

# River of Life

40 Days of Prayer



Connecticut River  
Pilgrimage 2017



The River of Life Pilgrimage is sponsored by:

The Episcopal Diocese of New Hampshire  
The Episcopal Diocese of Vermont  
The Episcopal Diocese of Western Massachusetts  
The Episcopal Diocese of Connecticut  
The Episcopal Diocese of Rhode Island  
The Episcopal Diocese of Massachusetts  
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## **Pilgrimage Blessing**

Dear pilgrim,

As you go into the wilderness of the land and of your  
heart—

May you experience the ever-flowing grace of God's  
presence!

May you be immersed so fully in God's love that you  
learn to let go and swim!

May you engage deeply and radically with the natural  
world, as steward, co-creator, and friend!

May you drink anew from the divine source, the stream  
of living water!

And may you be transformed, may the stagnant waters  
of your spirit begin to flow, and may all which is dead  
in you rise again!

God is here. The river awaits. Let the adventure begin.

# Welcome to the River of Life Pilgrimage!

Whether you are paddling on the Connecticut River for a day or for a week or traveling virtually as a pilgrim-in-prayer from your home or church, we are so glad you are with us. Welcome!

This book will be your companion through a 40-day journey of transformation. With this book as your guide, we invite you to immerse yourself in the waters of life, physically and spiritually.

By traveling along an actual river, we are reminded of the gift of water – the miraculous substance that makes life possible on this good, green Earth. We encourage you to reflect on the abundance and diversity of life, each created through divine grace and loved by God. As you travel, consider how you are called to care for the many forms of life that call this river and this Earth home.

By undertaking a spiritual journey, we open ourselves to being transformed in and through the waters of life. In the hidden waters of mystery we are formed and born, in the waters of baptism we are washed clean and born anew, in the river of life we are brought to fullness of being in God. As you undertake this pilgrimage, reflect on how you may be transformed in both water and the spirit, and what that transformation is calling forth in you.

On behalf of the organizers and all who made this pilgrimage possible, thank you for journeying with us on the river of life.

Yours in the gift of water,

Rev. Stephen Blackmer  
Kairos Earth & Church of the Woods



# Table of Contents

<b>Sponsors &amp; Partners</b>	
Leadership Team .....	8
Kairos Earth.....	9
Meet Your Guides .....	10
Metanoia of Vermont.....	11
About the River of Life Prayer Book.....	12
Awakening to Life .....	14
Silent Prayer Practices .....	16
<b>Daily Prayer—Morning and Evening</b>	
May 31 - June 3: Call to the Wilderness.....	20
June 4 - 10: Water, Grace & the River of God .....	37
June 11 - 17: Baptism & Immersion in God.....	68
June 18 - 24: New Relationship with Creation .....	94
June 26 - July 1: Drinking from the Divine Source .....	117
July 2 - July 9: Transformation & Resurrection .....	146
Midday Prayers (Monday—Saturday).....	177
<b>More Than Stewards   Key Themes</b>	
Human Role in Creation .....	204
I-Thou Relationship.....	208
<b>Appendix: Creation Centered Resources</b>	
Creation centered spiritual practices.....	212
Prayers .....	220
Hymns/Songs.....	234
Acknowledgements .....	250

## **Sponsors & Partners**

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**Thank you to everyone who made this pilgrimage possible!**

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Rev. Stephen Blackmer

Metanoia of Vermont

Lisa Hershey Kutolowski & Mark Kutolowski

## Kairos Earth's Mission

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Kairos Earth seeks to renew a widespread understanding of the natural world as a bearer of the sacred and to restore this awareness as a foundation of both religious practice and practical action to conserve the Earth. Starting from a small core, we are building a widespread movement of people who live our belief that Nature is an expression of the sacred and that living and acting accordingly is essential to the well-being of individuals, society, and the world. Specifically, we seek to:

**Renew Christian practice of connecting with the Earth.** We seek to use and adapt traditional structures of Christianity – prayer, church, religious community, education, and service – to reflect that spiritual connections with Nature are central to human life.

**Deepen conservation by restoring its understanding of the Earth as holy ground.** We seek to deepen the environmental understanding that the Earth is replete with sacred identity, inherently worthy of love and care, and not merely raw material for human use.

**Open people to be transformed so the Earth may be renewed.** We seek to open people to inward transformation, believing that internal change in people is fundamental to renewal of the world, including conserving Nature. Without an inward change in people, no amount of politics, technology, science, economics and conservation, however necessary, will ever be enough.

Learn more at [www.kairosearth.org](http://www.kairosearth.org)

## **Meet Your Guides: Mark & Lisa Kutolowski**

Mark and Lisa are residents of Strafford, Vermont, newlyweds (married May 2016!) and lovers of God and of creation. They led their first silent retreat together three months after they met. Since then, they have been working together to create opportunities for people to encounter God's love and creation in new ways. Their organization, Metanoia of Vermont, is the formal expression of this work as it grows and evolves.

Mark is an Oblate of Saint Benedict in connection with the Mount Saviour Monastery Community, a wilderness guide, and retreat leader. His work focuses on recovering the Christian contemplative tradition and on the role of nature as a path of deeper union with God. A lifelong Christian, Mark discovered the Christian monastic and contemplative traditions in 1997, and in 2001-2002 he spent a year living in silence and solitude at a hermitage founded on the spirituality of the Desert Fathers and Mothers. Mark founded and led New Creation Wilderness Programs (NCWP) from 2007 through 2015. NCWP offered spiritually-focused wilderness trips, work that continues through Metanoia of Vermont.

Lisa is a professional baker and wilderness guide. From 2010 - 2014, she worked in campus ministry at Juniata College (Huntingdon, PA) in partnership with CCO Campus Ministry. In her work on campus she led wilderness trips, service trips, and retreats, directed a community house for Christian discipleship, led prayer and discipleship groups, and provided one-on-one spiritual mentorship for undergraduate students. In 2014, following the desire for a more embodied and simple life, she started an artisan bread business, LeFevre Bakery. She baked for Huntingdon and State College communities until moving to Vermont. She looks forward to reopening the bakery in the coming years, in addition to her ongoing work with Metanoia of Vermont.

## **Metanoia of Vermont's Mission**

Metanoia of Vermont seeks to support all people to know and enter into divine life, bringing body, mind, and spirit into union with God and into a life of harmony with the natural world.

We live out our mission through teaching, practicing, and inviting transformation of the heart (metanoia), self-emptying (kenosis), and full engagement with the body, nature, and matter (incarnation). We envision a lay community rooted in Benedictine spirituality that fully embodies these movements of metanoia, kenosis, and incarnation. As we work toward the realization of this community, we invite people to share with us the path to inner transformation through wilderness trips, retreats, and workshops.

We believe these practices represent the heart of spiritual practice in the teachings of Jesus and of our Christian spiritual tradition. These practices can be used by many people, both Christians and others who are seeking intimacy with God and are open to interior transformation.

Learn more at [www.metanoiavt.com](http://www.metanoiavt.com)

## About the River of Life Prayer Book

This book is designed for daily use by pilgrims of the River of Life: Connecticut River Pilgrimage 2017. Our intent is that every pilgrim—whether a pilgrim on the river, a pilgrim attending an event, or a pilgrim in prayer—will be connected through these readings and prayers for the full forty days of the pilgrimage.

In this book you will find morning and evening prayers for each day of the pilgrimage, midday prayers for each day of the week, articles about key themes to be discussed on the river, and a collection of creation centered spiritual practices, prayers and hymns. We hope this book will be a trustworthy friend as you enter these forty days of prayer, spiritual adventure, and reimagining humanity's relationship with water and the natural world!

### Morning Prayers

There is a unique and simple liturgy for each weekday morning of the pilgrimage, from May 31<sup>st</sup> – July 9<sup>th</sup>, 2017. On those Sundays that pilgrims are not paddling the river (June 11, June 18 and June 25), you will find only an introduction to the upcoming week's theme. Each morning liturgy contains the following: opening with the Prayer of St. Patrick, a reading from Genesis 1, a creation hymn, a scripture reading related to the week's theme, an invitation to silent prayer, and closing with the Lord's Prayer.

### Midday Prayers

There is a midday prayer for each day of the week. On the river, we will pray the designated Psalms antiphonally and will practice the corresponding creation centered spiritual practice described under "Creation Centered Resources."

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### Evening Prayers

There is a unique and simple liturgy for each evening of the pilgrimage, including Sundays. Each evening liturgy contains the following: opening with the Prayer of St. Francis, a scripture reading related to the week's theme (usually the second reading from that morning's prayer), a song, an extra-biblical reading related to that day's scripture reading, an invitation to silent prayer, and closing with the Lord's Prayer.

### More than Stewards

A key element of the River of Life Pilgrimage is reimagining humanity's relationship with water in particular and Creation in general. We discuss what we mean by this in this section: More Than Stewards. These articles are key themes that will be discussed and experienced in some way with every group of river pilgrims. If you are participating from home or as a host, we encourage you to read these articles and discuss and practice them with your community. The articles in this section are *The Human Role in Creation* and *I-Thou Relationship*.

### Creation Centered Resources

The book concludes with a collection of creation centered resources - spiritual practices, prayers, and songs – that will be used on the river and that we hope you use at home! Some of these resources have been gathered from outside sources and others have been written by organizers of the pilgrimage.

## A Note on Pilgrimage | Awakening to Life

Pilgrimage is an opportunity to awaken anew to the wonder and beauty of life itself. In breaking from our daily routine, we can get out of our familiar ruts to re-examine our relationship with the mystery of life. During the River of Life Pilgrimage we will seek to open ourselves more deeply to life, and the presence of God in every moment. In addition to holding this intention, we will engage with three practical spiritual disciplines designed to support this awakening of life.

### **1. Present moment awareness and non-resistance to life:**

Present moment awareness is the practice of turning our attention to what is happening right here, right now. It is a decision to let go of active engagement with memories and reflections about the past, and imagination and projections into the future. In present moment awareness, we turn our attention to what is right before us- the water, our paddle stroke, the wind on our faces, the person in front of us. When we realize our response to the present moment is not totally free, but rather conditioned by our past beliefs, attachments, or fears (and if we are honest, we will likely realize this is most of the time), we strive to re-orient ourselves to an attitude of acceptance of what is happening right now, both around us and within us.

Non-resistance to life means practicing an attitude of unconditional acceptance of the present moment as it is. This can manifest in many ways, both obvious and subtle. Non-resistance means we don't grumble and fight with the weather on a rainy day, or curse the headwind slowing our progress. On a more subtle level, it means not contracting our muscles or our psyche to brace against what is happening moment by moment. Rather than pushing away the moment, we allow it to be as it is. This may involve action or rest, but our behavior flows out of a relaxed state of acceptance.

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## **2. Sensory awareness**

During the pilgrimage, we will at times engage in specific exercises designed to help increase the sensitivity of our capacities for sight, hearing, touch, smell and taste. These exercises are one means to help us ‘come to our senses’. In modern living, our sensory capacities are usually greatly diminished from our full natural abilities as human animals. Because of this, we may perceive only a small portion of the delights poured forth by existence itself, and we risk walking through life partially numb and blind. By re-engaging with our senses, being present to our natural capacities, and by shifting awareness from thought to bodily sensation, we will seek to recover the full richness of our human experience.

## **3. Contact with matter and wild Creation**

While on the river, we will consciously ‘unplug’ from many of the disembodied aspects of modern society – electronics, climate controlled spaces, automobiles, etc – and have a more direct relationship with both our bodies and with matter. Our daily exposure to water, our boats and paddles, wind, sunshine, rain, the earth, fire, and plants and animals will mean we are living in a more direct, conscious relationship with matter and wild Creation. This engagement with Creation can be a doorway into both intimacy with nature, and to intimacy with its Source, God.

Whether you are a Pilgrim on the River, or a Pilgrim in Prayer, we invite you to take these 40 days as an opportunity to awaken ever more fully to the wonder of life and of the presence of God in every moment.

## Silent Prayer Practices

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### Silent Prayer

*What we need most in order to make progress is to be silent before this great God... for the language God best hears is silent love. --St John of the Cross*

Throughout the pilgrimage, we will end each morning and evening prayer with 20 minutes of silent prayer. Pilgrims are free to pray however they are led during this time. We encourage you to embrace the silence as a doorway into deeper listening, rather than filling this time with additional mental prayer, petitions, and reflection.

In silent prayer, we turn away from specific occupations of the mind and open our hearts in naked receptivity to the God of infinite love. In silence, the Indwelling Trinity prays within us and acts upon our hearts – and we allow this prayer to take place.

Silence in prayer is not a matter of forcing the mind to be still – rather, it is a silence of our willful engagement with any agenda other than to rest in God’s presence. We let go of our own will to let the Divine will act upon us. In humility, we trust that God is present, regardless of whether we are experiencing inner turmoil or peace, noise or silence, in any given moment of prayer. Progress in silent prayer is not necessarily marked by the absence of thoughts, but rather by an increase in trust in God’s presence at all times.

When praying in nature, the gentle pace and rhythms of the natural world support the cultivation of interior silence. Listening to evening birdsong or watching the current of the river can be a doorway from surface preoccupation to settling into a restful awareness of God’s hidden presence.

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Silent prayer may come naturally, spontaneously, and does not rely upon any specific meditation technique. That said, many people find a simple meditative discipline a great aid in the early stages of developing a silent prayer practice. One such discipline is the practice of Centering Prayer:

*The Centering Prayer Guidelines:*

- 1. Choose a sacred word as the symbol of your intention to consent to God's presence and action within.*
- 2. Sitting comfortably and with eyes closed, settle briefly and silently introduce the sacred word as the symbol of your consent to God's presence and action within.*
- 3. When engaged with your thoughts (including thoughts, body sensations, feelings, images, and reflections), return ever so gently to the sacred word.*
- 4. At the end of the prayer period, remain in silence with eyes closed for a couple of minutes.*

If you are not already doing so, we warmly encourage you to include a silent prayer practice as a part of your daily prayer in the weeks leading up to your time with us on the river. The greater the depth of silent presence we bring to our time on the river, the more deeply we will hear the still, small voice of the Creator during our time on the water.



# Daily Prayer

## Morning & Evening



# The Call to the Wilderness

May 31 - June 3



## The Call to the Wilderness

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In the Bible, God's first call is often a call into the wilderness. Abraham, Moses, Elijah, John the Baptist, and Jesus are all called, often at the start of their ministry, to follow God into wild places. The wilderness is a place of radical encounter with God. It is where our ordinary human confines fall away – our routines, our physical comforts, our habitual thought patterns and our cultural conditioning are disrupted. God invites us to let go, to be broken down and broken open, so that God's own wild presence can speak to us freshly. To bring something new into our hearts and into the world, God needs to first lead us into a place of wilderness and freedom.

All too often in Christian reflection and preaching we hear the wilderness referred to primarily in metaphorical terms. We might refer to an illness, a time of challenged beliefs, or of turmoil and transition in our congregation as 'a wilderness'. But what about the actual, physical wild places? Perhaps there is something in actual wilderness – in exposure to the elements, in sleeping and rising with the sun, in immersion in the worlds of the plants and animals – that changes us far more deeply than these metaphorical wildernesses. In this Pilgrimage, we are returning to the old Biblical tradition and responding to God's call by returning to the living, actual wilderness.

Our time in Pilgrimage will be transformative to the extent that we allow God to speak to us and to change us. To do this, we need to come to the wilderness on its own terms. We need to enter into our time on the river humbly, letting go and setting aside as many of our preconceived notions about ourselves, God, and nature as possible. We need to listen, and be ready for the voice of God to speak to us and to change us. Let us begin our pilgrimage in this spirit!

## Day 1 | Wednesday, May 31st

### Morning Prayer

#### **Prayer of St. Patrick (p. 220)**

##### **Genesis 1:9-13**

And God said, "Let the waters under the sky be gathered together into one place, and let the dry land appear." And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. Then God said, "Let the earth put forth vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed in it." And it was so. The earth brought forth vegetation: plants yielding seed of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that it was good. And there was evening and there was morning, the third day.

#### **Hymn | "O Mighty Maker of the Sea" (p. 236)**

##### **Genesis 12:1-4**

Now the LORD said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed."

So Abram went, as the LORD had told him; and Lot went with him. Abram was seventy-five years old when he departed from Haran.

#### **20 minutes of silent prayer**

#### **Our Father...**

## Day 1

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### Evening Prayer

#### **Prayer of St. Francis (p. 221)**

#### **Genesis 12:1-4**

#### **Hymn | “Shall We Gather at the River” (p. 247)**

#### **Reflection:**

In Abraham Heschel’s *A Passion for Truth* I read...the words of the Kotzker (Rabbi Menahem Mendl of Kotzk) “He who thinks that he has finished is finished.” How true. Those who think that they have arrived, have lost their way. Those who think they have reached their goal, have missed it. Those who think they are saints, are demons. An important part of the spiritual life is to keep longing, waiting, hoping, expecting. In the long run, some voluntary penance becomes necessary to help us remember that we are not yet fulfilled. A good criticism, a frustrating day, an empty stomach, or tired eyes might help to reawaken our expectation and deepen our prayer:

Come, Lord Jesus, come.

**Henri Nouwen**  
from *The Genesee Diary*

#### **20 minutes of silent prayer**

#### **Our Father...**

## Day 2 | Thursday, June 1st

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### Morning Prayer

#### **Prayer of St. Patrick (p. 220)**

#### **Genesis 1:14-19**

And God said, “Let there be lights in the dome of the sky to separate the day from the night; and let them be for signs and for seasons and for days and years, and let them be lights in the dome of the sky to give light upon the earth.” And it was so. God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. God set them in the dome of the sky to give light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, the fourth day.

#### **Hymn | “All Holy God Who Made the Sky” (p. 237)**

#### **Exodus 3:1-14**

Moses was keeping the flock of his father-in-law Jethro, the priest of Midian; he led his flock beyond the wilderness, and came to Horeb, the mountain of God. There the angel of the LORD appeared to him in a flame of fire out of a bush; he looked, and the bush was blazing, yet it was not consumed. Then Moses said, “I must turn aside and look at this great sight, and see why the bush is not burned up.” When the LORD saw that he had turned aside to see, God called to him out of the bush, “Moses, Moses!” And he said, “Here I am.” Then he said, “Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground.” He said further, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” And Moses hid his face, for he was afraid to look at God.

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Then the LORD said, “I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. The cry of the Israelites has now come to me; I have also seen how the Egyptians oppress them. So come, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt.” But Moses said to God, “Who am I that I should go to Pharaoh, and bring the Israelites out of Egypt?” He said, “I will be with you; and this shall be the sign for you that it is I who sent you: when you have brought the people out of Egypt, you shall worship God on this mountain.”

But Moses said to God, “If I come to the Israelites and say to them, ‘The God of your ancestors has sent me to you,’ and they ask me, ‘What is his name?’ what shall I say to them?” God said to Moses, “I AM WHO I AM.” He said further, “Thus you shall say to the Israelites, ‘I AM has sent me to you.’”

**20 minutes of silent prayer**

**Our Father...**

## Day 2

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### Evening Prayer

#### **Prayer of St. Francis (p. 221)**

#### **Exodus 3:1-14**

#### **Hymn | “Creating God, Your Fingers Trace” (p. 242)**

#### **Reflection:**

At the outset of our pilgrimage we are asked to put mind to the scene of Moses as he begins his own world-changing pilgrimage. He encounters a fire, a ‘great sight’ that is blazing in a bush that is not consumed. The voice from out of the bush instructs Moses to take off his shoes. And then a message of power and liberty is conveyed. When Moses quite understandably asks who is talking to him, who is sending him to deliver God’s people from their bondage in Egypt, the voice responds: I AM WHO I AM.

