



ADVENT

DECEMBER 3-24, 2023 | VOLUME 6 | ISSUE 1

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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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.

AUSTRIA

Mike Kotsch





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
APPROACHING ADVENT	26
WAITING IN PRAYER	28
GALLERY	31
SHALOM	33
HOLY MOUNTAIN III	34
JOSÉ Y MARIA	37
PRAYERS, PART 2	39
THURSDAY MORNING	40
THURSDAY EVENING	41
FRIDAY MORNING	42
FRIDAY EVENING	43
SATURDAY MORNING	44
SATURDAY EVENING	45
SONGBOOK	47
○ DAY OF PEACE	48
KEEP YOUR LAMPS TRIMMED AND BURNING	49
○ COME, O COME, EMMANUEL	50
○ LORD, HEAR MY PRAYER	51



LETTER FROM THE DIRECTOR

JOEL LITTLEPAGE

And he brought Abram outside and said,
“Look toward heaven, and number the stars,
if you are able to number them.” Then he
said to him, “So shall your offspring be.”
—Gen. 15:5

I remember the night my vision expanded. I was a teenager and had been brought to an event about space and earth and God. The presenter, standing in front of a theater-sized projection screen with a blanket of synth-pad sound beneath him, took us to many wonders of the universe that had been captured by the Hubble Space Telescope: the Milky Way, the Vela Pulsar, the Hourglass Nebula. The screen burst with blues and oranges and alien magentas and shining dust and billions and billions of stars within hundreds of billions of systems of stars. I felt the breathless, not quite nameable feeling that a human being properly feels when sitting with such awareness: somewhere between awe, terror, wonder, and longing. It was a cosmic vision that invaded my local, adolescent life.

The Creator God dwells in cosmic time and space: time beyond time, space beyond space. Yet there is a sustained, apocalyptic invasion of the cosmic into the local. Abram was taken on a field trip to the divine planetarium and told that his earthly, genetic destiny was to be a blessing as vast as what he saw; Jacob was shown a most bizarre scene of angels climbing up and down a ladder connecting heaven and earth (Gen. 28:10–17), which he interpreted as the sign of a cosmic God making a house here; a moving star led magi of the East to the domestic manger where a cosmic Son “moved into the neighborhood” (John 1:14 MSG); and at the end of things there shall be yet more “signs in the heavens” and divine irruptions from above (Rev. 15:1; 21:2), the end of which will be the realization of that original promise to Abram: a family of all peoples reunited in the cosmic, heavenly, and earthly home of the Maker.

Advent is a cosmic season in its own right: time beyond time, space beyond space. Its midnight-blue color evokes the sky before the dawn—before the arrival of the first light, before the rising of the “sun of righteousness” (Mal. 4:2)—that midnight we all live through now, waiting “until the day dawns and the morning star rises” (2 Pet. 1:19), when cosmic redemption advents among us again.

UNITED KINGDOM

Benjamin Davies

Christians tell time not by the decades or years but by the ages and seasons of God’s past, present, and future work among us. That cosmic calendar is meant to perennially invade and transform our vision for the present, to help us “set our minds on things above” (Col. 3:2) so that we might “redeem the time” during these days that are so often filled with evil. Advent, with its cosmic scope, helps us see now for what now truly is and to live for a kingdom that is not of this world. That, paradoxically, helps us to focus on what really matters here and now: seeking the kingdom of God’s shalom (wholeness, peace) in every aspect of our lives, praying and working out the refrain “thy kingdom come, thy will be done on earth as it is in heaven” wherever we go.

During Advent, we go back to those long mornings before our own, retracing the whole story of God and imaginatively participating with those who waited for the dawn before our own. From there, we cry out amid our own waiting, remembering that we are part of a story that is yet unfinished: “Amen. Come, Lord Jesus! The grace of the Lord Jesus be with all. Amen” (Rev. 22:20–21).

Michel D’anastasio’s beautiful calligraphic rendering of the Hebrew word *shalom* paints the cover of this edition

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

in the expectant and somber blue of Advent, providing the visual gateway that welcomes us into the cry of the church of all ages and seasons, which waits and works for true shalom. The church in Ghana gifts us with a prayer both cosmic and intimate: “Your promises are more than all the stars in the sky; your mercy is deeper than the night. . . . Night comes; the end comes; but Jesus Christ comes also. Lord, we wait for him day and night.” In the songbook, Carl P. Daw Jr.’s hymn “O Day of Peace,” set to music by Josh Garrels, looks forward to the day of shalom that Advent pines after: “O day of peace that dimly shines through all our hopes and prayers and dreams, guide us to justice, truth, and love, delivered from our selfish schemes.” Finally, in the practices, Tish Harrison Warren helpfully intertwines the individual practice of fasting with the communal love for neighbors, while Russ Whitfield highlights the vulnerability of expectant waiting not only as an inescapable human condition but also as an essential way of life for a waiting people looking toward that consummate visitation of our Lord.

May we all be filled with Advent expectancy and hope as we learn, together, to pray without ceasing.

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

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



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

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

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

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

Daily Prayer Project Lectionary

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

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

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

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

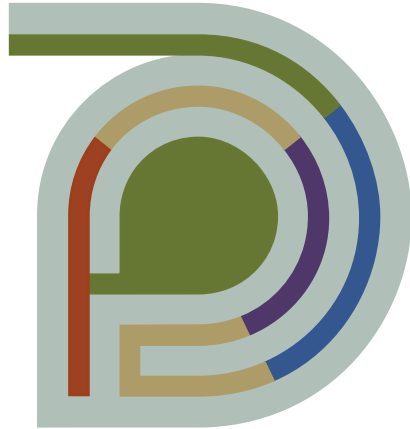
Methods & Elements

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

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

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

ADORATION: We were created to adore God, and in the place of worship we find the joy of this purpose. This adoration happens in both silence and song. We provide three to four songs per edition in the Songbook found on pages 47–51. Full recordings and resources for these songs and others can be found at dailyprayerproject.com. You are also encouraged to sing songs from your own community.



