Kim. ©2015 Jubal House. CCLI #7054717. Used with permission. All rights reserved.

I KNOW IT WAS THE BLOOD

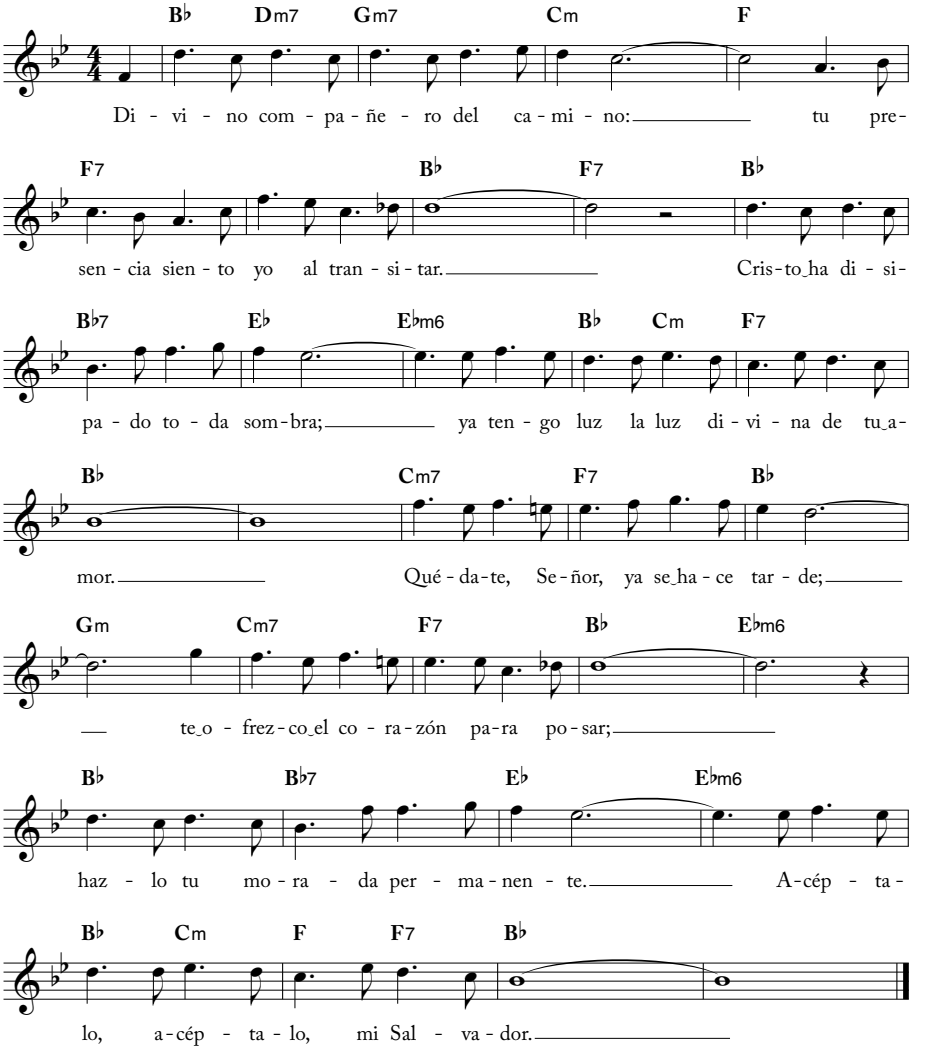


3. They pierced him in his side . . .
4. He hung his head and died . . .
5. They laid him in the tomb . . .
6. He rose up from the dead . . .
7. He reigns as King of kings . . .
8. He's comin' back again . . .

Traditional African American. Public domain.

DIVINO COMPAÑERO DEL CAMINO

(O LORD, DIVINE COMPANION)



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

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

Words and music by Antonio Riveria. ©1964, 2019 Antonio Riveria. All rights reserved. Used with permission.

VIENNA, VA
Andrey Grinkevich

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

Scan for complimentary digital edition