Our pilgrimage on this River calls us to look away from our occupations. As I write this I am filled with apprehension. How can I look way from my day to day work as a pastor? How can I look away from my time at home, my family, my dog? The long list of items, material things that I literally touch every day and the tasks and daily routines day that keep me grounded, the people I usually see and greet and work with—all these keep me on familiar terms with existence. They may be the shoes I’m asked to take off in order to experience directly, without protection, the very presence of God.

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## Day 2

Though I probably won't go barefoot for the whole pilgrimage, I am being asked to step outside the familiar and to take off those family things that have come to protect and cushion me from the deepest part of my being. This pilgrimage will be a time when we are asked to be face-to-face with the source of our Existence, the Being that flows through our days, our bodies, our personal and collective histories. Some of us may have been asked, "What's the purpose of a pilgrimage? What are your goals?" I wonder if Moses felt the same hesitancy if people asked him questions when he came down from Mt. Horeb?

I want to be unprotected in my encounter with God, the IS WHO IS AND WILL BE, stripped of the cushions that keep me from fully BEING WHO I AM. I want to see if, apart from my doing in this world, can I live in God's presence and not be consumed? I want deliverance, which the Bible tells me happens, so often, through water. That people look at me askance when I say these things may be an indication that we are indeed on a pilgrimage with God.

**Bishop Rob Hirschfeld**

**20 minutes of silent prayer**

**Our Father...**

## Day 3 | Friday, June 2nd

### Morning Prayer

#### **Prayer of St. Patrick (p. 220)**

#### **Genesis 1:20-23**

And God said, “Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky.” So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm, and every winged bird of every kind. And God saw that it was good. God blessed them, saying, “Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.” And there was evening and there was morning, the fifth day.

#### **Hymn | “O God of Power, Mighty Lord” (p. 238)**

#### **I Kings 19:1-13**

Ahab told Jezebel all that Elijah had done, and how he had killed all the prophets with the sword. Then Jezebel sent a messenger to Elijah, saying, “So may the gods do to me, and more also, if I do not make your life like the life of one of them by this time tomorrow.” Then he was afraid; he got up and fled for his life, and came to Beer-sheba, which belongs to Judah; he left his servant there.

But he himself went a day’s journey into the wilderness, and came and sat down under a solitary broom tree. He asked that he might die: “It is enough; now, O LORD, take away my life, for I am no better than my ancestors.” Then he lay down under the broom tree and fell asleep. Suddenly an angel touched him and said to him, “Get up and eat.” He looked, and there at his head was a cake baked on hot stones, and a jar of water. He ate and drank, and lay down again.

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The angel of the LORD came a second time, touched him, and said, "Get up and eat, otherwise the journey will be too much for you." He got up, and ate and drank; then he went in the strength of that food forty days and forty nights to Horeb the mount of God. At that place he came to a cave, and spent the night there. Then the word of the LORD came to him, saying, "What are you doing here, Elijah?" He answered, "I have been very zealous for the LORD, the God of hosts; for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away."

He said, "Go out and stand on the mountain before the LORD, for the LORD is about to pass by." Now there was a great wind, so strong that it was splitting mountains and breaking rocks in pieces before the LORD, but the LORD was not in the wind; and after the wind an earthquake, but the LORD was not in the earthquake, and after the earthquake a fire, but the LORD was not in the fire; and after the fire a sound of sheer silence. When Elijah heard it, he wrapped his face in his mantle and went out and stood at the entrance of the cave. Then there came a voice to him that said, "What are you doing here, Elijah?"

**20 minutes of silent prayer**

**Our Father...**

## Day 3

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### Evening Prayer

#### **Prayer of St. Francis (p. 221)**

#### **I Kings 19:1-13**

#### **Song | “Still, Small Voice” (p. 248)**

#### **Reflection:**

Prayer is, after all, a very dangerous business. For all the benefits it offers of growing closer to God, it carries with it one great element of risk: the possibility of change. In prayer we open ourselves to the chance that God will do something with us that we had not intended. We yield to possibilities of intense perception, of seeing through human masks and the density of “things” to the very center of reality. This possibility excites us, but at the same time there is a fluttering in the stomach that goes with any dangerous adventure. We foresee a confrontation with the unknown, being hurt, being frightened, being chased down.

Don’t we know for a fact that people who begin by “just praying”—with no particular aim in mind—wind up trudging off to missionary lands, entering monasteries, taking part in demonstrations, dedicating themselves to the poor and the sick? To avoid this, sometimes we excuse ourselves from prayer by doing good works in hopes that this will distract the Lord from asking us anything more difficult. By doing something specific and limited “for God,” something we judge to be enough and more than enough, we skirt the possibility that God—in prayer—may ask us what he wants to ask, may suggest what we should do.

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## Day 3

“Father, into your hands I entrust my spirit.” Isn’t that one of the most disturbing sentences in the Scriptures? We know God asks hard things. We know he did not spare his own Son. We know Jesus prayed, not now and then, but all the time. Isn’t this what holds us back—the knowledge of God’s omnipotence, his unguessability, his power, his right to ask an All of us, a perfect gift of self, a perfect act of full surrender?

**Emilie Griffin**

*from Clinging—The Experience of Prayer*

**20 minutes of silent prayer**

**Our Father...**

## Day 4 | Saturday, June 3rd

### Morning Prayer

#### **Prayer of St. Patrick (p. 220)**

##### **Genesis 1:20-23**

And God said, "Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind." And it was so. God made the wild animals of the earth of every kind, and the cattle of every kind, and everything that creeps upon the ground of every kind. And God saw that it was good.

Then God said, "Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth."

So God created humankind in his image,  
in the image of God he created them;  
male and female he created them.

God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." God said, "See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.

#### **Hymn | "O God Who Formed the Human Race" (p. 239)**

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**Matthew 4:1-11**

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. He fasted forty days and forty nights, and afterwards he was famished. The tempter came and said to him, "If you are the Son of God, command these stones to become loaves of bread." But he answered, "It is written,

‘One does not live by bread alone,  
but by every word that comes from the mouth of God.’”

Then the devil took him to the holy city and placed him on the pinnacle of the temple, saying to him, "If you are the Son of God, throw yourself down; for it is written,

‘He will command his angels concerning you,’  
and ‘On their hands they will bear you up,  
so that you will not dash your foot against a stone.’”

Jesus said to him, "Again it is written, ‘Do not put the Lord your God to the test.’”

Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor; and he said to him, "All these I will give you, if you will fall down and worship me." Jesus said to him, "Away with you, Satan! for it is written,

‘Worship the Lord your God,  
and serve only him.’”

Then the devil left him, and suddenly angels came and waited on him.

**20 minutes of silent prayer**

**Our Father...**

## Day 4

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### Evening Prayer

#### **Prayer of St. Francis (p. 221)**

#### **Matthew 4:1-11**

#### **Hymn | “Praise to the Living God” (p. 244)**

#### **Reflection:**

For in the governance of our natural lives, a genuine choice is left to us. We are neither dummies, nor the slaves of circumstance. We are living creatures possessed of a limited freedom, a power of initiative which increases every time we use it the right way; we are trained and developed by being confronted with alternatives, on which tremendous issues hang.

It is typical of the completeness with which each essential factor of our human experience finds its rule and pattern in the Gospels, that this free choice between possible courses should form our Lord’s actual preparation for His public ministry. Enlightened at baptism as to His divine Sonship, His unique commission, He did not at once rush off “in the power of the Spirit” to preach the good news. “He who believeth shall not make haste.” Real power is the result of inner harmony, and requires perfect accord between the upper and the lower floors; impulse harnessed to obedience. Therefore the Spirit of Wisdom drove Him into the wilderness, to come to terms with His own human nature. More than one path lay open before Him. He might claim the privileges of an exceptional spirit, in the mist of a world which is not exceptional at all: turn the material world to His own purpose, transcend the common laws of nature, assume the position of the Father’s pet child. He might follow the path disclosed by spiritual ambition, leading to obvious power and success: the most

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## Day 4

insidious of the three temptations, because it suggested that His mission of redemption and enlightenment could be fulfilled on a great scale, by entering into alliance with the spirit and methods of the world. People who think in numbers always mistake this for a call from God.

Love, choosing what helped, rejected all these opportunities, and elected the humble career of a local prophet and evangelist: a limited scope, unrewarded service, an unappreciative public, a narrow path leading to the Cross.

**Evelyn Underhill**  
from *The House of the Soul*

**20 minutes of silent prayer**

**Our Father...**



# Water, Grace, & The River of God

June 4 - 10



## **Water, Grace, & The River of God**

Rivers are meant to flow freely. Even waters still and clear on the surface are fed by a spring, and lakes have outflow where their waters continue their journey to the sea. In rivers, lakes, bays and oceans – life abounds in moving water.

Like the river, God's Spirit is always moving. When we open up our hearts to this divine and eternal movement, we experience life.

In the process of spiritual formation we often experience internal resistance. Just as the flow of the Connecticut River is blocked by dams, we also have dams in our own hearts built by past hurts, grief and pain. We get used to these stagnated pools in our heart. Sometimes we don't even realize there's a dam there. We learn how to manage the pain and grow content with the stillness and lack of the Spirit's flow in our lives.

But as we open to God in prayer, the Spirit starts to move and starts stirring things up in us! Water that was calm and seemed manageable starts to get muckier and muckier. And as the Spirit starts to flow, the dams in our hearts may resist and may not always let the Spirit flow. But the Spirit is faithful.

The pressure builds as the dams in our heart try to stop the flow, resist the new life, the transformation and the grace of the Spirit's flowing waters. But the Spirit is faithful.

As the tension builds we may be tempted to run away from God's presence. The pain is too great and it seems impossible for that dam to be overcome. It seems impossible that what started as a trickle can become enough of a torrent to burst those dams open. But the Spirit is faithful.

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As hard as we may resist, if we stay in God's presence, the floodgates will open. There will be a release. God's Spirit, God's love, God's goodness will flow anew. All those obstacles and those dams, those mucky, stagnant places in our soul will be washed downstream. And fresh, crystal clear water and life will flow from the top of our heads to the bottom of our toes. We will be free.

This is grace. This is the River of God. All God asks of us is to come – dams, stagnation, obstacles, all of it. Bring it to the constant, ever-flowing wonderful stream. God will wash it all away, revealing the beautiful, good, loving creature formed and loved by the Divine.

## Day 5 | Sunday, June 4th

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### Morning Prayer

#### **Prayer of St. Patrick (p. 220)**

#### **Genesis 2:1-3**

Thus the heavens and the earth were finished, and all their multitude. And on the seventh day God finished the work that he had done, and he rested on the seventh day from all the work that he had done. So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had done in creation.

#### **Song | “The River is Flowing” (p. 248)**

#### **Ezekiel 47:1-12**

Then he brought me back to the entrance of the temple; there, water was flowing from below the threshold of the temple toward the east (for the temple faced east); and the water was flowing down from below the south end of the threshold of the temple, south of the altar. Then he brought me out by way of the north gate, and led me around on the outside to the outer gate that faces toward the east; and the water was coming out on the south side. Going on eastward with a cord in his hand, the man measured one thousand cubits, and then led me through the water; and it was ankle-deep. Again he measured one thousand, and led me through the water; and it was knee-deep. Again he measured one thousand, and led me through the water; and it was up to the waist. Again he measured one thousand, and it was a river that I could not cross, for the water had risen; it was deep enough to swim in, a river that could not be crossed. He said to me, “Mortal, have you seen this?”

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Then he led me back along the bank of the river. As I came back, I saw on the bank of the river a great many trees on the one side and on the other. He said to me, "This water flows toward the eastern region and goes down into the Arabah; and when it enters the sea, the sea of stagnant waters, the water will become fresh. Wherever the river goes, every living creature that swarms will live, and there will be very many fish, once these waters reach there. It will become fresh; and everything will live where the river goes. People will stand fishing beside the sea from En-gedi to En-eglaim; it will be a place for the spreading of nets; its fish will be of a great many kinds, like the fish of the Great Sea. But its swamps and marshes will not become fresh; they are to be left for salt. On the banks, on both sides of the river, there will grow all kinds of trees for food. Their leaves will not wither nor their fruit fail, but they will bear fresh fruit every month, because the water for them flows from the sanctuary. Their fruit will be for food, and their leaves for healing."

**20 minutes of silent prayer**

**Our Father...**

## Day 5

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### Evening Prayer

#### **Prayer of St. Francis (p. 221)**

#### **Ezekiel 47:1-12**

#### **Song | “Deep Peace” (p. 248)**

#### **Reflection:**

There is a point on the spiritual journey when we discover there is nothing more to do. No church service, no sacrament, no discipline, no readings, no teacher can bring us closer to God.

In the beginning of our life of faith, we stepped into the river, just getting our toes wet. As we continued to walk we encountered teachers, disciplines, and books that kept us in the river bed as the waters gathered and rose. Further on the way we experienced clear direction, momentum, and consolation in faith. And then we reach the point where the water gets so high that we cannot walk on our own. The tools that taught us about God and helped us trust in God are no longer up for the task. There is nothing more *we* can do.

In this moment, there are three possible responses. We can stay where we are – trying to walk forward on our own strength and using our previous tools – only to flail in currents too powerful for us to control. We can step out of the river, on to the shore, to seek a tamer, more manageable means of travel elsewhere.

Finally, we can choose to swim. We can trust the current of the water, pick up our feet, lean back, and let the river take us along an unknown channel to the land of dying to self and rising in freedom and new life in God.

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## **Day 5**

**20 minutes of silent prayer**

**Our Father...**

## Day 6 | Monday, June 5th

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### Morning Prayer

#### **Prayer of St. Patrick (p. 220)**

#### **Genesis 1:1-5**

In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, “Let there be light;” and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

#### **Hymn | “Light! Pulse of Everything Alive” (p. 234)**

#### **Romans 8:14-28**

For all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, “Abba! Father!” it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ—if, in fact, we suffer with him so that we may also be glorified with him.

I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God.

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We know that the whole creation has been groaning in labor pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience.

Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words. And God, who searches the heart, knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

We know that all things work together for good for those who love God, who are called according to his purpose.

**20 minutes of silent prayer**

**Our Father...**

## Day 6

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### Evening Prayer

#### **Prayer of St. Francis (p. 221)**

#### **Romans 8:14-28**

#### **Hymn | “Come Thou Fount of Every Blessing” (p. 246)**

#### **Reflection:**

Grace carves the laws of the Spirit in the hearts of the children of light. They have no need, as a result, to look for a safe guide only in the Bible, written in ink. The grace of God carves the laws of the Spirit, and the divine mysteries too, on the tablets of the heart.

Then from the heart grace takes charge of the whole body. Indeed, when grace has taken possession of the pastures of the heart, it is supreme over all the limbs and all the imagination. It overflows onto them from the heart.

If someone loves God, God’s love is united with that person. If someone believes in God, God instills faith into him. So there is a two-way movement. You offer your limbs to God and God enters into communion with you by offering you what we can call his limbs, supposing he had any.

From that moment onwards you can do everything in sincerity and purity. The dignity of the human person is therefore beyond imagining. Look at the sky and the earth, the sun and the moon, and admire their grandeur. Yet the Lord condescended to rest, not in them, but only in the human heart.

**Pseudo-Macarius**  
*Homilies*, 15, 20ff (PG34, 589)

\_\_\_\_\_ **Day 6**

**20 minutes of silent prayer**

**Our Father...**

## Day 7 | Tuesday, June 6th

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### Morning Prayer

#### **Prayer of St. Patrick (p. 220)**

#### **Genesis 1:6-8**

And God said, "Let there be a dome in the midst of the waters, and let it separate the waters from the waters." So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so. God called the dome Sky. And there was evening and there was morning, the second day.

#### **Hymn | "O Great Creator of the Sky" (p.235)**

#### **Isaiah 55:1-13**

Oh, everyone who thirsts, come to the waters;  
and you that have no money, come, buy and eat!  
Come, buy wine and milk  
without money and without price.  
Why do you spend your money for that which is not bread,  
and your labor for that which does not satisfy?  
Listen carefully to me, and eat what is good,  
and delight yourselves in rich food.  
Incline your ear, and come to me;  
listen, so that you may live.  
I will make with you an everlasting covenant,  
my steadfast, sure love for David.  
See, I made him a witness to the peoples,  
a leader and commander for the peoples.  
See, you shall call nations that you do not know,  
and nations that do not know you shall run to you,  
because of the LORD your God, the Holy One of Israel,  
for he has glorified you.

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Seek the LORD while he may be found,  
call upon him while he is near;  
let the wicked forsake their way,  
and the unrighteous their thoughts;  
let them return to the LORD, that he may have mercy on them,  
and to our God, for he will abundantly pardon.  
For my thoughts are not your thoughts,  
nor are your ways my ways, says the LORD.  
For as the heavens are higher than the earth,  
so are my ways higher than your ways  
and my thoughts than your thoughts.

For as the rain and the snow come down from heaven,  
and do not return there until they have watered the earth,  
making it bring forth and sprout,  
giving seed to the sower and bread to the eater,  
so shall my word be that goes out from my mouth;  
it shall not return to me empty,  
but it shall accomplish that which I purpose,  
and succeed in the thing for which I sent it.

For you shall go out in joy,  
and be led back in peace;  
the mountains and the hills before you  
shall burst into song,  
and all the trees of the field shall clap their hands.  
Instead of the thorn shall come up the cypress;  
instead of the brier shall come up the myrtle;  
and it shall be to the LORD for a memorial,  
for an everlasting sign that shall not be cut off.

**20 minutes of silent prayer**

**Our Father...**

## Day 7

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### Evening Prayer

#### **Prayer of St. Francis (p. 221)**

#### **Isaiah 55:1-13**

#### **Song | “Peace, Be Still” (p. 248)**

#### **Reflection:**

Nothing is more reasonable, perfect or divine than the will of God. No difference in time, place or circumstance could add to its infinite worth, and if you have been granted the secret of how to discover it in every moment, you have found what is most precious and desirable. God is telling you, dear sisters, that if you abandon all restraint, carry your wishes to their furthest limits, open your heart boundlessly, there is not a single moment when you will not be shown everything you can possibly wish for.

The present moment holds infinite riches beyond your wildest dreams but you will only enjoy them to the extent of your faith and love. The more a soul loves, the more it longs, the more it hopes, the more it finds. The will of God is manifest in each moment, an immense ocean which the heart only fathoms insofar as it overflows with faith, trust and love. The whole of the rest of creation cannot fill your heart, which is larger than all that is not God; terrifying mountains are mere molehills to it. It is in his purpose, hidden in the cloud of all that happens to you in the present moment, that you must rely. You will find it always surpasses your own wishes. Woo no man, worship no shadows or fantasies; they have nothing to offer or accept from you. Only God’s purpose can satisfy your longing and leave you nothing to wish for. Adore, walk close to it, see through and abandon all fantasy. Faith is death and destruction to the senses for they

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## Day 7

worship creatures, whereas faith worships the divine will of God. Discard idols, and the senses will cry like disappointed children, but faith triumphs for it can never be estranged from God's will. When the present moment terrifies, crushes, lays waste and overwhelms the senses, God nourishes, strengthens and revives faith, which, like a general in command of an impregnable position, scorns such useless defenses.