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

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

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

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



Nathan Dumlao

Adapting the LPP for Household Prayer

A Five-Element Method

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

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

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

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

Here are some practical suggestions for implementing this method:

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

1. You might begin by actually reading the italicized text in the Abiding section: "Pause at the start/end of this day. Enjoy communion with the living God . . ." Or maybe start this time by singing a song together (e.g., a song from the back of the book or one from your church's worship service).
 2. Then invite some reflection on the scripture reading you just heard together by asking simple questions: "What did you hear in that passage?" "What stuck out to you?" "What did Jesus do?" "What do you think it meant when it said _____?" You might get asked a question that you don't know the answer to, and that's perfectly fine! We are all always learning together.
 3. From here you could pray one of the provided prayers in the LPP for that day, you could pray using one or more of the prompts, you could pray as the passage you heard leads you, or you could practice intercessory prayer.
- **THE LORD'S PRAYER:** Simply pray this together every day as Jesus taught us.
 - **BENEDICTION** (feel free to call it a "blessing" or "God's good word"): When we practice this element, the person giving the benediction raises their hands and puts them outward while the rest around the table open their hands, palms up, in a posture of reception. Then the benediction is spoken and the time of prayer comes to an end.

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

Let us pray,
Joel Littlepage

Seasons of the Christian Year

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

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

The Daily Prayer Project crafts each edition of the LPP in accordance with the Christian year, with six editions per annual cycle. Most editions average eight weeks, except the 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.



ADVENT | DECEMBER 3–24, 2023

Advent, from the Latin *adventus*, means “coming” or “visitation.” As followers of Jesus Christ, we live in between two visitations: the first coming of the Son of God in Bethlehem and his long-awaited second coming. We are waiting for the “day of the Lord,” when creation will be healed, the dead will be raised, and all of us together will be ushered into the life of the world to come. This waiting frames our experience in this preparatory, watchful, somber, and joyful season before the luminous celebrations of Christmas and Epiphany.

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



ATLANTA
Joe Yates



PRAYERS

SUNDAY MORNING TO WEDNESDAY EVENING



SUNDAY

Call

Lift up your heads, O gates!
And be lifted up, O ancient doors,
that the King of glory may come in.

Psalm 24:7

Psalm

Read the Psalm of the day.

THE O ANTIPHONS

O Emmanuel,
our King and our Lawgiver,
the hope of the nations and their Savior:
come and save us, O Lord our God.

First Sunday of Advent

DEC 3

PS. 80

ISA. 64:1-9

MARK 13:24-37;

1 COR. 1:3-9

Adoration

SILENCE OR SONG

Seasonal song selections can be found on pp. 47-51.

Second Sunday of Advent

DEC 10

PS. 85

ISA. 40:1-11

MARK 1:1-8;

2 PET. 3:8-15A

Lesson

Read the New Testament passage of the day.

Prayer

Longing for light, we wait in darkness.
Longing for truth, we turn to you.
Make us your own, your holy people,
light for the world to see.
**Christ, be our light! Shine in our hearts.
Shine through the darkness.
Christ, be our light!
Shine in your church gathered today.**
Longing for peace, our world is troubled.
Longing for hope, many despair.
Your word alone has power to save us.
Make us your living voice.
**Christ, be our light! Shine in our hearts.
Shine through the darkness.
Christ, be our light!
Shine in your church gathered today.**
Many the gifts, many the people,

many the hearts that yearn to belong.
Let us be servants to one another,
making your kingdom come.
**Christ, be our light! Shine in our hearts.
Shine through the darkness.
Christ, be our light!
Shine in your church gathered today.**

Adapted from the hymn "Christ, Be Our Light"

by Bernadette Farrell (b. 1957) of England

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 waits for and anticipates the coming of the Lord
- For those who worship in the midst of persecution
- For the communal witness of 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

He who testifies to these things says,
"Surely I am coming soon."
Amen.
Come, Lord Jesus! May the grace of
the Lord Jesus be with all. Amen.

Adapted from Revelation 22:20-21



Call

By day the LORD commands
his steadfast love,
and at night his song is with me,
a prayer to the God of my life.

Psalm 42:8

Psalm

Read the Psalm of the day.

THE O ANTIPHONS

O Emmanuel,
our King and our Lawgiver,
the hope of the nations and their Savior:
come and save us, O Lord our God.

Stanza from the O Antiphons (ca. 700),
taken from *The New Ancient Collects*

Adoration

SILENCE OR SONG

Seasonal song selections can be found on pp. 47–51.

Lesson

Read the Old Testament passage of the day.

Prayer

Almighty God,
grant this grace to your people,
that we may be vigilant
for the coming of your only Son,
that as our Savior taught us,
we may prepare our souls
like blazing lamps to meet him;
through the same Jesus Christ our Lord.

A prayer from the ancient Gelasian liturgy (5th century), taken from *The New Ancient Collects*. Named after Pope Gelasius I (r. 492–496) and containing a mixture of Gallican and Roman elements, the Gelasian liturgy is among the oldest collections of prayers of the Western church. This prayer is inspired by Jesus's parable found in Matt. 25:1–13. See also the artwork depicting this parable on p. 30.)

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 God of hope fill you with all joy
and peace in believing, so that by the power
of the Holy Spirit you may abound in hope.

Romans 15:13

*Gaudete Sunday
(Third Sunday of Advent)*

DEC 17

LUKE 1:46–55

(in lieu of Psalm)

ISA. 61:1–4, 8–11

JOHN 1:6–8, 19–28;

1 THESS. 5:16–24

Christmas Eve

(Fourth Sunday of Advent)

DEC 24

PS. 96

ISA. 9:2–7

TITUS 2:11–14;

LUKE 2:1–20



MONDAY

Call

A voice cries: “In the wilderness prepare the way of the LORD; make straight in the desert a highway for our God.”

Isaiah 40:3

Psalm

Read the Psalm of the day.

THE O ANTIPHONS

O Morning Star,
splendor of light eternal
and Sun of righteousness:
come and enlighten
those who dwell in darkness
and the shadow of death.

Taken from *The New Ancient Collects*

Adoration

SILENCE OR SONG

Seasonal song selections can be found on pp. 47–51.

Lesson

Read the Old Testament passage of the day.

Prayer

O God, early in the morning I cry to you.
Help me to pray
and to concentrate my thoughts on you.
I cannot do this alone.
In me there is darkness,
but with you there is light.
I am lonely, but you do not leave me.
I am feeble in heart,
but with you is strength.
I am restless, but with you is peace.
In me is bitterness, but with you is patience.
I do not understand your ways,
but you know the way for me.
Restore me to freedom.

Help me to so live now,
that I may answer before
you and before me.
Lord, whatever this day may bring,
your name be praised!

A prayer of Dietrich Bonhoeffer (1906–1945), a German pastor and martyr

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 spiritual renewal during this season of Advent
- For those who are in a painful season of waiting
- For those who suffer from war

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

Salvation is nearer to us now than when we first believed. The night is far gone; the day is at hand. So then let us cast off the works of darkness and put on the armor of light. May you go from this place walking in the light of the Lord.

Adapted from Romans 13:11–12



Call

I remember your name in
the night, O LORD,
and keep your law.