When the will of God is revealed to souls and has made them feel that they, for their part, have given themselves to him, they are aware of a powerful ally on every hand, for then they taste the happiness of the presence of God which they can only enjoy when they have learnt, through surrendering themselves, where they stand each moment in relation to his ever-loving will.

**Jean-Pierre de Caussade**

From *The Sacrament of the Present Moment*

Translated by Kitty Muggeridge

**20 minutes of silent prayer**

**Our Father...**

## Day 8 | Wednesday, June 7th

### Morning Prayer

#### **Prayer of St. Patrick (p. 220)**

#### **Genesis 1:9-13**

And God said, “Let the waters under the sky be gathered together into one place, and let the dry land appear.” And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. Then God said, “Let the earth put forth vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed in it.” And it was so. The earth brought forth vegetation: plants yielding seed of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that it was good. And there was evening and there was morning, the third day.

#### **Hymn | “O Mighty Maker of the Sea” (p. 236)**

#### **Matthew 20:1-16**

“For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. After agreeing with the laborers for the usual daily wage, he sent them into his vineyard. When he went out about nine o’clock, he saw others standing idle in the marketplace; and he said to them, ‘You also go into the vineyard, and I will pay you whatever is right.’ So they went. When he went out again about noon and about three o’clock, he did the same. And about five o’clock he went out and found others standing around; and he said to them, ‘Why are you standing here idle all day?’ They said to him, ‘Because no one has hired us.’ He said to them, ‘You also go into the vineyard.’”

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When evening came, the owner of the vineyard said to his manager, ‘Call the laborers and give them their pay, beginning with the last and then going to the first.’ When those hired about five o’clock came, each of them received the usual daily wage. Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. And when they received it, they grumbled against the landowner, saying, ‘These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.’ But he replied to one of them, ‘Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? Take what belongs to you and go; I choose to give to this last the same as I give to you. Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?’ So the last will be first, and the first will be last.”

**20 minutes of silent prayer**

**Our Father...**

## Day 8

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### Evening Prayer

#### **Prayer of St. Francis (p. 220)**

#### **Matthew 20:1-16**

#### **Hymn | “Evening Song” (p. 243)**

#### **Reflection:**

“It’s not fair!” We can hear these words in the grumblings of the first workers in Jesus’ parable. Within the mindset of the limited, finite world, the landowner’s arrangement certainly isn’t fair. In the mindset of our material system, we expect a proportionate reward for our efforts. I put this in, and I get that out. What often follows from this is a sense of scarcity – what’s enough for me is not based on what I need, but on how much those around me are getting. Am I getting what is mine?

The world of grace is entirely different. More than enough is freely given to every human being, without cost. It’s like the passing of the flames at a candlelight vigil service. Each gift from one candle to another simply increases the light present, at no cost to the giver. Can we accept this infinite grace, a love and a presence that is beyond all limits and does not count the cost? Can we accept that it is freely given to us, and to all, with no regard to our worthiness or merit?

The river here before us is an image of Divine grace. The water flows continuously, freely, always. Can we allow ourselves to be carried by these waters? Do we have the humility to simply accept their abundance, and the abundance of life and beauty all around us? Or, like the later-day laborers, will we contract into a fear about ‘getting what is mine’?

Day 8

20 minutes of silent prayer

**Our Father...**

## Day 9 | Thursday, June 8th

### Morning Prayer

#### **Prayer of St. Patrick (p. 220)**

#### **Genesis 1:14-19**

And God said, “Let there be lights in the dome of the sky to separate the day from the night; and let them be for signs and for seasons and for days and years, and let them be lights in the dome of the sky to give light upon the earth.” And it was so. God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. God set them in the dome of the sky to give light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, the fourth day.

#### **Hymn | “All Holy God Who Made the Sky” (p. 237)**

#### **II Kings 5:1-16**

Naaman, commander of the army of the king of Aram, was a great man and in high favor with his master, because by him the LORD had given victory to Aram. The man, though a mighty warrior, suffered from leprosy. Now the Arameans on one of their raids had taken a young girl captive from the land of Israel, and she served Naaman’s wife. She said to her mistress, “If only my lord were with the prophet who is in Samaria! He would cure him of his leprosy.” So Naaman went in and told his lord just what the girl from the land of Israel had said. And the king of Aram said, “Go then, and I will send along a letter to the king of Israel.” He went, taking with him ten talents of silver, six thousand shekels of gold, and ten sets of garments. He brought the letter to the king of Israel, which read, “When this letter reaches you, know that I have sent to you my servant Naaman, that you may cure him of his leprosy.”

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When the king of Israel read the letter, he tore his clothes and said, “Am I God, to give death or life, that this man sends word to me to cure a man of his leprosy? Just look and see how he is trying to pick a quarrel with me.”

But when Elisha the man of God heard that the king of Israel had torn his clothes, he sent a message to the king, “Why have you torn your clothes? Let him come to me, that he may learn that there is a prophet in Israel.” So Naaman came with his horses and chariots, and halted at the entrance of Elisha’s house. Elisha sent a messenger to him, saying, “Go, wash in the Jordan seven times, and your flesh shall be restored and you shall be clean.” But Naaman became angry and went away, saying, “I thought that for me he would surely come out, and stand and call on the name of the LORD his God, and would wave his hand over the spot, and cure the leprosy! Are not Abana and Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them, and be clean?” He turned and went away in a rage. But his servants approached and said to him, “Father, if the prophet had commanded you to do something difficult, would you not have done it? How much more, when all he said to you was, ‘Wash, and be clean?’” So he went down and immersed himself seven times in the Jordan, according to the word of the man of God; his flesh was restored like the flesh of a young boy, and he was clean.

Then he returned to the man of God, he and all his company; he came and stood before him and said, “Now I know that there is no God in all the earth except in Israel; please accept a present from your servant.” But he said, “As the LORD lives, whom I serve, I will accept nothing!” He urged him to accept, but he refused.

**20 minutes of silent prayer // Our Father...**

## Day 9

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### Evening Prayer

#### **Prayer of St. Francis (p. 221)**

#### **II Kings 5:1-16**

#### **Hymn | “Praise to the Living God” (p. 244)**

#### **Reflection:**

The story of the healing of the foreign commander Naaman is perhaps more complex than it appears on the surface. It is a story about the miraculous healing of a skin condition that, at least in Jewish circles, would make one unclean and therefore disconnected from one’s family, friends, and wider community. It is also a story about very prideful man who feels entitled to have much ado made about his affliction and its remedy. And it is also a conversion story of a potential threatening military force whose heart is moved to embrace the God of Israel. Healing, humility, and conversion are all wrapped up in this story of Naaman’s encounter with the wonder-worker Elisha.

I think about the Naaman within me. I, too, am unclean. Though I do not suffer from Hansen’s disease, I carry in my soul and on my body memories and tokens of past hurts and sins that can keep me from fully enjoying communion with God and neighbor. Sometimes the vestments that I get to wear in worship function by hiding the fact that things may not be so well with my family or in a parish or in my soul. Perhaps Naaman’s own uniform as a general allowed him to bluster as he did when Elisha refused to go out to meet him and perform an elaborate ritual. Maybe his bluster was really masking his inner insecurity and pain—his own humanity.

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## Day 9

The word for skin comes from a Norse word connected to “shine.” It’s curious that another word that we use for that covering layer of our bodies is “hide.” Naaman’s leprosy is known by many—but he clearly seeks to hide his shame, the sense of his being marred.

In order to be healed, he had to humble himself and jump in the water, not once, but seven times. In other words, he had to submerge his own will to the desire of God to wash and restore him. He had to join the human race. In doing so, he is not only healed of the disease, but he is also cleansed, a word that speaks to the restored condition of his soul.

I wonder how our Pilgrimage is revealing things about ourselves that we would rather hide from ourselves or others? How are we being converted to the God who loves us deeper than the depth of this river, even the ocean itself. How is this Pilgrimage leading us to the cleansing of our souls? The healing of our community? The restoration of our relationship to water and the whole creation?

**Bishop Rob Hirschfield**

**20 minutes of silent prayer**

**Our Father...**

## Day 10 | Friday, June 9th

### Morning Prayer

#### **Prayer of St. Patrick (p. 220)**

#### **Genesis 1:20-23**

And God said, “Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky.” So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm, and every winged bird of every kind. And God saw that it was good. God blessed them, saying, “Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.” And there was evening and there was morning, the fifth day.

#### **Hymn | “O God of Power, Mighty Lord” (p. 238)**

#### **Genesis 7:11 - 8:19**

In the six hundredth year of Noah’s life, in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep burst forth, and the windows of the heavens were opened. The rain fell on the earth forty days and forty nights. On the very same day Noah with his sons, Shem and Ham and Japheth, and Noah’s wife and the three wives of his sons entered the ark, they and every wild animal of every kind, and all domestic animals of every kind, and every creeping thing that creeps on the earth, and every bird of every kind—every bird, every winged creature. They went into the ark with Noah, two and two of all flesh in which there was the breath of life. And those that entered, male and female of all flesh, went in as God had commanded him; and the LORD shut him in.

The flood continued forty days on the earth; and the waters increased, and bore up the ark, and it rose high above the earth. The waters swelled and increased greatly on the earth; and the ark floated on the face of the waters. The waters swelled so

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mightily on the earth that all the high mountains under the whole heaven were covered; the waters swelled above the mountains, covering them fifteen cubits deep. And all flesh died that moved on the earth, birds, domestic animals, wild animals, all swarming creatures that swarm on the earth, and all human beings; everything on dry land in whose nostrils was the breath of life died. He blotted out every living thing that was on the face of the ground, human beings and animals and creeping things and birds of the air; they were blotted out from the earth. Only Noah was left, and those that were with him in the ark. And the waters swelled on the earth for one hundred fifty days.

But God remembered Noah and all the wild animals and all the domestic animals that were with him in the ark. And God made a wind blow over the earth, and the waters subsided; the fountains of the deep and the windows of the heavens were closed, the rain from the heavens was restrained, and the waters gradually receded from the earth. At the end of one hundred fifty days the waters had abated; and in the seventh month, on the seventeenth day of the month, the ark came to rest on the mountains of Ararat. In the six hundred first year, in the first month, on the first day of the month, the waters were dried up from the earth; and Noah removed the covering of the ark, and looked, and saw that the face of the ground was drying. In the second month, on the twenty-seventh day of the month, the earth was dry. Then God said to Noah, “Go out of the ark, you and your wife, and your sons and your sons’ wives with you. Bring out with you every living thing that is with you of all flesh—birds and animals and every creeping thing that creeps on the earth—so that they may abound on the earth, and be fruitful and multiply on the earth.” So Noah went out with his sons and his wife and his sons’ wives. And every animal, every creeping thing, and every bird, everything that moves on the earth, went out of the ark by families.

**20 minutes of silent prayer // Our Father...**

## **Day 10**

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### Evening Prayer

#### **Prayer of St. Francis (p. 221)**

#### **Genesis 7:11 - 8:19**

#### **Song | “Gonna Let Life Move Me” (p. 249)**

#### **Reflection:**

Flooding can lead to both destruction and renewal. The annual flooding of the Connecticut, in the time before the dams, replenished the nutrients all along the river valley. The valley soils were annually given a new deposit of sediment from the spring floods, ensuring fertility for wild plants and native agricultural fields alike. When the landscape was radically altered by the European settler’s deforestation, the floods became much more severe. Huge amounts of topsoil were stripped from treeless slopes and riverside towns were severely damaged by the massive floods. Many of the Connecticut River’s dams, and dams on its tributaries, were added to control annual flooding – though they themselves have resulted in the permanent flooding and destruction of wide segments of the original river valley. The sacred 15-mile falls section of the River now lies completely submerged beneath the Moore and Comerford Reservoirs. For several decades, both reservoirs were without fish below ten feet due to the toxic buildup of wastes from upstream paper mills (this has changed in the past 20 years). During the less frequent Connecticut River floods of recent decades, its waters have become destructive even to the soil, as they now carry a mix of industrial contaminants with every flood.

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## Day 10

Our spiritual calling in response to this destruction is twofold. First, we must mourn the ways in which our human actions have turned the natural cycle of destructive and renewing floods, into a force that is almost exclusively destructive. Second, we are called to pay attention to the spiritual lessons from the original pattern of flooding. Can we learn to lean into the times of destruction in our own lives, and see in them an opportunity for cleansing, renewal, and a new beginning? Floods happen. Things break down and fall apart, sometimes quickly and violently. Can we respond even to these moments with trust and walk forward in hope?

**20 minutes of silent prayer**

**Our Father...**

## Day 11 | Saturday, June 10th

### Morning Prayer

#### **Prayer of St. Patrick (p. 220)**

##### **Genesis 1:20-23**

And God said, "Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind." And it was so. God made the wild animals of the earth of every kind, and the cattle of every kind, and everything that creeps upon the ground of every kind. And God saw that it was good.

Then God said, "Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth."

So God created humankind in his image,  
in the image of God he created them;  
male and female he created them.

God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." God said, "See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.

#### **Hymn | "O God Who Formed the Human Race" (p. 239)**

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**Revelation 22:1-5**

Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city. On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for the healing of the nations. Nothing accursed will be found there any more. But the throne of God and of the Lamb will be in it, and his servants will worship him; they will see his face, and his name will be on their foreheads. And there will be no more night; they need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.

**20 minutes of silent prayer**

**Our Father...**

## Day 11

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### Evening Prayer

#### **Prayer of St. Francis (p. 220)**

#### **Revelation 22:1-5**

#### **Song | “The River is Flowing” (p. 248)**

#### **Reflection:**

Eleven days ago at the start of this pilgrimage, we read the story of Abraham’s call to leave his home so that God may bless all the families of the earth through him. God’s promise was to expand his blessing from one man to one nation, and then to all peoples. God’s redemptive work began with the particular and moved into the universal.

In Revelation 22 we again read about the river of life, recasting Ezekiel’s vision from the beginning of this week. Here we have the image of healing and wholeness for all nations – another expansion.

In the coming weeks we will continue to come back to God’s call to expansion. We will see Jesus’ baptism breaking open the ‘division’ between heaven and earth. We will seek to expand our hearts to include a deeper love for all of God’s creation – creatures, plants, and elements. We will be called to break open to the divine life welling up in us. Finally, we will return to this vision and to all that this great river of faith is moving toward. The river starts as a trickle, but deepens and expands its life-giving waters until all is made whole.

#### **20 minutes of silent prayer**

#### **Our Father...**



# Baptism & Immersion in God

June 11 - 17



## **Baptism & Immersion in God**

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### **Day 12 | Sunday, June 11th**

As Christians, when we hear or read the word ‘baptism’, we tend to think exclusively of the Christian rite of initiation. This rite has been ‘toned down’ by many churches over the centuries so it now involves pouring water over the head of an infant, or even sprinkling water on the new initiate. But the original Greek New Testament word, *baptizein*, literally means ‘to immerse’. To be baptized, then, means to be immersed – immersed in God. Immersion in water is meant to symbolize and act out the reality that we are all immersed in God at every moment. The baptized one consciously steps forward into this reality. As river pilgrims we are invited to literally immerse ourselves in the waters of the Connecticut River, and to simultaneously awaken to our immersion of our entire being in God.

Baptism was also understood in the early church as a ritual drowning – dying to the old self to be born anew in God. Some early baptismal rites involved the participant entering the church clothed, being stripped naked in the baptismal rite, then being submerged three times under the water (ideally cold, flowing water according to the first century liturgical document *The Didache*) and emerging naked on the far side to be clothed with a new, white garment. The waters of baptism symbolized both the tomb and the womb. This week we will also ponder the tomb and the womb – the drowning and dying of the old self, for a new person to be born in Christ. Nothing less than death is asked of us to allow for the fullness of new life in God. Can we allow ourselves to be ‘baptized’ in this way?

Ultimately, ‘baptism’ in this larger perspective is not a one-time ritual of initiation, but a daily choice to live immersed in the river of God. This week, may we immerse ourselves in God, dying to all that keeps us separate from the waters of unending life.

## Day 12

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### Evening Prayer

#### **Prayer of St. Francis (p. 220)**

##### **Exodus 14:10-29**

As Pharaoh drew near, the Israelites looked back, and there were the Egyptians advancing on them. In great fear the Israelites cried out to the LORD. They said to Moses, “Was it because there were no graves in Egypt that you have taken us away to die in the wilderness? What have you done to us, bringing us out of Egypt? Is this not the very thing we told you in Egypt, ‘Let us alone and let us serve the Egyptians’? For it would have been better for us to serve the Egyptians than to die in the wilderness.” But Moses said to the people, “Do not be afraid, stand firm, and see the deliverance that the LORD will accomplish for you today; for the Egyptians whom you see today you shall never see again. The LORD will fight for you, and you have only to keep still.” Then the LORD said to Moses, “Why do you cry out to me? Tell the Israelites to go forward. But you lift up your staff, and stretch out your hand over the sea and divide it, that the Israelites may go into the sea on dry ground. Then I will harden the hearts of the Egyptians so that they will go in after them; and so I will gain glory for myself over Pharaoh and all his army, his chariots, and his chariot drivers. And the Egyptians shall know that I am the LORD, when I have gained glory for myself over Pharaoh, his chariots, and his chariot drivers.”

The angel of God who was going before the Israelite army moved and went behind them; and the pillar of cloud moved from in front of them and took its place behind them. It came between the army of Egypt and the army of Israel. And so the cloud was there with the darkness, and it lit up the night; one did not come near the other all night.

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## Day 12

Then Moses stretched out his hand over the sea. The LORD drove the sea back by a strong east wind all night, and turned the sea into dry land; and the waters were divided. The Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. The Egyptians pursued, and went into the sea after them, all of Pharaoh's horses, chariots, and chariot drivers. At the morning watch the LORD in the pillar of fire and cloud looked down upon the Egyptian army, and threw the Egyptian army into panic. He clogged their chariot wheels so that they turned with difficulty. The Egyptians said, "Let us flee from the Israelites, for the LORD is fighting for them against Egypt." Then the LORD said to Moses, "Stretch out your hand over the sea, so that the water may come back upon the Egyptians, upon their chariots and chariot drivers." So Moses stretched out his hand over the sea, and at dawn the sea returned to its normal depth. As the Egyptians fled before it, the LORD tossed the Egyptians into the sea. The waters returned and covered the chariots and the chariot drivers, the entire army of Pharaoh that had followed them into the sea; not one of them remained. But the Israelites walked on dry ground through the sea, the waters forming a wall for them on their right and on their left.

**Hymn | "God Reigns o'er All the Earth" (p. 245)**

Continued on next page.

## Day 12

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### **Matthew 3:1-12**

In those days John the Baptist appeared in the wilderness of Judea, proclaiming, “Repent, for the kingdom of heaven has come near.” This is the one of whom the prophet Isaiah spoke when he said,

“The voice of one crying out in the wilderness:  
‘Prepare the way of the Lord,  
make his paths straight.’”

Now John wore clothing of camel’s hair with a leather belt around his waist, and his food was locusts and wild honey. Then the people of Jerusalem and all Judea were going out to him, and all the region along the Jordan, and they were baptized by him in the river Jordan, confessing their sins.

But when he saw many Pharisees and Sadducees coming for baptism, he said to them, “You brood of vipers! Who warned you to flee from the wrath to come? Bear fruit worthy of repentance. Do not presume to say to yourselves, ‘We have Abraham as our ancestor’; for I tell you, God is able from these stones to raise up children to Abraham. Even now the ax is lying at the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire.

“I baptize you with water for repentance, but one who is more powerful than I is coming after me; I am not worthy to carry his sandals. He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand, and he will clear his threshing floor and will gather his wheat into the granary; but the chaff he will burn with unquenchable fire.”

**20 minutes of silent prayer // Our Father...**

## **Day 13 | Monday, June 12th** \_\_\_\_\_

### Morning Prayer

#### **Prayer of St. Patrick (p. 221)**

#### **Genesis 1:1-5**

In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, “Let there be light”; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

#### **Hymn | “Light! Pulse of Everything Alive” (p. 234)**

#### **Exodus 14:10-29**

#### **20 minutes of silent prayer**

#### **Our Father...**

## Day 13

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### Evening Prayer

#### **Prayer of St. Francis (p. 220)**

#### **Matthew 3:1-12**

#### **Hymn | “Creating God, Your Fingers Trace” (p. 242)**

#### **Reflection:**

John’s call to metanoia (‘repentance’) is a call to transformation of the heart. John rightly saw that the comfortably religious of his time needed to wake up, and to shed their old ways to enter the radical new life of the Realm of God. He lived out his teaching, wild and barren in the desert, immersing people in water and predicting an immersion in fire and the Holy Spirit. He fought for their liberation – for the death of their old ways to live anew in God.

The church fathers and ancient monastics understood the Exodus through the Red Sea as a symbol of baptism and interior transformation. Egypt is a symbol of all that enslaves the human heart. Pharaoh, his chariots and charioteers represent the demonic energies and all oppressive forces. The Red Sea is itself the waters of baptism, and the Israelites’ journey through the sea is the interior movement from enslavement to freedom. Like the Israelites, we are led to freedom, not by our own power, but by trusting in Divine Providence and following God, who appears to us in mystery and power, veiled in columns of fire and smoke. As in the story of the Exodus, the forces of oppression are not destroyed by our own power, but by the power of God as we let go of control and follow our Divine guide through the raging waters and into the wilderness.

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## **Day 13**

What is the Egypt we are fleeing from this day? What forces does this Egypt use to try and bring us back into slavery? What wild voices must we learn to trust to journey through the sea and through the wilderness of transformation?

**20 minutes of silent prayer**

**Our Father...**

## Day 14 | Tuesday, June 13th

### Morning Prayer

#### **Prayer of St. Patrick (p. 220)**

#### **Genesis 1:6-8**

And God said, “Let there be a dome in the midst of the waters, and let it separate the waters from the waters.” So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so. God called the dome Sky. And there was evening and there was morning, the second day.

#### **Hymn | “O Great Creator of the Sky” (p. 235)**

#### **Matthew 3:11-17**

John the Baptist said, “I baptize you with water for repentance, but one who is more powerful than I is coming after me; I am not worthy to carry his sandals. He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand, and he will clear his threshing floor and will gather his wheat into the granary; but the chaff he will burn with unquenchable fire.”

Then Jesus came from Galilee to John at the Jordan, to be baptized by him. John would have prevented him, saying, “I need to be baptized by you, and do you come to me?” But Jesus answered him, “Let it be so now; for it is proper for us in this way to fulfill all righteousness.” Then he consented. And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said, “This is my Son, the Beloved, with whom I am well pleased.”

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**20 minutes of silent prayer**

**Our Father...**

## Day 14

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### Evening Prayer

#### **Prayer of St. Francis (p. 221)**

#### **Matthew 3:11-17**

#### **Hymn | “Praise to the Living God” (p. 244)**

#### **Reflection:**

The Father of immortality sent his immortal Son and Word into the world; he came to us men to cleanse us with water and the Spirit. To give us a new birth that would make our bodies and souls immortal, he breathed into us the spirit of life and armed us with incorruptibility. Now if we become immortal, we shall also be divine; and if we become divine after rebirth in baptism through water and the Holy Spirit, we shall also be coheirs with Christ after the resurrection of the dead.

Therefore, in a herald’s voice I cry: Let peoples of every nation come and receive the immortality that flows from baptism. This is the water that is linked to the Spirit, the water that irrigates Paradise, makes the earth fertile, gives growth to plants, and brings forth living creatures. In short, this is the water by which a man receives new birth and life, the water in which even Christ was baptized, the water into which the Holy Spirit descended in the form of a dove.

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## Day 14

Whoever goes down into these waters of rebirth with faith renounces the devil and pledges himself to Christ. He repudiates the enemy and confesses that Christ is God, throws off his servitude, and is raised to filial status. He comes up from baptism resplendent as the sun, radiant in his purity, but above all, he comes as a son of God and a coheir with Christ. To him and to his most holy and life-giving Spirit be glory and power now and for ever. Amen.

**Hippolytus of Rome (3<sup>rd</sup> Century)**

**20 minutes of silent prayer**

**Our Father...**

## Day 15 | Wednesday, June 14th

### Morning Prayer

#### **Prayer of St. Patrick (p. 220)**

#### **Genesis 1:9-13**

And God said, "Let the waters under the sky be gathered together into one place, and let the dry land appear." And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. Then God said, "Let the earth put forth vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed in it." And it was so. The earth brought forth vegetation: plants yielding seed of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that it was good. And there was evening and there was morning, the third day.

#### **Hymn | "O Mighty Maker of the Sea" (p. 236)**

#### **John 3:1-10**

Now there was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, "Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God." Jesus answered him, "Very truly, I tell you, no one can see the kingdom of God without being born from above." Nicodemus said to him, "How can anyone be born after having grown old? Can one enter a second time into the mother's womb and be born?"

Jesus answered, "Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be astonished that I said to you, 'You must be born from above.' The wind blows where it chooses, and you hear the

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sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.”

Nicodemus said to him, “How can these things be?” Jesus answered him, “Are you a teacher of Israel, and yet you do not understand these things?”

**Matthew 7:13-14**

“Enter through the narrow gate; for the gate is wide and the road broad that leads to destruction, and those who enter through it are many. How narrow the gate and constricted the road that leads to life. And those who find it are few.”

**20 minutes of silent prayer**

**Our Father...**

## Day 15

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### Evening Prayer

#### **Prayer of St. Francis (p. 221)**

#### **John 3:1-10**

#### **Hymn | “Evening Song” (p. 243)**

#### **Reflection:**

These are moments God uses to put in the heart and the mouth the question, “Is there another way?” When that question is asked, one can begin to hear about the inward journey, or the “narrow gate.” But from learning there are two ways—one that leads to death and one to life—it does not follow that we enter by the narrow gate. The facts about the gate are starkly simple.

One, it leads to life, but  
Two, it is a hard way, and  
Three, few find it.

For those who would be on the inward journey, these are three facts to ponder at the beginning and end of each day. We must cling to the first against temptations, and false prophets, and glittering goals. We must hold to the second lest we be too easily turned aside or corrupted by the illusion that something can be had for nothing. It is part of our sickness that we go after the high prize with so little understanding of the cost and so poorly equipped to meet and withstand the armies that will do battle against us. We do not ask for courage, because we do not know we have need of it. We are given over into the hands of the enemy without having discerned his shape on the horizon.

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## Day 15

The man who would step out of the crowd and follow his own destiny, must keep before him the knowledge that the way is hard. But even if he is aware of this, he is still in danger. He must remember, also, that few find it. It will grow easy for him to imagine that he is on the way when he is not. This is where the religious lose out on the Kingdom. They assume that because they are aware of the two ways, and because they have chosen the second, they are on it. This is to fall comfortably into the sleep of the crowd again. It may well be a “religious” crowd, but it is nonetheless a crowd.

**Elizabeth O’Connor**

*From Journey Inward, Journey Outward*

**20 minutes of silent prayer**

**Our Father...**

## Day 16 | Thursday, June 15th

### Morning Prayer

#### **Prayer of St. Patrick (p. 220)**

#### **Genesis 1:14-19**

And God said, “Let there be lights in the dome of the sky to separate the day from the night; and let them be for signs and for seasons and for days and years, and let them be lights in the dome of the sky to give light upon the earth.” And it was so. God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. God set them in the dome of the sky to give light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, the fourth day.

#### **Hymn | “All Holy God Who Made the Sky” (p. 237)**

#### **Acts 2:1-4, 14 - 24, 32-33, 37-39**

When the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability.

Peter, standing with the eleven, raised his voice and addressed them, “Men of Judea and all who live in Jerusalem, let this be known to you, and listen to what I say. Indeed, these are not drunk, as you suppose, for it is only nine o’clock in the morning. No, this is what was spoken through the prophet Joel:

‘In the last days it will be, God declares,  
that I will pour out my Spirit upon all flesh,  
and your sons and your daughters shall prophesy,

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and your young men shall see visions,  
and your old men shall dream dreams.  
Even upon my slaves, both men and women,  
in those days I will pour out my Spirit;  
and they shall prophesy.  
And I will show portents in the heaven above  
and signs on the earth below,  
blood, and fire, and smoky mist.  
The sun shall be turned to darkness  
and the moon to blood,  
before the coming of the Lord's great and glorious day.  
Then everyone who calls on the name of the Lord shall be  
saved.'

“You that are Israelites, listen to what I have to say: Jesus of Nazareth, a man attested to you by God with deeds of power, wonders, and signs that God did through him among you, as you yourselves know— this man, handed over to you according to the definite plan and foreknowledge of God, you crucified and killed by the hands of those outside the law. But God raised him up, having freed him from death, because it was impossible for him to be held in its power.

This Jesus God raised up, and of that all of us are witnesses. Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you both see and hear.

Now when they heard this, they were cut to the heart and said to Peter and to the other apostles, “Brothers, what should we do?” Peter said to them, “Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit. For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him.”

**20 minutes of silent prayer // Our Father...**

## Day 16

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### Evening Prayer

#### **Prayer of St. Francis (p. 221)**

**Acts 2:1-4, 14 - 24, 32-33, 37-39**

#### **Song | “Gonna Let Life Move Me” (p. 249)**

#### **Reflection:**

John the Baptist promised an ‘immersion (baptism) in fire and the Holy Spirit’ – and this promise comes to fulfillment in the story of Pentecost. The fire of God immerses the disciples of Jesus, and they go from being followers of a teaching and teacher to having the living Spirit of Christ fill their hearts into an overflowing choir of praise. Pentecost is the great feast of immersion. Immersed in the flames of the Spirit, the indwelling presence of God awakens within, and the followers of Jesus now become Christ-bearers.

Pentecost also reveals what happens when we are fully immersed in God – we burst forth in new life and activity. A wellspring of Divine life arises within, which transforms our life while simultaneously connecting us more deeply to others. From this new reality, we are driven by the Spirit of Truth within us to act, to serve, to praise, and to love.

What immediately preceded the immersion in the Spirit at Pentecost? The community of Jesus’ followers were praying together constantly (Acts 1:14), gathered as one, and listening and waiting. They waited, in prayerful hope, trusting that God’s Spirit would awaken within them. While the Divine fire was pure grace, this grace met attentive, prayerful spirits that were receptive to the gift. May we train our hearts to do likewise on this Pilgrimage.

\_\_\_\_\_ **Day 16**

**20 minutes of silent prayer**

**Our Father...**

## Day 17 | Friday, June 16th

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### Morning Prayer

#### **Prayer of St. Patrick (p. 220)**

#### **Genesis 1:20-23**

And God said, "Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky." So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm, and every winged bird of every kind. And God saw that it was good. God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth." And there was evening and there was morning, the fifth day.

#### **Hymn | "O God of Power, Mighty Lord" (p. 238)**

#### **Romans 6:3-11**

Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. For whoever has died is freed from sin. But if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. The death he died, he died to sin, once for all; but the life he lives, he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

#### **20 minutes of silent prayer // Our Father...**

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## Day 17

### Evening Prayer

#### **Prayer of St. Francis (p. 221)**

#### **Romans 6:3-11**

#### **Hymn | “Come Thou Fount of Every Blessing” (p. 246)**

#### **Reflection:**

Jesus sanctified baptism when he himself was baptized. He was immune from sin. So he did not submit to baptism to obtain the forgiveness of sins. Despite being free from sin, he submitted to baptism in order to bestow grace and dignity on those who would be baptized after him.

He shared our flesh and blood in order that we might be partaker not only of his bodily existence but also of divine grace. And in the end he conquered death so that all of us might win salvation and be enabled to say: ‘O death, where is your victory? O death, where is your sting?’ [1 Cor. 15:55] In fact, the sting of death has been destroyed by means of baptism.

When you go down into the water to be baptized, you take with you your sins. But the grace which is called down upon you marks your soul in a new way. You go down dead because of your sins: you come up given new life by grace. For if you were planted in the likeness of the Savior’s death, you were also thought worthy of resurrection.

**Cyril of Jerusalem**

*Catecheses, 3, II (PG33, 441)*

**20 minutes of silent prayer // Our Father...**

## Day 18 | Saturday, June 17th

### Morning Prayer

#### **Prayer of St. Patrick (p. 220)**

##### **Genesis 1:20-23**

And God said, "Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind." And it was so. God made the wild animals of the earth of every kind, and the cattle of every kind, and everything that creeps upon the ground of every kind. And God saw that it was good.

Then God said, "Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth."

So God created humankind in his image,  
in the image of God he created them;  
male and female he created them.

God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." God said, "See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.

#### **Hymn | "O God Who Formed the Human Race" (p. 239)**

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**Isaiah 43:1-2, 15-21**

But now thus says the LORD,  
he who created you, O Jacob,  
he who formed you, O Israel:  
Do not fear, for I have redeemed you;  
I have called you by name, you are mine.  
When you pass through the waters, I will be with you;  
and through the rivers, they shall not overwhelm you;  
when you walk through fire you shall not be burned,  
and the flame shall not consume you.

I am the LORD, your Holy One,  
the Creator of Israel, your King.  
Thus says the LORD,  
who makes a way in the sea,  
a path in the mighty waters,  
who brings out chariot and horse,  
army and warrior;  
they lie down, they cannot rise,  
they are extinguished, quenched like a wick:  
Do not remember the former things,  
or consider the things of old.  
I am about to do a new thing;  
now it springs forth, do you not perceive it?  
I will make a way in the wilderness  
and rivers in the desert.  
The wild animals will honor me,  
the jackals and the ostriches;  
for I give water in the wilderness,  
rivers in the desert,  
to give drink to my chosen people,  
the people whom I formed for myself  
so that they might declare my praise.

**20 minutes of silent prayer // Our Father...**

## Day 18

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### Evening Prayer

#### **Prayer of St. Francis (p. 221)**

#### **Isaiah 43:1-2, 15-21**

#### **Song | “Peace, Be Still” (p. 248)**

#### **Reflection:**

Trusting in God can be terrifying. Rightly so, for God longs to fully redeem us, to heal us, to make us whole. That loving work cannot be done without death. We all have parts of ourselves that need to die – old patterns, addictions, thoughts and behaviors that separate us from God. When these old patterns see God’s transforming power on the horizon they do their best to convince us that when they die, we will die too. If they drown in the water of baptism, we will drown too. If they are burned up in the refining fire, we will be burned up too.

But Isaiah assures us this is not the case. “When you pass through the waters, I will be with you; and through the rivers, they shall not overwhelm you; when you walk through fire you shall not be burned, and the flame shall not consume you.” The Psalmist says, “Though you walk through the valley of the shadow of death, you shall not fear for I am with you.” [Psalm 23:4]

It is not easy, but we must pass through these waters if we desire to be whole. We most certainly will experience fear and resistance. But we are given the great hope that there is rebirth and greater life on the other side of these dangerous and terrifying waters. God “is doing something new. Don’t you perceive it?” The waters, the fire, and the valley will not destroy us, but they will destroy that which enslaves us!

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## **Day 18**

**20 minutes of silent prayer**

**Our Father...**

# New Relationship with Creation

June 18 - 24



## **New Relationship with Creation**

### **Day 19 | Sunday, June 18th**

On this River of Life Pilgrimage, we seek a renewed relationship with Creation. We recognize the limits of a materialist worldview and the objectification of nature, other living beings, and even other human beings to serve the agenda of the powerful. Just as churches have rightly challenged the human injustices of slavery and economic exploitation, we challenge the notion that the rest of Creation is made up of merely ‘natural resources’ to be utilized as we wish.

We pray to God to open the eyes and ears of our hearts to see Creation in a new way – to receive other creatures and aspects of nature as bearers of the Divine Word. We seek to open fully to their own life, integrity, beauty and goodness on their own terms. We seek to see them through the eyes of God.

How can we learn to see and relate to Creation anew? How can the experience of Francis of Assisi and other saints, who knew nature as a community of brothers and sisters, become our own? We pray this week to open to a new way of relating to nature.

We can begin this movement by asking why we come to the river, or the outdoors in general. Is it as an outdoor gym – to get exercise and a workout, or the adrenaline rush of a whitewater raft ride or alpine mountaineering? Is it as a place to play and recreate? Is it a place to be still, to be calm and relax? These are all good things, but they are ultimately all still coming to nature to serve our needs. Can we imagine another way, where we enter into relationship with the land in order to listen to what it has to teach us? In which we let ourselves be changed by what the community of life says to us? What might happen if we speak to other creatures from this place of intimate relationship? This week, we seek to open to this new way of listening and participating in the community of life.

## Day 19

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### Evening Prayer

#### **Prayer of St. Francis (p. 221)**

##### **Mark 4:35-41**

On that day, when evening had come, he said to them, “Let us go across to the other side.” And leaving the crowd behind, they took him with them in the boat, just as he was. Other boats were with him. A great windstorm arose, and the waves beat into the boat, so that the boat was already being swamped. But he was in the stern, asleep on the cushion; and they woke him up and said to him, “Teacher, do you not care that we are perishing?” He woke up and rebuked the wind, and said to the sea, “Peace! Be still!” Then the wind ceased, and there was a dead calm. He said to them, “Why are you afraid? Have you still no faith?” And they were filled with great awe and said to one another, “Who then is this, that even the wind and the sea obey him?”

#### **Song | “Deep Peace of the Running Waves” (p. 248)**

##### **Mark 6:45-52**

Immediately he made his disciples get into the boat and go on ahead to the other side, to Bethsaida, while he dismissed the crowd. After saying farewell to them, he went up on the mountain to pray. When evening came, the boat was out on the sea, and he was alone on the land. When he saw that they were straining at the oars against an adverse wind, he came towards them early in the morning, walking on the sea. He intended to pass them by. But when they saw him walking on the sea, they thought it was a ghost and cried out; for they all saw him and were terrified. But immediately he spoke to them and said, “Take heart, it is I; do not be afraid.” Then he got into the boat with them and the wind ceased.

**20 minutes of silent prayer // Our Father...**

## **Day 20 | Monday, June 19th**

### Morning Prayer

#### **Prayer of St. Patrick (p. 220)**

#### **Genesis 1:1-5**

In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, "Let there be light"; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

#### **Hymn | "Light! Pulse of Everything Alive" (p. 234)**

#### **Mark 4:35-41**

#### **20 minutes of silent prayer**

#### **Our Father...**

## Day 20

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### Evening Prayer

#### **Prayer of St. Francis (p. 221)**

#### **Mark 6:45-52**

#### **Hymn | “Canticle of Three Young Men” (p. 240)**

#### **Reflection:**

Jesus speaks to the great forces of the natural world, and they listen and respond. Like many Native American wisdom teachers, Jesus engages with creation as subject and reveals a participatory universe. He speaks to the water and the wind as to another person, as fellow creatures emerging from a common Source. Jesus speaks not just as the unique savior, but as a unified divine-human being, as the first fruits of a new humanity. This new relationship is also our potential as sons and daughters of God. This is made clear when his transformed relationship with water is extended to Peter – what Jesus does is what we are capable of, in faith.