Psalm 119:55

Psalm

Read the Psalm of the day.

THE O ANTIPHONS

O Morning Star,
splendor of light eternal
and Sun of righteousness:
**come and enlighten
those who dwell in darkness
and the shadow of death.**

Taken from *The New Ancient Collects*

Adoration

SILENCE OR SONG

Seasonal song selections can be found on pp. 47–51.

Lesson

Read the New Testament passage of the day.

Prayer

Confession: Lord Jesus Christ, Son
of God, have mercy on me, a sinner.

The Jesus Prayer

*Give time to this. Let the Spirit search you, know you,
and show you where you have gone astray. Confess in
the presence of everlasting love.*

Assurance: She will bear a son, and
you shall call his name Jesus, for he
will save his people from their sins.

Matthew 1:21

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 ransomed of the LORD shall
return and come to Zion with singing;
everlasting joy shall be upon their
heads; they shall obtain gladness and
joy, and sorrow and sighing shall flee
away. Rest now in the joy of the Lord.

Adapted from Isaiah 35:10

The Prophet

DEC 18

PS. 13

DEUT. 18:9–15

JOHN 6:60–69



TUESDAY

Call

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

Psalm 40:1

Psalm

Read the Psalm of the day.

THE O ANTIPHONS

O Wisdom,
coming forth from the mouth
of the Most High,
reaching from one end to the other,
mightily and sweetly ordering all things:
**come and teach us the way
of understanding.**

Image of God

DEC 5

PS. 2

GEN. 1:27–2:3

HEB. 1:1–4

The Exodus

DEC 12

PS. 8

EXOD. 1:1–14; 2:23–25

LUKE 4:16–21

Adoration

SILENCE OR SONG

Seasonal song selections can be found on pp. 47–51.

Lesson

Read the New Testament passage of the day.

Prayer

Open unto me—light for my darkness.
Open unto me—courage for my fear.
Open unto me—hope for my despair.
Open unto me—peace for my turmoil.
Open unto me—joy for my sorrow.
Open unto me—strength for my weakness.
Open unto me—wisdom for my confusion.
Open unto me—forgiveness for my sins.
Open unto me—love for my hates.
Open unto me—thy Self for my self.
Lord, Lord, open unto me!

A prayer of Howard Thurman (1899–1981). Thurman was an African American author, philosopher, theologian, educator, and civil rights leader.

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 in the presence of Almighty God
- For the courage to do justice, love mercy, and walk humbly with God
- For victims of domestic violence and those who care for them

THE LORD'S PRAYER

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

Benediction

Strengthen the weak hands, and make firm the feeble knees. Say to those who have an anxious heart, “Be strong; fear not! Behold, your God will come with vengeance, with the recompense of God. He will come and save you.” May your whole body and spirit be strengthened in the power of God as you go through the rest of your day.

Adapted from Isaiah 35:3–4



Call

Come, bless the LORD,
all you servants of the LORD,
who stand by night in the
house of the LORD!

Psalm 134:1

Psalm

Read the Psalm of the day.

THE O ANTIPHONS

O Wisdom,
coming forth from the mouth
of the Most High,
reaching from one end to the other,
mightily and sweetly ordering all things:
**come and teach us the way
of understanding.**

Taken from *The New Ancient Collects*

Adoration

SILENCE OR SONG

Seasonal song selections can be found on pp. 47–51.

Lesson

Read the Old Testament passage of the day.

Prayer

Come, Lord,
and cover me with the night.
Spread your grace over us
as you assured us you would do.
Your promises are more than all the stars
in the sky;
your mercy is deeper than the night.
Lord, it will be cold.
The night comes with its breath of death.
Night comes; the end comes;
but Jesus Christ comes also.
Lord, we wait for him day and night. Amen.

*A prayer from the church in Ghana, taken from *Morning, Noon and Night**

Abiding

LECTIO DIVINA, VISIO DIVINA, OR PRAXIO
DIVINA

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

INTERCESSORY PRAYER

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

Benediction

Wait for the LORD; be strong, and
let your heart take courage; wait for
the LORD! May you rest now in
the sure promise of his return.

Adapted from Psalm 27:14

The Son of David

DEC 19

PS. 14

2 SAM. 7:1–13

REV. 22:12–20



WEDNESDAY

Call

“My soul magnifies the Lord,
and my spirit rejoices in God my Savior!”

Luke 1:46–47

Psalm

Read the Psalm of the day.

THE O ANTIPHONS

O Key of David
and Scepter of the house of Israel,
what you open no one can shut;
what you shut no one can open.

**Come and lead the prisoners
from the prison house,
who dwell in darkness and
the shadow of death.**

Taken from *The New Ancient Collects*

The Curse

DEC 6

PS. 3

GEN. 3:1–21

JOHN 10:7–18

The Divine Warrior

DEC 13

PS. 9

EXOD. 14:10–14

JOHN 16:28–33

Adoration

SILENCE OR SONG

Seasonal song selections can be found on pp. 47–51.

Lesson

Read the Old Testament passage of the day.

Prayer

Confession:

Por tantas injusticias, **perdón, Señor.**
Por tanta indiferencia, **perdón, Señor.**
Al perdonar a otros, **perdón, Señor.**
De acuerdo a tu promesa, **perdón, Señor.**
Libera a tu pueblo, **perdón, Señor.**
Que pueda hoy servirte, **perdón, Señor.**
Perdón, Señor. Amen.

For so much injustice, **forgive us, Lord!**
For so much indifference, **forgive us, Lord!**
As we forgive others, **forgive us, Lord!**
According to your promise,
forgive us, Lord!
Liberate us from evil, **forgive us, Lord!**

That we may serve you today,
forgive us, Lord!

Forgive us, Lord! Amen.

Adapted from the hymn “Perdón, Señor” by Jorge

Lockward (b. 1965) of New York City

Assurance: So Christ, having been offered
once to bear the sins of many, will appear
a second time, not to deal with sin but to
save those who are eagerly waiting for him.

Hebrews 9:28

Abiding

LECTIO DIVINA, VISIO DIVINA, OR PRAXIO
DIVINA

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

PROMPTED PRAYER

- For a heart rooted in the compassion of Jesus
- For those who serve as peacemakers and mediators
- For those who are suffering from mental illness

THE LORD’S PRAYER

Text on p. 20.

Benediction

“Listen to me, O house of Jacob, all the remnant of the house of Israel, who have been borne by me from before your birth, carried from the womb; even to your old age I am he, and to gray hairs I will carry you. I have made, and I will bear; I will carry and will save.” May you go forward today as one carried by your Maker.

Adapted from Isaiah 46:3–4

WEDNESDAY



Call

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

Psalm 92:1–2

Psalm

Read the Psalm of the day.

THE O ANTIPHONS

O Key of David
and Scepter of the house of Israel,
what you open no one can shut;
what you shut no one can open.
**Come and lead the prisoners
from the prison house,
who dwell in darkness and
the shadow of death.**

*Taken from *The New Ancient Collects**

Adoration

SILENCE OR SONG

Seasonal song selections can be found on pp. 47–51.

Lesson

Read the New Testament passage of the day.

Prayer

Come, true light.
Come, life eternal.
Come, hidden mystery.
Come, light that knows no evening.
Come, for your name fills our hearts
with longing and is ever on our lips;
yet who you are and what your nature is,
we cannot say or know.
Come, alone to the alone.
Come, for you are yourself the
desire that is within me.
Come, my breath and life.

Come, the consolation of my humble soul.
Come, my joy, my glory, my endless delight.

*A prayer of Symeon of Chrysopolis (present-day Üsküdar, Turkey) (949–1022), adapted from *The Oxford Book of Prayer**

Abiding

LECTIO DIVINA, VISIO DIVINA, OR PRAXIO
DIVINA

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

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.

The Servant of the Lord

DEC 20

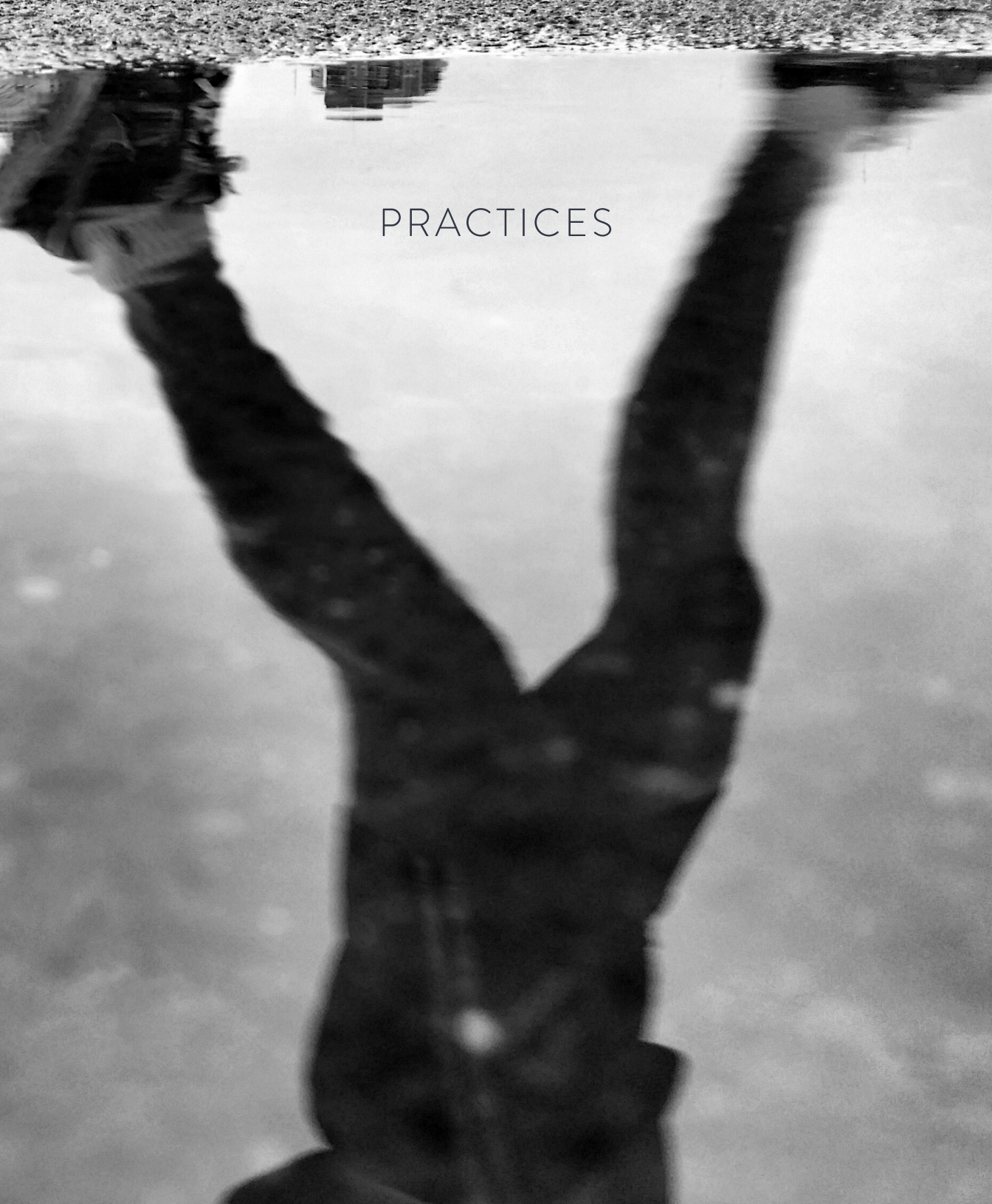
PS. 15

ISA. 42:1–9

LUKE 7:18–23



SYDNEY
Photologic



PRACTICES



TOPIC: FASTING

APPROACHING ADVENT

Tish Harrison Warren

MEDITATION

Fasting and almsgiving are closely connected in the Christian tradition—so much so that it’s hard to pry them apart. Fasting is a way to experience solidarity with those who are hungry, but it’s incomplete without also seeking to relieve their hunger. “What can be more efficacious than fasting? By its observance we draw near to God,” preached Saint Leo the Great in the fifth century, “for fasting has always been food for virtue.” He continues, “But since our souls do not attain to salvation by fasting alone, let us supplement our fasting with acts of mercy toward the poor. Let us spend on virtue what we withhold from pleasure. Let abstinence on the part of someone fasting become nourishment for the poor. Let us put our efforts to the defense of widows, the advantage of orphans, the consolation of mourners, the reconciliation of rivals. Take in the stranger, relieve the oppressed, clothe the naked, care for the sick.”

This profound connection in the early church is an example for us today. Fasting calls us to a renewed commitment to loving our neighbors in practical ways. The money or time we save through fasting or abstaining from meals or some other activity (like screen time) we then use to serve others.