When Peter enters the field of Jesus’ relationship with the lake, he too can walk on water. Then, his awareness becomes clouded with fear, he falls out of this new state of relationship, and immediately begins drowning. Notice how Jesus says only ‘Oh you of little faith, why did you doubt?’ – the chastisement is for doubt in general, not specifically for doubting Jesus. Hidden in this statement is a hint that with full trust, our relationship with Creation could be transformed in ways far beyond what we’ve thought humanly possible.

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## Day 20

Tonight, allow yourself to forget what you've learned about nature as separate from human intention. Speak to the wind, to the water, to the plants and animals, and expect them to listen. What new worlds open up when you practice this kind of trust?

**20 minutes of silent prayer**

**Our Father...**

## Day 21 | Tuesday, June 20th

### Morning Prayer

#### **Prayer of St. Patrick (p. 220)**

#### **Genesis 1:6-8**

And God said, "Let there be a dome in the midst of the waters, and let it separate the waters from the waters." So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so. God called the dome Sky. And there was evening and there was morning, the second day.

#### **Hymn | "O Great Creator of the Sky" (p. 235)**

#### **John 21:1-14**

After these things Jesus showed himself again to the disciples by the Sea of Tiberias; and he showed himself in this way. Gathered there together were Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples. Simon Peter said to them, "I am going fishing." They said to him, "We will go with you." They went out and got into the boat, but that night they caught nothing.

Just after daybreak, Jesus stood on the beach; but the disciples did not know that it was Jesus. Jesus said to them, "Children, you have no fish, have you?" They answered him, "No." He said to them, "Cast the net to the right side of the boat, and you will find some." So they cast it, and now they were not able to haul it in because there were so many fish. That disciple whom Jesus loved said to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, he put on some clothes, for he was naked, and jumped into the sea. But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, only about a hundred yards off.

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When they had gone ashore, they saw a charcoal fire there, with fish on it, and bread. Jesus said to them, “Bring some of the fish that you have just caught.” So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred fifty-three of them; and though there were so many, the net was not torn. Jesus said to them, “Come and have breakfast.” Now none of the disciples dared to ask him, “Who are you?” because they knew it was the Lord. Jesus came and took the bread and gave it to them, and did the same with the fish. This was now the third time that Jesus appeared to the disciples after he was raised from the dead.

**20 minutes of silent prayer**

**Our Father...**

## Day 21

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### Evening Prayer

#### **Prayer of St. Francis (p. 221)**

#### **John 21:1-14**

#### **Hymn | “Praise to the Living God” (p. 244)**

#### **Reflection:**

The world is like our bodies. It, too, is formed by many limbs and directed by a single soul. Yes, the world is an immense being directed by the power and the word of God, who is, so to say, its soul.

It seems to me that Scripture, too, is hinting at this in the passage where we read: “Do I not fill heaven and earth?” [Jeremiah 23:24]

And “Thus says the Lord: “Heaven is my throne and the earth is my footstool.” [Isaiah 66:1]

The Savior repeated the same things when he taught:

“Do not swear at all, either by heaven, for it is the throne of God, or by the earth, for it is his footstool.” [Matthew 5:34-35]

In his turn Paul, speaking to the Athenians, said:

“In him we live and move and have our being.”  
[Acts 17:28]

How could we live and move in God, if God did not contain and embrace the whole world with his strength?

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## Day 21

How could heaven be God's throne and the earth his footstool, as the Savior affirms, if the power of God did not fill everything both in heaven and on earth?

**Origen**

*Principles, 2, I, 2-3 (PGII, 183)*

**20 minutes of silent prayer**

**Our Father...**

## Day 22 | Wednesday, June 21st

### Morning Prayer

#### **Prayer of St. Patrick (p. 220)**

#### **Genesis 1:9-13**

And God said, “Let the waters under the sky be gathered together into one place, and let the dry land appear.” And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. Then God said, “Let the earth put forth vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed in it.” And it was so. The earth brought forth vegetation: plants yielding seed of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that it was good. And there was evening and there was morning, the third day.

#### **Hymn | “O Mighty Maker of the Sea” (p. 236)**

#### **Genesis 2:4b-25**

In the day that the LORD God made the earth and the heavens, when no plant of the field was yet in the earth and no herb of the field had yet sprung up—for the LORD God had not caused it to rain upon the earth, and there was no one to till the ground; but a stream would rise from the earth, and water the whole face of the ground— then the LORD God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and the man became a living being. And the LORD God planted a garden in Eden, in the east; and there he put the man whom he had formed. Out of the ground the LORD God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

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A river flows out of Eden to water the garden, and from there it divides and becomes four branches. The name of the first is Pishon; it is the one that flows around the whole land of Havilah, where there is gold; and the gold of that land is good; bdellium and onyx stone are there. The name of the second river is Gihon; it is the one that flows around the whole land of Cush. The name of the third river is Tigris, which flows east of Assyria. And the fourth river is the Euphrates.

The LORD God took the man and put him in the garden of Eden to till it and keep it. And the LORD God commanded the man, “You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.”

Then the LORD God said, “It is not good that the man should be alone; I will make him a helper as his partner.” So out of the ground the LORD God formed every animal of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name. The man gave names to all cattle, and to the birds of the air, and to every animal of the field; but for the man there was not found a helper as his partner. So the LORD God caused a deep sleep to fall upon the man, and he slept; then he took one of his ribs and closed up its place with flesh. And the rib that the LORD God had taken from the man he made into a woman and brought her to the man. Then the man said,

“This at last is bone of my bones  
and flesh of my flesh;  
this one shall be called Woman,  
for out of Man this one was taken.”

Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh. And the man and his wife were both naked, and were not ashamed.

**20 minutes of silent prayer / Our Father...**

## Day 22

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### Evening Prayer

#### **Prayer of St. Francis (p. 221)**

#### **Genesis 2:4b-25**

#### **Hymn | “Creating God, Your Fingers Trace” (p. 242)**

#### **Reflection:**

Look within yourself. From your own nature you can learn something of your Maker.

There is nothing to be ashamed of in your body. If you are in control of its members, they are not in the slightest evil. Adam and Eve in paradise were naked at first and their bodies did not appear shameful or disgusting. Our limbs do not cause sin, but the wrong use of them does. The Creator of our bodies knew what he was doing.

Who makes the secret parts of the mother’s womb able to bear children?

Who gives life to the lifeless fruit of conception?

Who shapes the sinews and bones, who covers all with flesh and skin?

When the baby comes to the light, who gives the milk that it can suck?

How does the newborn infant grow to become a child, then an adolescent, then an adult, and then in the end an old person?

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## Day 22

Who imposes on the heart the regularity of its beat?

Who protects so skillfully our eyes with eyelashes?

Who makes our whole bodies able to be kept alive by our breathing?

Look at your Maker. Admire your wise Creator. The greatness and the beauty of his creatures will help you contemplate him.

**Cyril of Jerusalem**  
*Catecheses, 9, 15 (PG33, 653)*

**20 minutes of silent prayer**

**Our Father...**

## Day 23 | Thursday, June 22nd

### Morning Prayer

#### **Prayer of St. Patrick (p. 220)**

#### **Genesis 1:14-19**

And God said, “Let there be lights in the dome of the sky to separate the day from the night; and let them be for signs and for seasons and for days and years, and let them be lights in the dome of the sky to give light upon the earth.” And it was so. God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. God set them in the dome of the sky to give light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, the fourth day.

#### **Hymn | “All Holy God Who Made the Sky” (p. 237)**

#### **I Kings 17:1-16**

Now Elijah the Tishbite, of Tishbe in Gilead, said to Ahab, “As the LORD the God of Israel lives, before whom I stand, there shall be neither dew nor rain these years, except by my word.” The word of the LORD came to him, saying, “Go from here and turn eastward, and hide yourself by the Wadi Cherith, which is east of the Jordan. You shall drink from the wadi, and I have commanded the ravens to feed you there.” So he went and did according to the word of the LORD; he went and lived by the Wadi Cherith, which is east of the Jordan. The ravens brought him bread and meat in the morning, and bread and meat in the evening; and he drank from the wadi. But after a while the wadi dried up, because there was no rain in the land.

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Then the word of the LORD came to him, saying, “Go now to Zarephath, which belongs to Sidon, and live there; for I have commanded a widow there to feed you.” So he set out and went to Zarephath. When he came to the gate of the town, a widow was there gathering sticks; he called to her and said, “Bring me a little water in a vessel, so that I may drink.” As she was going to bring it, he called to her and said, “Bring me a morsel of bread in your hand.” But she said, “As the LORD your God lives, I have nothing baked, only a handful of meal in a jar, and a little oil in a jug; I am now gathering a couple of sticks, so that I may go home and prepare it for myself and my son, that we may eat it, and die.” Elijah said to her, “Do not be afraid; go and do as you have said; but first make me a little cake of it and bring it to me, and afterwards make something for yourself and your son. For thus says the LORD the God of Israel: The jar of meal will not be emptied and the jug of oil will not fail until the day that the LORD sends rain on the earth.” She went and did as Elijah said, so that she as well as he and her household ate for many days. The jar of meal was not emptied, neither did the jug of oil fail, according to the word of the LORD that he spoke by Elijah.

**20 minutes of silent prayer**

**Our Father...**

## Day 23

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### Evening Prayer

#### **Prayer of St. Francis (p. 221)**

#### **I Kings 17:1-16**

#### **Song | “Peace, Be Still and Know” (p. 248)**

#### **Reflection:**

The stream had slowed to a trickle, as it did every summer—but it was only February. The California hills that were usually green all winter long had dried to a golden brown. Showers were allowed only twice a week. The water that first came out of the tap wasn’t hot enough for a good shower, but it was not allowed to go to waste; we would catch it in buckets and use it for something else. We chose carefully when to flush the toilet. Washing dishes and clothes required thought and careful planning so as to use the least amount of water. All the outdoor plants were abandoned to their fate, except for the few that we nursed along with the shower water. Drought restrictions were in place again.

Without water, crops wither, flowers fade, and so do we. Yet in the face of drought and famine, Elijah tells the widow, “Do not be afraid.” It is one of those refrains that weaves its way through the stories of God’s interaction with us.

**“Do not be afraid,”** when the crops dry up.

**“Do not be afraid,”** when the powers that be are against you.

**“Do not be afraid,”** when the darkness creeps up on you.

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## Day 23

Even in the midst of the drought there is a trickle of water in the stream bed, nurturing the moss, the deep roots of the live oak trees, and the plants hidden in the shelter of the dried bracken. Drought restrictions may be in place but there is still water seeping in. Even when our souls are parched, God's presence is seeping in.

**Do not be afraid.**

**Linnae Peterson M.A., M.Div.**  
Coordinator of the Christian Formation Network  
Episcopal Churches of New Hampshire

**20 minutes of silent prayer**

**Our Father...**

## Day 24 | Friday, June 23rd

### Morning Prayer

#### **Prayer of St. Patrick (p. 220)**

#### **Genesis 1:20-23**

And God said, “Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky.” So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm, and every winged bird of every kind. And God saw that it was good. God blessed them, saying, “Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.” And there was evening and there was morning, the fifth day.

#### **Hymn | “O God of Power, Mighty Lord” (p. 238)**

#### **Daniel 3:8, 12-28**

At this time certain Chaldeans came forward and denounced the Jews. They said to King Nebuchadnezzar, “There are certain Jews whom you have appointed over the affairs of the province of Babylon: Shadrach, Meshach, and Abednego. These pay no heed to you, O king. They do not serve your gods and they do not worship the golden statue that you have set up.”

Then Nebuchadnezzar in furious rage commanded that Shadrach, Meshach, and Abednego be brought in; so they brought those men before the king. Nebuchadnezzar said to them, “Is it true, O Shadrach, Meshach, and Abednego, that you do not serve my gods and you do not worship the golden statue that I have set up? Now if you are ready when you hear the sound of the horn, pipe, lyre, trigon, harp, drum, and entire musical ensemble to fall down and worship the statue that I have made, well and good. But if you do not worship, you shall immediately be thrown into a furnace of blazing fire, and who is the god that will deliver you out of my hands?”

Shadrach, Meshach, and Abednego answered the king, “O

Nebuchadnezzar, we have no need to present a defense to you in this matter. If our God whom we serve is able to deliver us from the furnace of blazing fire and out of your hand, O king, let him deliver us. But if not, be it known to you, O king, that we will not serve your gods and we will not worship the golden statue that you have set up.”

Then Nebuchadnezzar was so filled with rage against Shadrach, Meshach, and Abednego that his face was distorted. He ordered the furnace heated up seven times more than was customary, and ordered some of the strongest guards in his army to bind Shadrach, Meshach, and Abednego and to throw them into the furnace of blazing fire. So the men were bound, still wearing their tunics, their trousers, their hats, and their other garments, and they were thrown into the furnace of blazing fire. Because the king’s command was urgent and the furnace was so overheated, the raging flames killed the men who lifted Shadrach, Meshach, and Abednego. But the three men, Shadrach, Meshach, and Abednego, fell down, bound, into the furnace of blazing fire.

Then King Nebuchadnezzar was astonished and rose up quickly. He said to his counselors, “Was it not three men that we threw bound into the fire?” They answered the king, “True, O king.” He replied, “But I see four men unbound, walking in the middle of the fire, and they are not hurt; and the fourth has the appearance of a god.” Nebuchadnezzar then approached the door of the furnace of blazing fire and said, “Shadrach, Meshach, and Abednego, servants of the Most High God, come out! Come here!” So Shadrach, Meshach, and Abednego came out from the fire. And the satraps, the prefects, the governors, and the king’s counselors gathered together and saw that the fire had not had any power over the bodies of those men; the hair of their heads was not singed, their tunics were not harmed, and not even the smell of fire came from them. Nebuchadnezzar said, “Blessed be the God of Shadrach, Meshach, and Abednego, who has sent his angel and delivered his servants who trusted in him. They disobeyed the king’s command and yielded up their bodies rather than serve and worship any god except their own God.”

**20 minutes of silent prayer // Our Father...**

## **Days 24 - 25 | June 23rd - June 24th**

**From Friday evening through Saturday evening, Rabbi Howard Cohen of Burning Bush Adventures will be guiding us through a Jewish Sabbath experience and Torah study. We will be using the following readings in unity with the Jewish community.**

### **Numbers 17:17-24**

The LORD spoke to Moses, saying: Speak to the Israelite people and take from them—from the chieftains of their ancestral houses—one staff for each chieftain of an ancestral house: twelve staffs in all. Inscribe each man's name on his staff, there being one staff for each head of an ancestral house; also inscribe Aaron's name on the staff of Levi. Deposit them in the Tent of Meeting before the Pact, where I meet with you. The staff of the man whom I choose shall sprout, and I will rid Myself of the incessant mutterings of the Israelites against you. Moses spoke thus to the Israelites. Their chieftains gave him a staff for each chieftain of an ancestral house, twelve staffs in all; among these staffs was that of Aaron. Moses deposited the staffs before the LORD, in the Tent of the Pact. The next day Moses entered the Tent of the Pact, and there the staff of Aaron of the house of Levi had sprouted: it had brought forth sprouts, produced blossoms, and borne almonds. Moses then brought out all the staffs from before the LORD to all the Israelites; each identified and recovered his staff.

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## Days 24 - 25

### Isaiah 66:1-4, 22

Thus said the LORD:

The heaven is My throne,  
And the earth is My footstool;  
Where could you build a house for Me?  
What place could serve as My abode?  
All this was made by My hand,  
And thus it all came into being,

Declares the LORD;

Yet to such a one I look.  
To the poor and brokenhearted,  
Who is concerned about My word.  
As for those who slaughter oxen and slay humans,  
Who sacrifice sheep and immolate dogs,  
Who present as oblation the blood of swine,  
Who offer incense and worship false gods—  
Just as they have chosen their ways  
And take pleasure in their abominations,  
So will I choose to mock them,  
To bring on them the very thing they dread.  
For I called and none responded,  
I spoke and none paid heed.  
They did what I deem evil  
And chose what I do not want.  
Hear the word of the LORD,  
You who are concerned about His word!  
Your kinsmen who hate you,  
Who spurn you because of Me, are saying,  
“Let the LORD manifest His Presence,  
So that we may look upon your joy.”  
But theirs shall be the shame.  
For as the new heaven and the new earth  
Which I will make Shall endure by  
My will —declares the LORD—  
So shall your seed and your name endure.



# Drinking from our Divine Source

June 25 - July 1



## Drinking From Our Divine Source

### Day 26 | Sunday, June 25th

“Where do you get that living water?” This is what the woman at the well asks of Jesus. We, too, ask this question. Where is the divine source? Where is the source of living water?

This source is fully here and in this very moment. Simultaneously, all places and all moments together cannot contain the divine source. This source of life is fully present in the intimacy of Jesus’ conversation with the Samaritan woman and yet the highest heavens cannot contain it in its fullness [I Kings 8:27].

These springs of living water may be found within every human heart. Indeed, every human heart is the center of the universe in that the fullness of divine love dwells within it. Jim Forest gets at this truth in his book *The Road to Emmaus: Pilgrimage as a Way of Life*: “Any place where God meets you becomes at that moment a thin place, while whatever brought you to that spot turns out to have been not just a journey but a pilgrimage.”

At the same time, God is made known through the breadth of the universe. In *Prayers of the Cosmos*, Neil Douglas-Klotz reflects on the Aramaic word *shmaya* translated as “heaven” in the Lord’s Prayer. He writes, “*shmaya* says that the vibration or word by which one can recognize the Oneness – God’s name – is the universe. This was the Aramaic conception of ‘heaven.’” The source of life is revealed through the height, depth, breadth and intricacies of all that which breathes, lives, and is. And this totality of existence is a mere reflection of its source.

So we are called to immerse ourselves in this divine source which is everywhere, and only available to us right here. And as we rest in the source of all life, we become ourselves a spring of this

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source, of this living water. And not only us, but all of creation becomes a spring – an access point of this living water. Sister Fawn becomes a spring. Brother Raven becomes a spring. Sister Birch becomes a spring. Brother Sun becomes a spring. Sister River becomes a spring. And as each created expression of God’s own life becomes a “spring of water gushing up to eternal life” [John 4:14], we – the fullness and totality of God’s created order – will worship in spirit and in truth.

## Day 26

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### Evening Prayer

#### **Prayer of St. Francis (p. 221)**

##### **John 4:1-30**

Now when Jesus learned that the Pharisees had heard, “Jesus is making and baptizing more disciples than John” —although it was not Jesus himself but his disciples who baptized— he left Judea and started back to Galilee. But he had to go through Samaria. So he came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. Jacob’s well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon.

A Samaritan woman came to draw water, and Jesus said to her, “Give me a drink.” (His disciples had gone to the city to buy food.) The Samaritan woman said to him, “How is it that you, a Jew, ask a drink of me, a woman of Samaria?” (Jews do not share things in common with Samaritans.) Jesus answered her, “If you knew the gift of God, and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water.” The woman said to him, “Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?” Jesus said to her, “Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life.” The woman said to him, “Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water.”

Jesus said to her, “Go, call your husband, and come back.” The woman answered him, “I have no husband.” Jesus said to her,

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## Day 26

“You are right in saying, ‘I have no husband’; for you have had five husbands, and the one you have now is not your husband. What you have said is true!” The woman said to him, “Sir, I see that you are a prophet. Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem.”