The reason the church recommends fasting during Advent isn’t that Christians think the stuff of earth is bad or dirty. In Christmastime we are called to feast—and we should make sure our feasting, fun, and revelry surpass the intensity of our fasting and self-denial (and last all twelve days). Jesus fasted for prolonged periods, but he also enjoyed eating and drinking so much that he was criticized for it (see Matt. 11:19). The body, with its appetites for food, drink, sex, and sleep, is not bad. It is glorious. Every pleasure-sensing neuron in our bodies is a gift and testament that we were created for beauty, for joy, for eternal embodied feasting.

Youssef Naddam

But bodily comforts and pleasures, as good as they are, can enslave us. Fasting is a way to take away the props, devices, and numbing agents that keep us from finding true comfort in God. By fasting we confess that food is good, but it is not the ultimate good.

EXPLORATION

So let's get really practical. Brass tacks. How should we fast during Advent?

First, Sundays are always feast days, even during penitential seasons like Advent and Lent. Every Sunday Christians celebrate the resurrection. So knock yourself out. If you've been abstaining from something during the week, indulge on Sundays.

Second, fasting can be complicated by our Western culture's disordered relationship with food. Some overindulge, while others are obsessed with dieting and sculpting the perfect body. There was a time not long ago when fasting was regarded as a strange act reserved for religious fanatics. Now intermittent fasting, juice cleanses, and health fasts are all the rage. It is hard to tease out when we are fasting in a way that builds reliance on God and solidarity with the suffering and when we're spiritualizing our attempt to get a beach bod by spring break or achieve such extreme levels of health that all other goods in our life are eclipsed. Of course, it makes sense that things that benefit us spiritually would also be good for our physical health. Nonetheless, we need to be intentionally discerning about our internal state so that we fast to experience hunger for God and not to feed our vanity, addictions, or obsessions. . . .

Third, start small. Don't jump in headfirst. It will take a while for your body to adjust to fasting and for you

Fasting is also a bodily exercise in humility. We lean into our own limitations and neediness. The historian of desert monasticism Gabriel Bunge wrote that fasting is not a good in its own right, but it "causes the soul to experience in a fundamental way its complete dependence upon God."

to learn how your body responds to fasting. Fast for only one morning or one day. There's no Olympic medal for this. It's not meant to be a competition, much less an extreme sport. Begin gently.

Fourth, if possible, don't go it alone. Historically, fasting is most often practiced as a community. At certain times or seasons, churches fast or abstain from certain foods together. This helps people encourage one another as they fast. Our Eastern Orthodox friends abstain together from meat, dairy, and eggs before Easter and Christmas, so they also share vegan recipes and check in on each other throughout their time of fasting.

Last, hold fasting, prayer, and giving together. As we fast, we intentionally devote more attention to prayer. As you pray during Advent, it may help to experiment with new ways of prayer. Like the earliest Christians, you might pay attention to the physicality of prayer. Perhaps consider taking up fixed-hour prayer by praying one prayer office daily—maybe morning or evening prayer or compline. . . .

We also seek ways to pursue justice and serve those who are in need as part of our discipline of fasting. . . . Advent should be a time when we stretch to be more generous than is comfortable. It's a time to give beyond our typical tithe to those who are most in need.

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Tish Harrison Warren is a priest in the Anglican Church in North America. She is the author of *Liturgy of the Ordinary: Sacred Practices in Everyday Life* (Christianity Today's 2018 Book of the Year) and *Prayer in the Night: For Those Who Work or Watch or Weep* (Christianity Today's 2022 Book of the Year and the 2022 ECPA Christian Book of the Year).

TOPIC: PRAYER



WAITING IN PRAYER

Russ Whitfield



CHINA
Juli Artana

MEDITATION

I've been thinking about time throughout the story of God's people—mainly as it relates to waiting. Abraham waited for his promised child for twenty-five years. Jacob worked and waited for fourteen years to get Rebekah's hand in marriage. Joseph was wrongfully imprisoned for thirteen years as he awaited some semblance of justice. Moses was exiled in the land of Midian for forty years before being called to lead Israel. Israel waited in Egyptian bondage

for 430 years, and after their redemption, they wandered the desert for another forty years. Israel's struggles during the downward spiral of the judges period lasted three hundred years, and they waited for redemption. After a brief moment in the sunlight of the Davidic kingship, Israel spent hundreds of years in exile waiting for a return to their homeland, and they waited a few hundred more years for a word from the Lord.

The Lord Jesus spent thirty years in obscurity, waiting to begin his ministry and bring it to fulfillment in his death and resurrection. The apostles received years of mistreatment, suffering, and imprisonment for their service to Christ, and they waited for release. The early church endured years of violent persecution and slander, courageously, faithfully, and joyfully waiting for a call to martyrdom. Waiting. Waiting. Waiting.

Whether we realize it or not, we have been adopted into a family that has

always been identified by waiting and formed by waiting. Scripture teaches us that the Lord sovereignly introduces waiting into the lives of his people. However, our Father does this in love because waiting is always pregnant with purpose and possibility.

The church fathers insisted that believers make their faith visible, specifically through patience, which they considered the highest of virtues. Their focus on patience is striking to modern ears. Isaac the Syrian said, “In proportion to your humility you

are given patience in your woes; and in proportion to your patience the burden of your afflictions is made lighter and you will find consolation; in proportion to your consolation, your love of God increases; and in proportion to your love, your joy in the Holy Spirit is magnified.” Basil the Great counseled his people, “Let us be glad and bear with patience everything the world throws at us, secure in the knowledge that it is then that we are most in the mind of God.”

EXPLORATION

The following section includes suggestions for postures and methods that put the practice of waiting into action. This list is by no means exhaustive but is meant to spur on your imagination to contextualize the practice in your own life.

Name It: What are you waiting for? Name it in the presence of God. Maybe it’s a situation in society at large or in a neighbor’s life, waiting for a breakthrough in the area of poverty, racism, violence, abuse, human trafficking, or something else. Perhaps it’s a broken relationship in your life and you’re waiting for restoration. What are you waiting for? What makes you say with Habakkuk, “O LORD, how long shall I cry for help, and you will not hear?” (Hab. 1:2), or with Jeremiah, “For us nothing’s changed. We’re still waiting to be rescued” (Jer. 8:20 MSG).

Be still: “Be still before the LORD and wait patiently for him” (Ps. 37:7) Being still does not necessarily yield a solution to the problem, but it allows us to turn the gaze of our heart toward God the Maker,

and the Advocate, and the Deliverer instead of spinning the wheels of our soul around and around the situation at hand. When God’s people face hardship, he responds by first commanding them to “be still” (Exod. 14:14). Name your waits, acknowledge the Spirit’s presence, and then be still and silent.

Embody trust: Retrace the arc of God’s redemption in the lives of his people, including your own. “God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord” (1 Cor. 1:9). After you’ve named the waits and have been still, consider adopting a posture of physical openness in prayer: open your hands, palms up, to embody your “giving over” of the situation, or perhaps just lie down in a posture of rest before the God who “never slumbers or sleeps” (Ps. 121:4). Contemplate God’s love and justice.

Name it. Be still. Embody trust.

Russ Whitfield serves as pastor of Grace Mosaic, a cross-cultural church he helped plant in Northeast Washington, DC, and as theological editor of the Daily Prayer Project.



TEN BRIDESMAIDS

Fan Pu, 2001

Papercut

Collection of the Asian Christian Art Association

GALLERY



Shalom

Michel D'anastasio, 2018

Ink on paper, 3¼ × 4¼ in.

SHALOM

Calligraphic form and theological content meet in this artwork by French artist Michel D'anastasio, which abstractly renders the Hebrew word *shalom* (שָׁלוֹם)—peace, harmony, wholeness. (Note that, unlike English, Hebrew text is written and read from right to left.) The word appears amply throughout the Hebrew Bible, one of its most famous instances being in a prophetic title for the Messiah: Sar Shalom, “Prince of Peace” (Isa. 9:6).

How do the visual forms of the letters שָׁ-לֹ-וֶ-ם, as stylized by D'anastasio, communicate the meaning of the word they spell?

“These letters positively dance,” writes Jonathan Homrighausen in the *Image* article “Letters, Music, Flesh: Calligraphy as Sacred Art Among Christians and Jews.” “The thin lines around the letters, one of D'anastasio's signature techniques, create a sense of movement. The letters' diagonal slopes and their friendly closeness enhance the effect. The *lamed*, by far the tallest letter in the Hebrew alphabet, raises its arm in the air as if at a party.”

I see that letter more as a flame held aloft in anticipation of God's coming kingdom. All four letters are animated with joyous expectation of the promised shalom, and they overlap, suggesting the communal nature of our waiting and of shalom itself. They are set against a blue ground, a color that in the Christian tradition, especially when used during Advent, symbolizes hopefulness and the night sky before dawn.

While conducting genealogical research on his family's origins in Malta in 2004, D'anastasio, who is Catholic, discovered that he has Jewish ancestry. Wanting to know more, he traveled to Israel. He had been practicing Roman-alphabet calligraphy for over a decade, but his new encounters with Jewish culture in the Holy Land compelled him to explore the Hebrew alphabet, its shapes and signs. Now he is one of the world's preeminent Hebrew calligraphers. The Torah is his inspiration.

HOLY MOUNTAIN III

The painting *Holy Mountain III* by self-taught African American artist Horace Pippin depicts the peaceable kingdom that's prophesied in Isaiah. When the Messiah establishes his rule on earth, writes the prophet,

the wolf shall dwell with the lamb,
and the leopard shall lie down with the young goat,
and the calf and the lion and the fattened calf together;
and a little child shall lead them.
The cow and the bear shall graze;
their young shall lie down together;
and the lion shall eat straw like the ox.
The nursing child shall play over the hole of the cobra,
and the weaned child shall put his hand on the adder's den.
They shall not hurt or destroy
in all my holy mountain;
for the earth shall be full of the knowledge of the LORD
as the waters cover the sea. (Isa. 11:6–9)

A veteran of World War I, Pippin had experienced the ugliness of violence firsthand. While in action, he suffered a near-fatal bullet wound to the shoulder, which partially paralyzed his dominant right arm. Upon his return from France, unable to perform manual labor, he eventually turned to painting to make a living.

Holy Mountain III, painted at the end of the Second World War, expresses his desire for peace. Set in a flowered field, it shows a Black man with a staff—the allegorical Good Shepherd who is Christ—overseeing wild and domesticated animals that typically have a predator-prey relationship but which here exist harmoniously. Children even play with snakes without fear of harm.

But this is no naive vision that denies the painful realities of this world. In the forest in the background are silhouettes of violence: a lynching victim (left) (alluding to the racial terrorism in his home country), planes dropping bombs over a cemetery (center), and two armed soldiers and a tank (right). However, these vignettes are relegated to the shadows. Christ's peaceful reign is foregrounded. Pippin presents a vision of humanity moving out of the darkness and destruction of sin, into the light of a tranquil clearing where all life flourishes under the benevolent leadership of Christ.

This is the holy mountain that the Rev. Dr. Martin Luther King Jr. referenced in his final speech the night before he was assassinated. He said he had been to the mountaintop; "I've looked over and I've seen the Promised Land. . . . Mine eyes have seen the glory of the coming of the Lord." With eyes of faith, King saw the promised end that Isaiah saw. May God grant us all eyes to see it and the courage to live into it here and now.



Holy Mountain III

Horace Pippin, 1945

Oil on canvas, 25¼ × 30¼ in.

Hirshhorn Museum and Sculpture Garden
Smithsonian Institution, Washington, DC



JOSÉ Y MARIA

A contemporary take on the Journey to Bethlehem, *José y Maria* by Everett Patterson portrays Joseph and Mary as a working-class Hispanic couple newly arrived in “Dave’s City” but unable to find lodging. Having likely been dropped off by bus, they’re stranded in a seedy parking lot outside a convenience store, in the rain. José, dressed in his mechanic’s uniform and a baseball cap, calls local motels in search of a vacancy, while Maria, nine months pregnant, sits next to him on a mechanical pony, its base graffitied with the words “Word” and “Flesh.” The starburst on the window forms a halo around her head; it says, “Save More!” but, with the covered letters, is suggestive of the angel Gabriel’s greeting, “Ave Maria!” The ads and promotional signs are all biblically allusive—Weisman cigarettes, “Re-elect Herod Antipas,” Glad and Tide (glad tidings!).

“ZEKE 3415-16” is scrawled on the side of the phone kiosk, a reference to Ezekiel 34:15–16: “I myself will be the shepherd of my sheep, and I myself will make them lie down, declares the Lord GOD. I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak, and the fat and the strong I will destroy. I will feed them in justice.” This is the image’s interpretive key. Its hope and promise are echoed in the tiny green shoot that springs up from a crack in the sidewalk. The baby bump beneath Maria’s stretched-out hoodie contains the savior of the world—the “shoot from the stump of Jesse” (Isa. 11:1), healer, strengthener, nourisher, restorer, lifter up of “the meek of the earth” (Isa. 11:4).

The scene combines visual wit and pathos. Viewers can have fun spotting the various playful references, but we’re also invited to imaginatively place ourselves in the situation of the young newlyweds—away from home, with limited means, and a baby imminently on the way—and to empathize. Or perhaps we’re the store owner, or the motel receptionist, or a passerby. Are we eager to lend a hand to those in need, or do we pretend not to notice?