Jesus said to her, “Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth.” The woman said to him, “I know that Messiah is coming” (who is called Christ). “When he comes, he will proclaim all things to us.” Jesus said to her, “I am he, the one who is speaking to you.”

Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, “What do you want?” or, “Why are you speaking with her?” Then the woman left her water jar and went back to the city. She said to the people, “Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?” They left the city and were on their way to him.

**Hymn | “The River is Flowing” (p. 248)**

Continued on next page.

## Day 26

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### **John 7:14-18, 37-39**

About the middle of the festival Jesus went up into the temple and began to teach. The Jews were astonished at it, saying, “How does this man have such learning, when he has never been taught?” Then Jesus answered them, “My teaching is not mine but his who sent me. Anyone who resolves to do the will of God will know whether the teaching is from God or whether I am speaking on my own. Those who speak on their own seek their own glory; but the one who seeks the glory of him who sent him is true, and there is nothing false in him.”

On the last day of the festival, the great day, while Jesus was standing there, he cried out, “Let anyone who is thirsty come to me, and let the one who believes in me drink. As the scripture has said, ‘Out of the believer’s heart shall flow rivers of living water.’” Now he said this about the Spirit, which believers in him were to receive; for as yet there was no Spirit, because Jesus was not yet glorified.

**20 minutes of silent prayer**

**Our Father...**

## **Day 27 | Monday, June 26th**

### Morning Prayer

#### **Prayer of St. Patrick (p. 220)**

#### **Genesis 1:1-5**

In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, "Let there be light"; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

#### **Hymn | "Light! Pulse of Everything Alive" (p. 234)**

#### **John 4:1-30**

#### **20 minutes of silent prayer**

#### **Our Father...**

## Day 27

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### Evening Prayer

#### **Prayer of St. Francis (p. 221)**

#### **John 7:14-18, 37-39**

#### **Hymn | “Come Thou Fount of Every Blessing” (p. 246)**

#### **Reflection:**

You would be a blasphemer if you were to say that every believer receives and possesses the Spirit without knowing or recognizing the fact.

Yes, you would! You would be accusing Christ of lying when he said: ‘The water that I shall give you will become in him a spring of water welling up to eternal life.’ [John 4:14]

And again: ‘Out of his heart shall flow rivers of living water.’  
[John 8:38]

When a spring wells up, when rivers gush out from a spring, how is it possible to look at it and not to recognize it?

If all that were to happen without our knowledge, clearly we should not have the slightest idea of eternal life that flows from it and dwells in us, nor should we be able to see the light of the Holy Spirit. We should remain like the dead, blind, and unconscious. Our hope would be vain, our efforts useless.

But it is not so, not at all!

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## Day 27

The Father is light, the Son is light, the Holy Spirit is light: one light, timeless, indivisible, inconfusable, eternal, uncreated, illimitable, invisible, lacking nothing, above and beyond all things, a light no one can ever behold without first being purified. And by contemplating it, we can receive it.

**Simeon the Theologian**

*Theological and Ethical Treatises*, 10, 50Iff. (SC129, pp. 297ff.)

**20 minutes of silent prayer**

**Our Father...**

## Day 28 | Tuesday, June 27th

### Morning Prayer

#### **Prayer of St. Patrick (p. 220)**

#### **Genesis 1:6-8**

And God said, “Let there be a dome in the midst of the waters, and let it separate the waters from the waters.” So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so. God called the dome Sky. And there was evening and there was morning, the second day.

#### **Hymn | “O Great Creator of the Sky” (p. 235)**

#### **Matthew 6:24-34**

“No one can serve two masters; for a slave will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth.

“Therefore I tell you, do not worry about your life, what you will eat or what you will drink, or about your body, what you will wear. Is not life more than food, and the body more than clothing? Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And can any of you by worrying add a single hour to your span of life? And why do you worry about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin, yet I tell you, even Solomon in all his glory was not clothed like one of these. But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will he not much more clothe you—you of little faith?

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Therefore do not worry, saying, ‘What will we eat?’ or ‘What will we drink?’ or ‘What will we wear?’ For it is the Gentiles who strive for all these things; and indeed your heavenly Father knows that you need all these things. But strive first for the kingdom of God and his righteousness, and all these things will be given to you as well.

“So do not worry about tomorrow, for tomorrow will bring worries of its own. Today’s trouble is enough for today.”

**20 minutes of silent prayer**

**Our Father...**

## Day 28

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### Evening Prayer

#### **Prayer of St. Francis (p. 221)**

#### **Matthew 6:24-34**

#### **Song | “Peace, Be Still” (p. 248)**

#### **Reflection:**

The Kingdom of God is held in Jesus’ teaching as the infinite reality of God’s presence that underlies and sustains everything. It’s always here. It’s both eternal (present in all times) and infinite (present everywhere, not bound to one thing or location). It’s in every place and every time, always available. It is beyond, and yet containing and holding all things.

We experience another world full of things that are finite (in a limited space) and temporary (for a limited time). This world includes any object, any person, and any state or condition. Everything that is particular and specific comes into existence, is here for a time, and then disappears and goes away. It’s impossible to find complete happiness in anything that is finite, whether it’s a thing, a person, a status, an emotional state, or a relationship. By their nature they’re always changing and only partially satisfying. If we ever seek to find infinite happiness in any of those finite things, we will be frustrated for there is always going to be a sense that something is missing or lacking.

We all have an infinite desire for God which is good and natural. But if that desire ever gets transferred to something that is not God, a finite thing, then there will always be a sense of frustration and grasping at this elusive goal. Finite things simply cannot provide infinite fulfillment – only the infinite God can do that.

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## Day 28

This does not mean that we can't or shouldn't enjoy finite and temporary things. Jesus says, "Seek first the Kingdom of God and then all these other things will be given to you besides." If we grasp at temporal things while looking for infinite value, this grasping destroys our sensitivity to abiding in the infinite presence of the Kingdom. As soon as we lock in to a temporal thing, expecting it to make us happy, we can't get the infinite happiness we desire out of the thing. But the moment we relax in trust that the kingdom of God is enough, we are able to receive the natural goodness of the particular thing. The paradox is as soon as we don't seek happiness in any particular thing, we actually receive it more fully.

In the Old Testament, this concept is understood in terms of idolatry. You worship God and then if that worship ever turns to anything that is less than God it's called an idol. The whole Biblical story of Israel centers around the peoples' habit of wanting something particular and specific in an idol, their failure and misery as a result, and then their being drawn back to a faithful relationship by the infinite God.

Feeling anxiety in our hearts is a key sign and symptom that we're locking into something as a little idol. Jesus says "Do not worry..." Relax into the trust that God is enough. The feeling of freedom and peace of heart are signs and symptoms that we are trusting in God and letting other things come and go as they find their right place. At this point we are free to enjoy the gifts of our temporal lives to the extent to which they are given us while finding our fulfillment in the infinite God!

**20 minutes of silent prayer**

**Our Father...**

## Day 29 | Wednesday, June 28th

### Morning Prayer

#### **Prayer of St. Patrick (p. 220)**

#### **Genesis 1:9-13**

And God said, "Let the waters under the sky be gathered together into one place, and let the dry land appear." And it was so. God called the dry land Earth, and the waters that were gathered together he called seas. And God saw that it was good. Then God said, "Let the earth put forth vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed in it." And it was so. The earth brought forth vegetation: plants yielding seed of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that it was good. And there was evening and there was morning, the third day.

#### **Hymn | "O Mighty Maker of the Sea" (p. 236)**

#### **John 15:1-17**

"I am the true vine, and my Father is the vinegrower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to you. Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. My Father is glorified by this, that you bear much fruit and become my disciples. As the Father has loved me, so I have loved you; abide in my love. If you keep my commandments, you will abide in my

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love, just as I have kept my Father's commandments and abide in his love. I have said these things to you so that my joy may be in you, and that your joy may be complete.

“This is my commandment, that you love one another as I have loved you. No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you. I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father. You did not choose me but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name. I am giving you these commands so that you may love one another.”

**20 minutes of silent prayer**

**Our Father...**

## Day 29

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### Evening Prayer

#### **Prayer of St. Francis (p. 221)**

#### **John 15:1-17**

#### **Hymn | “God Reigns o’er All the Earth” (p. 245)**

#### **Reflection:**

The mysterious growth of Jesus Christ in our heart is the accomplishment of God’s purpose, the fruit of his grace and divine will. This fruit forms, grows, and ripens in the succession of our duties to the present which are continually being replenished by God, so that obeying them is almost always the best we can do. We must offer no resistance and blindly abandon ourselves to his divine will in perfect trust.

This divine will is infinitely wise, powerful, and benevolent towards souls who totally and unreservedly put their trust in it, and who love and seek it alone, and who believe with an unshakeable faith and confidence that what the divine will ordains in each moment is best, who look no further afield for vain comparisons with any material benefits God’s order may bring.

The will of God is the presence, the reality, and the virtue in all things, adjusting them to souls. Without God’s direction all is void, emptiness, vanity, words, superficiality, death. The will of God is the salvation, sanity, and life of body and soul whatever else it may bring to either of them. Whether it be vexation and trouble for the mind, or sickness and death for the body, nevertheless that divine will remains all in all. Bread without the divine will is poison, with it true sustenance. Without the divine will reading only blinds and perplexes, with it it enlightens.

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## Day 29

The divine will is the wholeness, the good and the true in all things. Like God, the universal Being, it is manifest in everything. It is not necessary to look to the benefits received by the mind and body to judge their virtue. These are of no significance. It is the will of God that gives everything, whatever it may be, the power to form Jesus Christ in the center of our being. This will knows no limits.

**Jean-Pierre de Caussade**  
From *The Present Moment*

**20 minutes of silent prayer**

**Our Father...**

## Day 30 | Thursday, June 29th

### Morning Prayer

#### **Prayer of St. Patrick (p. 220)**

#### **Genesis 1:14-19**

And God said, “Let there be lights in the dome of the sky to separate the day from the night; and let them be for signs and for seasons and for days and years, and let them be lights in the dome of the sky to give light upon the earth.” And it was so. God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. God set them in the dome of the sky to give light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, the fourth day.

#### **Hymn | “All Holy God Who Made the Sky” (p. 237)**

#### **I John 3:11-24**

For this is the message you have heard from the beginning, that we should love one another. We must not be like Cain who was from the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother’s righteous. Do not be astonished, brothers and sisters, that the world hates you. We know that we have passed from death to life because we love one another. Whoever does not love abides in death. All who hate a brother or sister are murderers, and you know that murderers do not have eternal life abiding in them. We know love by this, that he laid down his life for us—and we ought to lay down our lives for one another. How does God’s love abide in anyone who has the world’s goods and sees a brother or sister in need and yet refuses help?

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Little children, let us love, not in word or speech, but in truth and action. And by this we will know that we are from the truth and will reassure our hearts before him whenever our hearts condemn us; for God is greater than our hearts, and he knows everything. Beloved, if our hearts do not condemn us, we have boldness before God; and we receive from him whatever we ask, because we obey his commandments and do what pleases him.

And this is his commandment, that we should believe in the name of his Son Jesus Christ and love one another, just as he has commanded us. All who obey his commandments abide in him, and he abides in them. And by this we know that he abides in us, by the Spirit that he has given us.

**20 minutes of silent prayer**

**Our Father...**

## Day 30

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### Evening Prayer

#### **Prayer of St. Francis (p. 220)**

#### **I John 3:11-24**

#### **Hymn | “Creating God, Your Fingers Trace” (p. 242)**

#### **Reflection:**

“Gradually it was disclosed to me that the line separating good and evil passes not through states, nor between classes, nor between political parties either - but right through every human heart - and through all human hearts. This line shifts. Inside us, it oscillates with the years. And even within hearts overwhelmed by evil, one small bridgehead of good is retained. And even in the best of all hearts, there remains ... an unprooted small corner of evil. Since then I have come to understand the truth of all the religions of the world: They struggle with the evil inside a human being (inside every human being). It is impossible to expel evil from the world in its entirety, but it is possible to constrict it within each person.”

—Aleksandr Solzhenitsyn

To the extent that hate has taken root in our heart, space to receive God’s love is driven from us. Drinking from our Divine Source means to fill our hearts from the well of infinite love. When we take our wounded, thirsting bodies to the Divine wellspring, our wounds can be transformed. Cut off from the wellspring, we instead transfer our pain to other human beings in an endless cycle of violence.

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## **Day 30**

How rare it is in the history of North America for the love of God to reign in the hearts of Christian peoples! French and English warred for centuries, both populations professing Christ on their lips before slaughtering their enemies, also Christ-bearers in name. Yet Christ calls us again to turn to our neighbor with forgiveness, and to battle evil within the confines of our own hearts.

**20 minutes of silent prayer**

**Our Father...**

## Day 31 | Friday, June 30th

### Morning Prayer

#### **Prayer of St. Patrick (p. 220)**

#### **Genesis 1:20-23**

And God said, “Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky.” So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm, and every winged bird of every kind. And God saw that it was good. God blessed them, saying, “Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.” And there was evening and there was morning, the fifth day.

#### **Hymn | “O God of Power, Mighty Lord” (p. 238)**

#### **II Corinthians 12:1-10**

It is necessary to boast; nothing is to be gained by it, but I will go on to visions and revelations of the Lord. I know a person in Christ who fourteen years ago was caught up to the third heaven—whether in the body or out of the body I do not know; God knows. And I know that such a person—whether in the body or out of the body I do not know; God knows— was caught up into Paradise and heard things that are not to be told, that no mortal is permitted to repeat. On behalf of such a one I will boast, but on my own behalf I will not boast, except of my weaknesses. But if I wish to boast, I will not be a fool, for I will be speaking the truth. But I refrain from it, so that no one may think better of me than what is seen in me or heard from me, even considering the exceptional character of the revelations. Therefore, to keep me from being too elated, a thorn was given me in the flesh, a messenger of Satan to torment me, to keep me from being too elated.

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Three times I appealed to the Lord about this, that it would leave me, but he said to me, “My grace is sufficient for you, for power is made perfect in weakness.” So, I will boast all the more gladly of my weaknesses, so that the power of Christ may dwell in me. Therefore I am content with weaknesses, insults, hardships, persecutions, and calamities for the sake of Christ; for whenever I am weak, then I am strong.

**20 minutes of silent prayer**

**Our Father...**

## Day 31

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### Evening Prayer

#### **Prayer of St. Francis (p. 221)**

#### **II Corinthians 12:1-10**

#### **Song | “Still, Small Voice” (p. 248)**

#### **Reflection:**

The way to power lies through the realization of helplessness; the way to victory lies through the admission of defeat; the way to goodness lies through the confession and the acknowledgement of sin. Herein is an essential truth which runs through all life. If a man is ill, the first necessity is that he should admit and recognize that his is ill, and that then he should seek for a cure in the right place. The way to knowledge begins with the admission of ignorance. The one man who can never learn is the man who thinks that he knows everything already.

The way to independence lies through dependence, and the way to freedom lies through surrender. If ever a man is to be independent of the chances and the changes of life, that independence must come from his complete dependence on God. If ever a man is to know true freedom, that freedom must come through complete surrender to God.

The way to bliss which the world can neither give nor take away lies through the recognition of our own need, and the conviction that the need can be met, when we commit to God in perfect trust.

**William Barclay**

From *The Beatitudes and the Lord's Prayer for Everyman*

Day 31

20 minutes of silent prayer

**Our Father...**

## Day 32 | Saturday, July 1st

### Morning Prayer

#### **Prayer of St. Patrick (p. 220)**

##### **Genesis 1:20-23**

And God said, "Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind." And it was so. God made the wild animals of the earth of every kind, and the cattle of every kind, and everything that creeps upon the ground of every kind. And God saw that it was good.

Then God said, "Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth."

So God created humankind in his image,  
in the image of God he created them;  
male and female he created them.

God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." God said, "See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.

#### **Hymn | "O God Who Formed the Human Race" (p. 239)**

### **John 13:1-20**

Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" Jesus answered, "You do not know now what I am doing, but later you will understand." Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." For he knew who was to betray him; for this reason he said, "Not all of you are clean."

After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? You call me Teacher and Lord—and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them. I am not speaking of all of you; I know whom I have chosen. But it is to fulfill the scripture, 'The one who ate my bread has lifted his heel against me.' I tell you this now, before it occurs, so that when it does occur, you may believe that I am he. Very truly, I tell you, whoever receives one whom I send receives me; and whoever receives me receives him who sent me."

**20 minutes of silent prayer // Our Father...**

## Day 32

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### Evening Prayer

#### **Prayer of St. Francis (P. 221)**

#### **John 13:1-20**

#### **Hymn | “Praise to the Living God” (p. 244)**

#### **Reflection:**

Walking on the beach is wonderful, especially that section that is just wet enough to hold your weight but above the level of the incoming waves. The sand there is cool, and perfect for searching for bits of shell or for watching the crabs duck in and out of sunlight. Santa Barbara’s East Beach beckons to even the most casual beachcomber, but there is a hidden danger there. Seeping up from the depths is tar. It is part of the ecosystem of the California coast, where oil fields lie under the pristine surface. The unwary ambler will discover that a walk along the white sand will result in feet covered with tar balls.

Now, getting tar off of your feet is no easy task. Soap and water are useless. Scrubbing does not work. Solvents are tricky. Most of the time it will require the time and attention of another person to help you rid yourself of those sticky tar balls that collect every stray bit of dirt and lint that you step on. It is, quite literally, a sticky situation.

We all get into those sticky situations, and we try our best to clean them up ourselves. Sometimes we can, and off we go. Yet often we need the help of someone else to clean off whatever we have walked in. It is difficult to ask for help. It goes against all that we have been taught about being brave and strong and independent.

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## Day 32

Yet one of Jesus' last interactions with the disciples was the washing of their feet. More than that, Jesus told them, "You also ought to wash one another's feet." We can't clean up the mess by ourselves. We can't make this journey alone. Jesus gave each of us as a gift to each other and to the world.

**Linnae Peterson M.A, M. Div.**  
Coordinator of the Christian Formation Network  
Episcopal Churches of New Hampshire

**20 minutes of silent prayer**

**Our Father...**

# Transformation & Resurrection

July 2 - 9



## **Transformation and Resurrection**

### **Day 33 | Sunday, July 2**

As we paddle this final stretch we will experience changes to the river we have not yet seen. As we near Long Island Sound, the ocean tides will disturb the steady current that has been our constant. Water that has been fresh since the First Connecticut Lake will become salty. In these final days, the river is still the Connecticut River, but we will sense the foreshadowing of the something new.

Gradually and dynamically, the river dies and the ocean is born. The river may die, but it is not obliterated. The waters of the Connecticut River remain and are gathered into the life of the Atlantic Ocean. We see here an expansion and a transformation that is akin to our spiritual lives.

Jesus, the firstfruits of our own transformation and resurrection, also died and became something new. The man who could die transformed into the resurrected one who conquered death. He was made into something entirely new, yet still carrying the scars of him who died. And in this great act of life, Christ gathered the waters of humanity and brought them into the ocean of divine and eternal life! His expansion has become our promise of expansion, transformation and new life.

Like the river, we are called to continue our pilgrimage journey beyond the confines of the river banks and into the ocean of divine love that has no beginning and no end. Our previous patterns of thinking, acting, and understanding that made us feel safe must die so that we can experience fully the eternal and ever-present love, grace, beauty, and flow of our Creator.