Patterson is a comic book artist and illustrator living in Portland, Oregon. He works for BibleProject, a nonprofit that produces short, animated, Bible-themed videos and other resources.

José y Maria

Everett Patterson, 2014

Ink with digital color, 15 × 10 in.



NEW YORK
Dan Calderwood



PRAYERS

THURSDAY MORNING TO SATURDAY EVENING



THURSDAY

Call

Give ear to my words, O LORD;
consider my groaning.

**Give attention to the sound of
my cry, my King and my God,
for to you do I pray.**

Psalm 5:1–2

Psalm

Read the Psalm of the day.

THE O ANTIPHONS

O Adonai,

and leader of the house of Israel,
who appeared to Moses in the
fire of the burning bush
and gave him the law on Sinai:
**come and redeem us with
an outstretched arm.**

Taken from *The New Ancient Collects*

The Peace

DEC 7

PS. 4

GEN. 4:1–16

HEB. 12:22–29

The Tabernacle

DEC 14

PS. 10

EXOD. 40:33–38

REV. 21:22–22:5

Adoration

SILENCE OR SONG

Seasonal song selections can be found on pp. 47–51.

Lesson

Read the New Testament passage of the day.

Prayer

Oh Lord, once I was smart enough to know a just war when I saw it, the kind of war you would approve of. I am not so smart anymore. Every war looks evil to me now. And even the war well begun becomes evil before it's over. So let us have no more of just wars; they are the worst kind. Now, at last, give us a just peace. It's time, Lord. Past time. Time for Shalom. Shalom for our breaking hearts. It's time.

A prayer of Lewis B. Smedes (1921–2002) of the United States, taken from *All Will Be Well*. Smedes was an author, ethicist, and theologian.

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 still and silent heart that finds rest in God alone
- For those without proper medical insurance and care
- For judges, lawyers, advocates, and activists

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

“Sing and rejoice, O daughter of Zion, for behold, I come and I will dwell in your midst,” declares the LORD. “And many nations shall join themselves to the LORD in that day, and shall be my people. And I will dwell in your midst.” May you commune with the indwelling Spirit throughout this day.

Adapted from Zechariah 2:10–11a



Call

O LORD, God of my salvation,
I cry out day and night before you.

Psalm 88:1

Psalm

Read the Psalm of the day.

THE O ANTIPHONS

O Adonai,
and leader of the house of Israel,
who appeared to Moses in the
fire of the burning bush
and gave him the law on Sinai:
**come and redeem us with
an outstretched arm.**

Taken from *The New Ancient Collects*

Adoration

SILENCE OR SONG

Seasonal song selections can be found on pp. 47–51.

Lesson

Read the Old Testament passage of the day.

Prayer

Eternal God, our Father,
as I thank you tonight for the
provisions of this day,
I pray for those who endure torture;
for those who face abuse;
for those who receive criticism;
for those who are imprisoned;
for those who are neglected;
for those who are forsaken;
for those who grieve;
for those who are sick;
and for those who face death,
even this hour.
I pray for the elderly in their losses.
I pray, Jesus, you grant comfort
to the lonely, and your presence

in the midst of pain.
Watch over the world, this night,
and the people you created,
and grant endurance to your
beloved ones, Jesus,
that they may persevere in faith
until the renewal of this world,
when we see you face to face and
you wipe every tear from our eyes.
Bring peace and wholeness into our world
through the justice and mercy
of your kingdom;
I pray, in Jesus' name, Amen.

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

A Book of Prayer

Abiding

LECTIO DIVINA, VISIO DIVINA, OR PRAXIO
DIVINA

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

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

INTERCESSORY PRAYER

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

Benediction

“He will wipe away every tear from
their eyes, and death shall be no more,
neither shall there be mourning, nor
crying, nor pain anymore, for the former
things have passed away.” And he who
was seated on the throne said, “Behold,
I am making all things new.” Also he
said, “Write this down, for these words
are trustworthy and true.” May you rest
now in this promise of restoration.

Adapted from Revelation 21:4–5

The Purifier

DEC 21

PS. 16

MAL. 4:1–6

LUKE 1:1–25



FRIDAY

Call

With joy you will draw water from the wells of salvation. And you will say in that day: **“Give thanks to the LORD, call upon his name.”**

Isaiah 12:3–4

Psalm

Read the Psalm of the day.

THE O ANTIPHONS

O King of the nations,
and their desire,
and their desire,
the cornerstone making both one:
**come and save the human race,
which you fashioned from clay.**

The Flood

DEC 8

PS. 5

GEN. 7:1–10, 17–24

LUKE 17:22–37

*Taken from *The New Ancient Collects**

The Priest

DEC 15

PS. 11

EXOD. 28:1–5

HEB. 9:11–14

SILENCE OR SONG

Seasonal song selections can be found on pp. 47–51.

Lesson

Read the Old Testament passage of the day.

Prayer

O God, who are the light of the minds who know you, the life of the souls that love you, and the strength of the hearts that serve you; help us so to know you that we may truly love you, so to love you that we may fully serve you, whom to serve is perfect freedom.

O blessed Jesus Christ, who bid all who carry heavy burdens to come to you, refresh us with your presence and your power. Quiet our understandings and give ease to our hearts, by bringing us close to things infinite and eternal. Open to us the mind of God, that in his light we may

see light. And crown your choice of us to be your servants, by making us springs of strength and joy to all whom we serve.

A prayer of Evelyn Underhill (1875–1941) of England, taken from *Evelyn Underhill's Prayerbook*

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 your enemies and those who would do you harm
- For those who are homeless, hungry, and cold

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 with you.

Adapted from 1 Timothy 6:21



Call

Yet God my King is from of old, working salvation in the midst of the earth.

Yours is the day, yours also the night.

Psalm 74:12, 16a

Psalm

Read the Psalm of the day.

THE O ANTIPHONS

O King of the nations,
and their desire,
the cornerstone making both one:
**come and save the human race,
which you fashioned from clay.**

Taken from *The New Ancient Collects*

Adoration

SILENCE OR SONG

Seasonal song selections can be found on pp. 47–51.

Lesson

Read the New Testament passage of the day.

Prayer

Lord, oil the hinges of our hearts' doors
that they may swing gently and easily
to welcome your coming.

A prayer from the church in New Guinea,
taken from *With All God's People*

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

2 Thessalonians 2:16–17

The Promised Offspring

DEC 22

PS. 17

2 KINGS 17:18–23;

25:8–11

MATT. 1:1–23



SATURDAY

Call

Our soul waits for the LORD;
he is our help and our shield.

Psalm 33:20

Psalm

Read the Psalm of the day.

THE O ANTIPHONS

O Root of Jesse,
standing as a sign among the peoples,
before you kings will shut their mouths;
to you the nations will make their prayer.
Come and deliver us, and delay no longer.

The Son of Abraham

DEC 9

Taken from *The New Ancient Collects*

PS. 6

GEN. 11:27–12:9

GAL. 3:8–14

Adoration

SILENCE OR SONG

Seasonal song selections can be found on pp. 47–51.

The Sacrifice

DEC 16

Lesson

Read the New Testament passage of the day.

PS. 12

LEV. 16:29–34

HEB. 9:23–28

CREED

We believe in one God, the Father Almighty, who made the heaven and the earth and the seas and all the things that are in them. We believe in Christ Jesus, the Son of God, who was made flesh for our salvation. We believe in the Holy Spirit, who made known through the prophets the plan of salvation, and Christ's coming, and the birth from a virgin, and the passion, and the resurrection from the dead, and the bodily ascension into heaven of the beloved Christ Jesus. Jesus is our Lord, and in the future he will appear from heaven in the glory of the Father to sum up all things and to raise anew all flesh of the whole human race.

Prayer

For you, O LORD, do I wait;
it is you, O Lord my God, who will answer.
Do not forsake me, O LORD!
O my God, be not far from me!
Make haste to help me,
O Lord, my salvation!

Adapted from Psalm 38:15, 21–22

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.

PROMPTED PRAYER

- For endurance, patience, power, and joy as you follow Jesus
- For freedom from the love of money and for generosity in all of life
- For the flourishing of all people in your place, from the womb to the tomb

THE LORD'S PRAYER

Text on p. 42.

Benediction

For behold, darkness shall cover the earth, and thick darkness the peoples; but the LORD will arise upon you, and his glory will be seen upon you. And nations shall come to your light, and kings to the brightness of your rising. May you walk forward in grace as you follow the Risen One.

Adapted from Isaiah 60:2–3



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 O ANTIPHONS

O Root of Jesse,
standing as a sign among the peoples,
before you kings will shut their mouths;
to you the nations will make their prayer.
Come and deliver us, and delay no longer.

Taken from *The New Ancient Collects*

Adoration

SILENCE OR SONG

Seasonal song selections can be found on pp. 47–51.

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

The Savior

DEC 23

PS. 18

ISA. 62:6–12

LUKE 1:26–45



NASHVILLE
David Beale



SONGBOOK

O DAY OF PEACE



B \flat A \flat E \flat B \flat A \flat

1. O day of peace that dim-ly shines through all our hopes and prayers and
 2. Then shall the wolf dwell with the lamb, nor shall the fierce de-vour the

E \flat B \flat A \flat E \flat B \flat /F F

dreams, guide us to jus-tice, truth, and love, de-li-vered from our sel-fish
 small; as beasts and cat-tle calm-ly graze, a lit-tle child shall lead them

B \flat Gm B \flat E \flat

schemes. May swords of hate fall from our hands, our hearts from
 all. Then e-ne-mies shall learn to love, all crea-tures

Gm B \flat E \flat B \flat A \flat

en-vy find re-lease, till by God's grace our war-ring
 find their true ac-cord; the hope of peace shall be ful-

E \flat B \flat /F F B \flat

world shall see Christ's pro-mised reign of peace.
 filled, for all the earth shall know the Lord.

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KEEP YOUR LAMPS TRIMMED AND BURNING



Dm A7

1. Keep your lamps trimmed and bur-ning, keep your lamps trimmed and bur-ning,
 2. Dar - ker midnight lies be - fore us, dar - ker midnight lies be - fore us,
 3. Lo, the morning soon is break - ing, lo, the morning soon is break - ing,
 4. Chris - tian, journey soon be o - ver, Chris - tian, journey soon be o - ver,

Dm Bb7 E dim A7 Dm

keep your lamps trimmed and burn - ing, _____ the time is draw - ing nigh.
 dar - ker midnight lies be - fore us, _____
 lo, the morning soon is breaking, _____
 Chris - tian, journey soon be o - ver, _____

Dm A7 Dm

— Chil - dren, don't get we - ary, chil - dren,
 (We - ary)

Gm A7 Dm

don't (We - ary) get we - ary, chil - dren,

Dm A7 Dm Gm A7 Dm

don't get we - ary 'til the work is _____ done.
 (We - ary)

African American spiritual. Public Domain.

O COME, O COME, EMMANUEL



Dm Gm Dm C/E

O come, O come, Em - man - u - el, and
 O come, thou Rod of Jes - se, free thine
 O come, O King of Na - tions, bind in
 O come, thou Day - spring from on high and
 O come, thou Key of Da - vid, come and

F B♭ Gm Dm Gm

ran - som cap - tive Is - ra - el, that mourns in lone - ly
 own from Sa - tan's ty - ran - ny; from depths of hell thy
 one the hearts of all man - kind. bid all our sad di -
 cheer us by thy dra - wing nigh; dis - perse the gloom - y
 o - pen wide our heav' - nly home; make safe the way that

Dm C F Gm Dm

ex - ile here un - til the Son of God ap - pear.
 peo - ple save, and give them vic - t'ry o'er the grave.
 vi - sions cease, and be thy - self our king of peace.
 clouds of night, and death's dark sha - dows put to flight.
 leads on high, and close the path to mi - ser - y.

C Am Gm

Re - joice! Re - joice! Em - man - u -

Dm F B♭ Gm Dm

el shall come to thee, O Is - ra - el.

Words based on the O Antiphons (ca. 700), translated into English by J. M. Neale (1818–1866). Music: from a Requiem Mass in a 15th-century French Franciscan processional. Public Domain.

O LORD, HEAR MY PRAYER

(Señor, ten piedad)



Em Em/D

O Lord, hear my prayer, O
 The Lord is my song, the
Se - ñor, ten pie - dad, Se -

C6 D G/B C

Lord, hear my prayer; when I call——
 Lord is my praise; All my hope——
ñor, ten pie - dad; si te in - vo - co,

Am6 B Em Em/D

an - swer me. O Lord, hear my prayer, O
 comes from God. The Lord is my song, the
ó - ye - me. Se - ñor, ten pie - dad, Se -

C6 D G6 Am B Em

Lord, hear my prayer. Come and lis - ten to me.
 Lord is my praise. God, the well-spring of life.
ñor, ten pie - dad. Ven, yes - cu - cha mi voz.

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