## Day 33

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### Evening Prayer

#### **Prayer of St. Francis (p. 221)**

#### **Revelation 21:1- 6**

Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying,

“See, the home of God is among mortals.  
He will dwell with them;  
they will be his peoples,  
and God himself will be with them;  
he will wipe every tear from their eyes.  
Death will be no more;  
mourning and crying and pain will be no more,  
for the first things have passed away.”

And the one who was seated on the throne said, “See, I am making all things new.” Also he said, “Write this, for these words are trustworthy and true.” Then he said to me, “It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give water as a gift from the spring of the water of life.”

#### **Song | “The River is Flowing” (p. 248)**

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## Day 33

### **Reflection:**

In this last week, we celebrate the divine-human unity Christ embodied, opening a way for us and all of creation to enter into the same unity! Just as God was pleased to dwell in humanity, so is the divine pleased to dwell on earth.

We celebrate the reality of God's infinite presence available to us in this moment! We celebrate how the Spirit leads us into freedom and wholeness in this lifetime.

And we also look forward to the fullness of the vision of Revelation 21. We look forward to the day when *all* peoples will experience divine love fully and freely without fear. We long for the day when "creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God." [Romans 8:21]

### **20 minutes of silent prayer**

### **Our Father...**

## Day 34 | Monday, July 3rd

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### Morning Prayer

#### **Prayer of St. Patrick (p. 220)**

#### **Genesis 1:1-5**

In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, "Let there be light"; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

#### **Hymn | "Light! Pulse of Everything Alive" (p. 234)**

#### **John 2:1-11**

On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. Jesus and his disciples had also been invited to the wedding. When the wine gave out, the mother of Jesus said to him, "They have no wine." And Jesus said to her, "Woman, what concern is that to you and to me? My hour has not yet come." His mother said to the servants, "Do whatever he tells you." Now standing there were six stone water jars for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to them, "Fill the jars with water." And they filled them up to the brim. He said to them, "Now draw some out, and take it to the chief steward." So they took it. When the steward tasted the water that had become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward called the bridegroom and said to him, "Everyone serves the good wine first, and then the inferior wine after the guests have become drunk. But you have kept the good wine until now."

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## Day 34

Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him.

**20 minutes of silent prayer**

**Our Father...**

## Day 34

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### Evening Prayer

#### **Prayer of St. Francis (p. 220)**

#### **John 2:1-11**

#### **Hymn | “God Reigns O’er All the Earth” (p. 245)**

#### **Reflection:**

The miracle indeed of our Lord Jesus Christ, whereby He made the water into wine, is not marvelous to those who know that it was God's doing. For He who made wine on that day at the marriage feast, in those six water-pots, which He commanded to be filled with water, the self-same does this every year in vines. For even as that which the servants put into the water-pots was turned into wine by the doing of the Lord, so in like manner also is what the clouds pour forth changed into wine by the doing of the same Lord. But we do not wonder at the latter, because it happens every year: it has lost its marvelousness by its constant recurrence. And yet it suggests a greater consideration than that which was done in the water-pots. For who is there that considers the works of God, whereby this whole world is governed and regulated, who is not amazed and overwhelmed with miracles? If he considers the vigorous power of a single grain of any seed whatever, it is a mighty thing, it inspires him with awe. But since men, intent on a different matter, have lost the consideration of the works of God, by which they should daily praise Him as the Creator, God has, as it were, reserved to Himself the doing of certain extraordinary actions, that, by striking them with wonder, He might rouse men as from sleep to worship Him. A dead man has risen again; men marvel: so many are born daily, and none marvels. If we reflect more considerately, it is a

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## Day 34

matter of greater wonder for one to be who was not before, than for one who was to come to life again. Yet the same God, the Father of our Lord Jesus Christ, does by His word all these things; and it is He who created that governs also. The former miracles He did by His Word, God with Himself; the latter miracles He did by the same Word incarnate, and for us made man. As we wonder at the things which were done by the man Jesus, so let us wonder at the things which were done by Jesus God. By Jesus God were made heaven, and earth, and the sea, all the garniture of heaven, the abounding riches of the earth, and the fruitfulness of the sea—all these things which lie within the reach of our eyes were made by Jesus God.

**St. Augustine of Hippo (4th century)**

**20 minutes of silent prayer**

**Our Father...**

## Day 35 | Tuesday, July 4th

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### Morning Prayer

#### **Prayer of St. Patrick (p. 220)**

#### **Genesis 1:6-8**

And God said, “Let there be a dome in the midst of the waters, and let it separate the waters from the waters.” So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so. God called the dome Sky. And there was evening and there was morning, the second day.

#### **Hymn | “O Great Creator of the Sky” (p. 235)**

#### **Luke 19:28-44**

Jesus went on ahead, going up to Jerusalem. When he had come near Bethphage and Bethany, at the place called the Mount of Olives, he sent two of the disciples, saying, “Go into the village ahead of you, and as you enter it you will find tied there a colt that has never been ridden. Untie it and bring it here. If anyone asks you, ‘Why are you untying it?’ just say this, ‘The Lord needs it.’” So those who were sent departed and found it as he had told them. As they were untying the colt, its owners asked them, “Why are you untying the colt?” They said, “The Lord needs it.” Then they brought it to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying,

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“Blessed is the king  
who comes in the name of the Lord!  
Peace in heaven,  
and glory in the highest heaven!”

Some of the Pharisees in the crowd said to him, “Teacher, order your disciples to stop.” He answered, “I tell you, if these were silent, the stones would shout out.”

As he came near and saw the city, he wept over it, saying, “If you, even you, had only recognized on this day the things that make for peace! But now they are hidden from your eyes. Indeed, the days will come upon you, when your enemies will set up ramparts around you and surround you, and hem you in on every side. They will crush you to the ground, you and your children within you, and they will not leave within you one stone upon another; because you did not recognize the time of your visitation from God.”

**20 minutes of silent prayer**

**Our Father...**

## Day 35

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### Evening Prayer

#### **Prayer of St. Francis (p. 221)**

#### **Luke 19:28-44**

#### **Hymn | “Creating God, Your Fingers Trace” (p. 242)**

#### **Reflection:**

We have paddled together in Pilgrimage for 35 days. We have traveled from the far hinterlands of the Canadian-New Hampshire border, where the Connecticut River is but a riffle emerging from a mountain pond. Along the way, we have followed both the ways of the River and the ways of the Christ, as disciples of both heaven and earth. Now, as we remember our Lord’s entry into Jerusalem, we find ourselves paddling into the great city of Hartford on the day of our nation’s founding.

I’ve always been slightly puzzled by the description of Jesus’ entry into Jerusalem as ‘triumphant’. His entry is cheered, but surely Jesus knew the cheers were powered by the citizen’s vain hopes for a political savior. He knew well enough that the praises were soon to turn to cries for execution, and that the crowd was more interested in having him serve their nationalist fantasies than to learn his way of self-emptying love.

How do we respond to the siren songs of nationalism and globalism in our time? Do we get caught up in the hype? Are we tempted to find our security in the power of the state? In the power of national, or even multi-national projects of control? Do we see ourselves first as citizens of our country? As global citizens? Or, as people of Spirit, whose citizenship is in heaven (Phil 3:20)?

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## Day 35

Where we place our trust, where we project our hopes, makes all the difference.

**20 minutes of silent prayer**

**Our Father...**

## Day 36 | Wednesday, July 5th

### Morning Prayer

#### **Prayer of St. Patrick (p. 220)**

#### **Genesis 1:9-13**

And God said, “Let the waters under the sky be gathered together into one place, and let the dry land appear.” And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. Then God said, “Let the earth put forth vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed in it.” And it was so. The earth brought forth vegetation: plants yielding seed of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that it was good. And there was evening and there was morning, the third day.

#### **Hymn | “O Mighty Maker of the Sea” (p. 236)**

#### **Mark 9:1-10**

And he said to them, “Truly I tell you, there are some standing here who will not taste death until they see that the kingdom of God has come with power.”

Six days later, Jesus took with him Peter and James and John, and led them up a high mountain apart, by themselves. And he was transfigured before them, and his clothes became dazzling white, such as no one on earth could bleach them. And there appeared to them Elijah with Moses, who were talking with Jesus. Then Peter said to Jesus, “Rabbi, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah.” He did not know what to say, for they were terrified. Then a cloud overshadowed them, and from the cloud there came a voice, “This is my Son, the Beloved; listen to him!”

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Suddenly when they looked around, they saw no one with them any more, but only Jesus.

As they were coming down the mountain, he ordered them to tell no one about what they had seen, until after the Son of Man had risen from the dead. So they kept the matter to themselves, questioning what this rising from the dead could mean.

**20 minutes of silent prayer**

**Our Father...**

## Day 36

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### Evening Prayer

#### **Prayer of St. Francis (p. 221)**

#### **Mark 9:1-10**

#### **Song | “Gonna Let Life Move Me” (p. 249)**

#### **Reflection:**

In Louisville, at the corner of Fourth and Walnut, in the center of the shopping district, I was suddenly overwhelmed with the realization that I loved all those people, that they were mine and I theirs, that we could not be alien to one another even though we were total strangers. It was like waking from a dream of separate-ness, of spurious self-isolation in a special world, the world of renunciation and supposed holiness... This sense of liberation from an illusory difference was such a relief and such a joy to me that I almost laughed out loud... I have the immense joy of being man, a member of a race in which God Himself became incarnate. As if the sorrows and stupidities of the human condition could overwhelm me, now I realize what we all are. And if only everybody could realize this! But it cannot be explained. There is no way of telling people that they are all walking around shining like the sun.

**Thomas Merton**

*From Conjectures of a Guilty Bystander*

#### **20 minutes of silent prayer**

#### **Our Father...**



## Day 37 | Thursday, July 6th

### Morning Prayer

#### **Prayer of St. Patrick (p. 220)**

#### **Genesis 1:14-19**

And God said, “Let there be lights in the dome of the sky to separate the day from the night; and let them be for signs and for seasons and for days and years, and let them be lights in the dome of the sky to give light upon the earth.” And it was so. God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. God set them in the dome of the sky to give light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, the fourth day.

#### **Hymn | “All Holy God Who Made the Sky” (p. 237)**

#### **John 11:17-44**

When Jesus arrived, he found that Lazarus had already been in the tomb four days. Now Bethany was near Jerusalem, some two miles away, and many of the Jews had come to Martha and Mary to console them about their brother. When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. Martha said to Jesus, “Lord, if you had been here, my brother would not have died. But even now I know that God will give you whatever you ask of him.” Jesus said to her, “Your brother will rise again.” Martha said to him, “I know that he will rise again in the resurrection on the last day.” Jesus said to her, “I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?” She said to him, “Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world.”

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When she had said this, she went back and called her sister Mary, and told her privately, “The Teacher is here and is calling for you.” And when she heard it, she got up quickly and went to him. Now Jesus had not yet come to the village, but was still at the place where Martha had met him. The Jews who were with her in the house, consoling her, saw Mary get up quickly and go out. They followed her because they thought that she was going to the tomb to weep there. When Mary came where Jesus was and saw him, she knelt at his feet and said to him, “Lord, if you had been here, my brother would not have died.” When Jesus saw her weeping, and the Jews who came with her also weeping, he was greatly disturbed in spirit and deeply moved. He said, “Where have you laid him?” They said to him, “Lord, come and see.” Jesus began to weep. So the Jews said, “See how he loved him!” But some of them said, “Could not he who opened the eyes of the blind man have kept this man from dying?”

Then Jesus, again greatly disturbed, came to the tomb. It was a cave, and a stone was lying against it. Jesus said, “Take away the stone.” Martha, the sister of the dead man, said to him, “Lord, already there is a stench because he has been dead four days.” Jesus said to her, “Did I not tell you that if you believed, you would see the glory of God?” So they took away the stone. And Jesus looked upward and said, “Father, I thank you for having heard me. I knew that you always hear me, but I have said this for the sake of the crowd standing here, so that they may believe that you sent me.” When he had said this, he cried with a loud voice, “Lazarus, come out!” The dead man came out, his hands and feet bound with strips of cloth, and his face wrapped in a cloth. Jesus said to them, “Unbind him, and let him go.”

**20 minutes of silent prayer**

**Our Father...**

## Day 37

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### Evening Prayer

#### **Prayer of St. Francis (p. 221)**

#### **John 11:17-44**

#### **Hymn | “Come Thou Fount of Every Blessing” (p. 246)**

#### **Reflection:**

We ought to celebrate Life eternal, from which comes all other kinds of life. Every being that participates in life in some way, receives life from it, each according to its capacity. This divine Life, which is higher than any other kind of life, provides and preserves life. Any kind of life and any kind of vital movement proceed from this Life which transcends every life and every beginning of every life. To that Life souls owe their incorruptibility, just as it is thanks to that Life that there is life in all the animals and in all the plants, which have life's weaker echo.

To human beings, creatures made of spirit and matter, that Life gives life. If then we chance to forsake our lives, then that Life, from the overflowing of his love towards humanity, converts us and recalls us to himself. More than that: he promises us he will bring our souls and bodies to the perfect life, to immortality. It is not enough to say that this Life is alive; it is the Beginning of life, the only Cause and Fountain of life. Every living thing ought to contemplate him and praise him. He is Life that overflows with life.

**Pseudo-Dionysius the Areopagite**  
*On the Divine Names*, 6 Iff. (PG3, 856)

**20 minutes of silent prayer // Our Father...**

## Day 38 | Friday, July 7th

### Morning Prayer

#### **Prayer of St. Patrick (p. 220)**

#### **Genesis 1:20-23**

And God said, "Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky." So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm, and every winged bird of every kind. And God saw that it was good. God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth." And there was evening and there was morning, the fifth day.

#### **Hymn | "O God of Power, Mighty Lord" (p. 238)**

#### **Mark 8:34-36**

And He summoned the crowd with His disciples, and said to them, "If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me. For whoever wishes to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it. For what does it profit a man to gain the whole world, and forfeit his soul?

#### **20 minutes of silent prayer**

#### **Our Father...**

## Day 38

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### Evening Prayer

#### **Prayer of St. Francis (p. 221)**

#### **Mark 8:34-36**

#### **Hymn | “Evening Song” (p. 243)**

#### **Reflection:**

Jesus boldly teaches in this passage, and of course in the great teaching and example of his own life, the need to die to ourselves. To lose our life as we know it, so that another, greater life can rise in us. The life that Jesus calls to die is our ordinary and conditioned way of being in the world. It’s the “self” that people think of as who we are. It is our entire identity that is based on our fears, attachments, grasping and everything else that keeps us from experiencing God’s presence at every instant.

This other life is a life in the spirit, one directed by the Divine Indwelling rather than our private will. We might think of the private “I am” of all our wants and desires dying so that the biblical “I AM” – YHWH, the living God – is living through us. This is what Paul means when he says, “I live no longer I, but Christ lives in me.” My life continues, but this sense of who I thought I was dies into this deeper mystery of God’s presence.

We will never find complete healing, that is, to ‘save’ our life, through managing outward conditions. Instead, healing comes through giving up on the project of fixing things in the outer world and allowing God to live through us. God really can become our life, our full identity.

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## Day 38

After these words from Jesus, his teachings fall silent and we have the son of man – the universal bearer of humanity – showing us the way through his own death. Jesus dies, but his death does not end in death, but in resurrection. The teaching of death and rebirth comes to a close and is played out in the body of Christ.

May we die to self so that Christ may fully live in and through us.

**20 minutes silent prayer // Our Father...**

## Day 39 | Saturday, July 8th

### Morning Prayer

#### **Prayer of St. Patrick (p. 220)**

##### **Genesis 1:20-23**

And God said, "Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind." And it was so. God made the wild animals of the earth of every kind, and the cattle of every kind, and everything that creeps upon the ground of every kind. And God saw that it was good.

Then God said, "Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth."

So God created humankind in his image,  
in the image of God he created them;  
male and female he created them.

God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." God said, "See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.

#### **Hymn | "O God Who Formed the Human Race" (p. 239)**

### **John 20:1-18**

Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, “They have taken the Lord out of the tomb, and we do not know where they have laid him.” Then Peter and the other disciple set out and went toward the tomb. The two were running together, but the other disciple outran Peter and reached the tomb first. He bent down to look in and saw the linen wrappings lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, and the cloth that had been on Jesus’ head, not lying with the linen wrappings but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed; for as yet they did not understand the scripture, that he must rise from the dead. Then the disciples returned to their homes.

But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb; and she saw two angels in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet. They said to her, “Woman, why are you weeping?” She said to them, “They have taken away my Lord, and I do not know where they have laid him.” When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. Jesus said to her, “Woman, why are you weeping? Whom are you looking for?” Supposing him to be the gardener, she said to him, “Sir, if you have carried him away, tell me where you have laid him, and I will take him away.” Jesus said to her, “Mary!” She turned and said to him in Hebrew, “Rabbouni!” (which means Teacher). Jesus said to her, “Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, ‘I am ascending to my Father and your Father, to my God and your God.’” Mary Magdalene went and announced to the disciples, “I have seen the Lord”; and she told them that he had said these things to her.

**20 minutes of silent prayer // Our Father...**

## Day 39

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### Evening Prayer

#### **Prayer of St. Francis (p. 221)**

#### **John 20:1-18**

#### **Hymn | “Praise to the Living God” (p. 244)**

#### **Reflection:**

Come you all: enter into the joy of your Lord. You the first and you the last, receive alike your reward; you rich and you poor, dance together; you sober and you weaklings, celebrate the day; you who have kept the fast and you who have not, rejoice today. The table is richly loaded: enjoy its royal banquet. The calf is a fatted one: let no one go away hungry. All of you enjoy the banquet of faith; all of you receive the riches of his goodness.

Let no one grieve over his poverty, for the universal kingdom has been revealed; let no one weep over his sins, for pardon has shone from the grave; let no one fear death, for the death of our Savior has set us free: He has destroyed it by enduring it, He has despoiled Hades by going down into its kingdom, He has angered it by allowing it to taste of his flesh.

When Isaiah foresaw all this, he cried out: “O Hades, you have been angered by encountering Him in the nether world.” Hades is angered because it is frustrated, it is angered because it has been mocked, it is angered because it has been destroyed, it is angered because it has been reduced to naught, it is angered because it is now captive. It seized a body, and lo! it discovered God; it seized earth, and, behold! it encountered heaven; it seized the visible, and was overcome by the invisible.

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## Day 39

O death, where is your sting? O Hades, where is your victory?  
Christ is risen and life is freed, Christ is risen and the tomb is  
emptied of the dead: for Christ, being risen from the dead, has  
become the Leader and Reviver of those who had fallen asleep.  
To Him be glory and power for ever and ever. Amen.

**John Chrysostom (4<sup>th</sup> century)**

**20 minutes of silent prayer**

**Our Father...**

## Day 40 | Sunday, July 9th

### Morning Prayer

#### **Prayer of St. Patrick (p. 220)**

#### **Genesis 2:1-3**

Thus the heavens and the earth were finished, and all their multitude. And on the seventh day God finished the work that he had done, and he rested on the seventh day from all the work that he had done. So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had done in creation.

#### **Song | “Still, Small Voice” (p. 248)**

#### **Luke 24:13-33a**

Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing, Jesus himself came near and went with them, but their eyes were kept from recognizing him. And he said to them, “What are you discussing with each other while you walk along?” They stood still, looking sad. Then one of them, whose name was Cleopas, answered him, “Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?” He asked them, “What things?” They replied, “The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and leaders handed him over to be condemned to death and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things took place. Moreover, some women of our group astounded us.

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They were at the tomb early this morning, and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive. Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him.” Then he said to them, “Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! Was it not necessary that the Messiah should suffer these things and then enter into his glory?” Then beginning with Moses and all the prophets, he interpreted to them the things about himself in all the scriptures.

As they came near the village to which they were going, he walked ahead as if he were going on. But they urged him strongly, saying, “Stay with us, because it is almost evening and the day is now nearly over.” So he went in to stay with them. When he was at the table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him; and he vanished from their sight. They said to each other, “Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?”

That same hour they got up and returned to Jerusalem.

**20 minutes of silent prayer**

**Our Father...**

## Day 40

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### Evening Prayer

#### **Prayer of St. Francis (p. 221)**

#### **Luke 24:14-33a**

#### **Song | “Peace, Be Still” (p. 248)**

#### **Reflection:**

Our journey together comes to an end as the Connecticut River empties into the Ocean. We’ve followed the river from its uppermost reaches to its union with the vast waters of the sea. We’ve answered God’s call into the wilderness and trusted more fully in the waters of grace. We’ve opened to dying and rising through immersion in God, and learned to relate to Creation in new ways. We’ve drunk from the divine spring, and opened to the mysteries of transformation, death and resurrection.

Our many thoughts, petitions, meditations, hopes and intentions have woven together into a great river of prayer, flowing forth into the ocean of Divine Love. Along the way, we’ve reconnected our individual lives to the great River of Life.

Perhaps, like the disciples on the road to Emmaus, we are still pondering hints of miraculous, wonderful things reported among our group – yet do not dare to believe the full extent of what this means for our lives. Perhaps we too have come, over the course of this Pilgrimage, to recognize Christ walking (or paddling!) alongside us, breaking bread with us, and opening our hearts to the books of scripture and creation.

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## Day 40

As with the journey to Emmaus, Christ has been in our midst this entire journey along the River of Life. Ultimately, pilgrimage is a journey of learning to see. As we walk, as we paddle, as we listen and trust, we learn to see the presence of the Living Christ in our midst.

And do our hearts not burn within us as he opens our souls to the mystery of his presence in all things?

**20 minutes of silent prayer**

**Our Father...**



# Midday Prayer

Monday - Saturday



## Monday

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For Monday's spiritual practice, refer to page 213

Leader: O God, make speed to save us.

All: O Lord, make haste to help us.

**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.**

### Psalm 104: God's boundless love for his creation

Bless the LORD, O my soul.

O LORD my God, you are very great.

*You are clothed with honor and majesty,  
wrapped in light as with a garment.*

You stretch out the heavens like a tent,  
you set the beams of your chambers on the waters,

*you make the clouds your chariot,  
you ride on the wings of the wind,*

you make the winds your messengers,  
fire and flame your ministers.

*You set the earth on its foundations,  
so that it shall never be shaken.*

You cover it with the deep as with a garment;  
the waters stood above the mountains.

*At your rebuke they flee;  
at the sound of your thunder they take to flight.*

---

They rose up to the mountains, ran down to the valleys  
to the place that you appointed for them.

*You set a boundary that they may not pass,  
so that they might not again cover the earth.*

You make springs gush forth in the valleys;  
they flow between the hills,

*giving drink to every wild animal;  
the wild asses quench their thirst.*

By the streams the birds of the air have their habitation;  
they sing among the branches.

*From your lofty abode you water the mountains;  
the earth is satisfied with the fruit of your work.*

You cause the grass to grow for the cattle,  
and plants for people to use,

*to bring forth food from the earth,  
and wine to gladden the human heart,*

oil to make the face shine,  
and bread to strengthen the human heart.

*The trees of the LORD are watered abundantly,  
the cedars of Lebanon that he planted.*

In them the birds build their nests;  
the stork has its home in the fir trees.

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*The high mountains are for the wild goats;  
the rocks are a refuge for the coney.*

You have made the moon to mark the seasons;  
the sun knows its time for setting.

*You make darkness, and it is night,  
when all the animals of the forest come creeping out.*

The young lions roar for their prey,  
seeking their food from God.

*When the sun rises, they withdraw  
and lie down in their dens.*

People go out to their work  
and to their labor until the evening.

*O LORD, how manifold are your works!  
In wisdom you have made them all;  
the earth is full of your creatures.*

Yonder is the sea, great and wide,  
creeping things innumerable are there,  
living things both small and great.

*There go the ships,  
and Leviathan that you formed to sport in it.*

These all look to you  
to give them their food in due season;

*when you give to them, they gather it up;  
when you open your hand, they are filled with good  
things.*

---

When you hide your face, they are dismayed;  
when you take away their breath, they die  
and return to their dust.

*When you send forth your spirit, they are created;  
and you renew the face of the ground.*

May the glory of the LORD endure forever;  
may the LORD rejoice in his works—

*who looks on the earth and it trembles,  
who touches the mountains and they smoke.*

I will sing to the LORD as long as I live;  
I will sing praise to my God while I have being.

*May my meditation be pleasing to him,  
for I rejoice in the LORD.*

Let sinners be consumed from the earth,  
and let the wicked be no more.

*Bless the LORD, O my soul. Praise the LORD!*

**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.**

**We give you thanks, most gracious God, for the beauty of  
earth and sky and sea; for the richness of mountains, plains,  
and rivers; for the songs of birds and the loveliness of flowers.  
We praise you for these good gifts, and pray that we may  
safeguard them for our posterity. Grant that we may continue  
to grow in our grateful enjoyment of your abundant creation,  
to the honor and glory of your Name, now and forever. Amen.**

## Tuesday

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For Tuesday's spiritual practice, refer to page 214

Leader: O God, make speed to save us.

All: O Lord, make haste to help us.

**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.**

### Psalm 107: God's Inexhaustible Love

O give thanks to the LORD, for he is good;  
for his steadfast love endures forever.

*Let the redeemed of the LORD say so,  
those he redeemed from trouble*

and gathered in from the lands,  
from the east and from the west,  
from the north and from the south.

*Some wandered in desert wastes,  
finding no way to an inhabited town;*

hungry and thirsty,  
their soul fainted within them.

*Then they cried to the LORD in their trouble,  
and he delivered them from their distress;*

he led them by a straight way,  
until they reached an inhabited town.

*Let them thank the LORD for his steadfast love,  
for his wonderful works to humankind.*

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For he satisfies the thirsty,  
and the hungry he fills with good things.

*Some went down to the sea in ships,  
doing business on the mighty waters;*

they saw the deeds of the LORD,  
his wondrous works in the deep.

*For he commanded and raised the stormy wind,  
which lifted up the waves of the sea.*

They mounted up to heaven, they went down to the  
depths;  
their courage melted away in their calamity;

*they reeled and staggered like drunkards,  
and were at their wits' end.*

Then they cried to the LORD in their trouble,  
and he brought them out from their distress;

*he made the storm be still,  
and the waves of the sea were hushed.*

Then they were glad because they had quiet,  
and he brought them to their desired haven.

*Let them thank the LORD for his steadfast love,  
for his wonderful works to humankind.*

Let them extol him in the congregation of the people,  
and praise him in the assembly of the elders.

*He turns rivers into a desert,  
springs of water into thirsty ground,*

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a fruitful land into a salty waste,  
because of the wickedness of its inhabitants.

*He turns a desert into pools of water,  
a parched land into springs of water.*

And there he lets the hungry live,  
and they establish a town to live in;

*they sow fields, and plant vineyards,  
and get a fruitful yield.*

By his blessing they multiply greatly,  
and he does not let their cattle decrease.

*When they are diminished and brought low  
through oppression, trouble, and sorrow,*

he pours contempt on princes  
and makes them wander in trackless wastes;

*but he raises up the needy out of distress,  
and makes their families like flocks.*

The upright see it and are glad;  
and all wickedness stops its mouth.

*Let those who are wise give heed to these things,  
and consider the steadfast love of the LORD.*

**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.**

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**We give you thanks, most gracious God, for the beauty of earth and sky and sea; for the richness of mountains, plains, and rivers; for the songs of birds and the loveliness of flowers. We praise you for these good gifts, and pray that we may safeguard them for our posterity. Grant that we may continue to grow in our grateful enjoyment of your abundant creation, to the honor and glory of your Name, now and forever. Amen.**

## Wednesday

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For Wednesday's spiritual practice, refer to page 216

Leader: O God, make speed to save us.

All: O Lord, make haste to help us.

**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.**

### Psalm 19: Praise of God, Creator and Law-giver

The heavens are telling the glory of God;  
and the firmament proclaims his handiwork.

*Day to day pours forth speech,  
and night to night declares knowledge.*

There is no speech, nor are there words;  
their voice is not heard;

*yet their voice goes out through all the earth,  
and their words to the end of the world.*

In the heavens he has set a tent for the sun,  
which comes out like a bridegroom from his  
wedding canopy,  
and like a strong man runs its course with joy.

*Its rising is from the end of the heavens,  
and its circuit to the end of them;  
and nothing is hid from its heat.*

The law of the LORD is perfect,  
reviving the soul;

---

*the decrees of the LORD are sure,  
making wise the simple;*

the precepts of the LORD are right,  
rejoicing the heart;

*the commandment of the LORD is clear,  
enlightening the eyes;*

the fear of the LORD is pure,  
enduring forever;

*the ordinances of the LORD are true  
and righteous altogether.*

More to be desired are they than gold,  
even much fine gold;

*sweeter also than honey,  
and drippings of the honeycomb.*

Moreover by them is your servant warned;  
in keeping them there is great reward.

*But who can detect their errors?  
Clear me from hidden faults.*

Keep back your servant also from the insolent;  
do not let them have dominion over me.

*Then I shall be blameless,  
and innocent of great transgression.*

Let the words of my mouth and the meditation of my heart  
be acceptable to you,  
O LORD, my rock and my redeemer.

---

**Psalm 148: Cosmic Praise**

Praise the LORD!

Praise the LORD from the heavens;  
praise him in the heights!

*Praise him, all his angels;  
praise him, all his host!*

Praise him, sun and moon;  
praise him, all you shining stars!

*Praise him, you highest heavens,  
and you waters above the heavens!*

Let them praise the name of the LORD,  
for he commanded and they were created.

*He established them forever and ever;  
he fixed their bounds, which cannot be passed.*

Praise the LORD from the earth,  
you sea monsters and all deeps,

*fire and hail, snow and frost,  
stormy wind fulfilling his command!*

Mountains and all hills,  
fruit trees and all cedars!

*Wild animals and all cattle,  
creeping things and flying birds!*

---

Kings of the earth and all peoples,  
princes and all rulers of the earth!

*Young men and women alike,  
old and young together!*

Let them praise the name of the LORD,  
for his name alone is exalted;  
his glory is above earth and heaven.

*He has raised up a horn for his people,  
praise for all his faithful,  
for the people of Israel who are close to him.  
Praise the LORD!*

**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.**

**We give you thanks, most gracious God, for the beauty of  
earth and sky and sea; for the richness of mountains, plains,  
and rivers; for the songs of birds and the loveliness of flowers.  
We praise you for these good gifts, and pray that we may  
safeguard them for our posterity. Grant that we may continue  
to grow in our grateful enjoyment of your abundant creation,  
to the honor and glory of your Name, now and forever. Amen.**

## Thursday

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For Thursday's spiritual practice, refer to page 217

Leader: O God, make speed to save us.

All: O Lord, make haste to help us.

**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.**

### Selections from Job 38-40

Where were you when I laid the foundation of the earth?  
Tell me, if you have understanding,

*Who set its measurements? Since you know,  
Or who stretched the line on it?*

On what were its bases sunk?  
Or who laid its cornerstone,

*When the morning stars sang together  
And all the sons of God shouted for joy?*

Or who enclosed the sea with doors  
When, bursting forth, it went out from the womb;

*When I made a cloud its garment  
And thick darkness its swaddling band,*

And I placed boundaries on it  
And set a bolt and doors,

*And I said, 'Thus far you shall come, but no farther;  
And here shall your proud waves stop'?*

---

Where is the way to the dwelling of light?  
And darkness, where is its place,

*That you may take it to its territory  
And that you may discern the paths to its home?*

You know, for you were born then,  
And the number of your days is great!

*Have you entered the storehouses of the snow,  
Or have you seen the storehouses of the hail,*

Which I have reserved for the time of distress,  
For the day of war and battle?

*Where is the way that the light is divided,  
Or the east wind scattered on the earth?*

Who has cleft a channel for the flood,  
Or a way for the thunderbolt,

*To bring rain on a land without people,  
On a desert without a man in it,*

To satisfy the waste and desolate land  
And to make the seeds of grass to sprout?

*Has the rain a father?  
Or who has begotten the drops of dew?*

From whose womb has come the ice?  
And the frost of heaven, who has given it birth?

*Water becomes hard like stone,  
And the surface of the deep is imprisoned.*

---

Can you bind the chains of the Pleiades,  
Or loose the cords of Orion?

*Can you lead forth a constellation in its season,  
And guide the Bear with her satellites?*

Do you know the ordinances of the heavens,  
Or fix their rule over the earth?

*Can you lift up your voice to the clouds,  
So that an abundance of water will cover you?*

Can you send forth lightnings that they may go  
And say to you, 'Here we are'?

*Who has put wisdom in the innermost being  
Or given understanding to the mind?*

Who can count the clouds by wisdom,  
Or tip the water jars of the heavens,

*When the dust hardens into a mass  
And the clods stick together?*

Can you hunt the prey for the lion,  
Or satisfy the appetite of the young lions,

*When they crouch in their dens  
And lie in wait in their lair?*

Who prepares for the raven its nourishment  
When its young cry to God  
And wander about without food?

---

*Then Job answered the LORD and said,  
“Behold, I am insignificant; what can I reply to You?  
I lay my hand on my mouth.*

“Once I have spoken, and I will not answer;  
Even twice, and I will add nothing more.”

**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.**

**We give you thanks, most gracious God, for the beauty of  
earth and sky and sea; for the richness of mountains, plains,  
and rivers; for the songs of birds and the loveliness of flowers.  
We praise you for these good gifts, and pray that we may  
safeguard them for our posterity. Grant that we may continue  
to grow in our grateful enjoyment of your abundant creation,  
to the honor and glory of your Name, now and forever. Amen.**

## Friday

For Friday's spiritual practice, refer to page 218

Leader: O God, make speed to save us.

**All: O Lord, make haste to help us.**

**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.**

### Psalm 29

Ascribe to the LORD, O heavenly beings,  
ascribe to the LORD glory and strength.

*Ascribe to the LORD the glory of his name;  
worship the LORD in holy splendor.*

The voice of the LORD is over the waters;  
the God of glory thunders,  
the LORD, over mighty waters.

*The voice of the LORD is powerful;  
the voice of the LORD is full of majesty.*

The voice of the LORD breaks the cedars;  
the LORD breaks the cedars of Lebanon.

*He makes Lebanon skip like a calf,  
and Sirion like a young wild ox.*

The voice of the LORD flashes forth flames of fire.  
The voice of the LORD shakes the wilderness;  
the LORD shakes the wilderness of Kadesh.

---

*The voice of the LORD causes the oaks to whirl,  
and strips the forest bare;  
and in his temple all say, "Glory!"*

The LORD sits enthroned over the flood;  
the LORD sits enthroned as king forever.

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

### **Psalm 34**

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

*My soul makes its boast in the LORD;  
let the humble hear and be glad.*

O magnify the LORD with me,  
and let us exalt his name together.

*I sought the LORD, and he answered me,  
and delivered me from all my fears.*

Look to him, and be radiant;  
so your faces shall never be ashamed.

*This poor soul cried, and was heard by the LORD,  
and was saved from every trouble.*

The angel of the LORD encamps  
around those who fear him, and delivers them.

*O taste and see that the LORD is good;  
happy are those who take refuge in him.*

---

O fear the LORD, you his holy ones,  
for those who fear him have no want.

*The young lions suffer want and hunger,  
but those who seek the LORD lack no good thing.*

Come, O children, listen to me;  
I will teach you the fear of the LORD.

*Which of you desires life,  
and covets many days to enjoy good?*

Keep your tongue from evil,  
and your lips from speaking deceit.

*Depart from evil, and do good;  
seek peace, and pursue it.*

The eyes of the LORD are on the righteous,  
and his ears are open to their cry.

*The face of the LORD is against evildoers,  
to cut off the remembrance of them from the earth.*

When the righteous cry for help, the LORD hears,  
and rescues them from all their troubles.

*The LORD is near to the brokenhearted,  
and saves the crushed in spirit.*

Many are the afflictions of the righteous,  
but the LORD rescues them from them all.

---

*He keeps all their bones;  
not one of them will be broken.*

Evil brings death to the wicked,  
and those who hate the righteous will be condemned.

*The LORD redeems the life of his servants;  
none of those who take refuge in him will be  
condemned.*

**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.**

**We give you thanks, most gracious God, for the beauty of  
earth and sky and sea; for the richness of mountains, plains,  
and rivers; for the songs of birds and the loveliness of flowers.  
We praise you for these good gifts, and pray that we may  
safeguard them for our posterity. Grant that we may continue  
to grow in our grateful enjoyment of your abundant creation,  
to the honor and glory of your Name, now and forever. Amen.**

## Saturday

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For Saturday's spiritual practice, refer to page 219

Leader: O God, make speed to save us.

**All: O Lord, make haste to help us.**

**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.**

### Psalm 33

Rejoice in the LORD, O you righteous.  
Praise befits the upright.

Praise the LORD with the lyre;  
make melody to him with the harp of ten strings.

Sing to him a new song;  
play skillfully on the strings, with loud shouts.

For the word of the LORD is upright,  
and all his work is done in faithfulness.

He loves righteousness and justice;  
the earth is full of the steadfast love of the LORD.

By the word of the LORD the heavens were made,  
and all their host by the breath of his mouth.

He gathered the waters of the sea as in a bottle;  
he put the deeps in storehouses.

Let all the earth fear the LORD;  
let all the inhabitants of the world stand in awe of him.

---

For he spoke, and it came to be;  
he commanded, and it stood firm.

The LORD brings the counsel of the nations to nothing;  
he frustrates the plans of the peoples.

The counsel of the LORD stands forever,  
the thoughts of his heart to all generations.

Happy is the nation whose God is the LORD,  
the people whom he has chosen as his heritage.

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

Our heart is glad in him,  
because we trust in his holy name.

Let your steadfast love, O LORD, be upon us,  
even as we hope in you.

**Psalm 65**

Praise is due to you,  
O God, in Zion;

and to you shall vows be performed,  
O you who answer prayer!

To you all flesh shall come.  
When deeds of iniquity overwhelm us,  
you forgive our transgressions.

---

Happy are those whom you choose and bring near  
to live in your courts.

We shall be satisfied with the goodness of your house,  
your holy temple.

By awesome deeds you answer us with deliverance,  
O God of our salvation;

you are the hope of all the ends of the earth  
and of the farthest seas.

By your strength you established the mountains;  
you are girded with might.

You silence the roaring of the seas,  
the roaring of their waves,  
the tumult of the peoples.

Those who live at earth's farthest bounds are awed by  
your signs;  
you make the gateways of the morning and the evening  
shout for joy.

You visit the earth and water it,  
you greatly enrich it;

the river of God is full of water;  
you provide the people with grain,  
for so you have prepared it.

You water its furrows abundantly,  
settling its ridges,

---

softening it with showers,  
and blessing its growth.

You crown the year with your bounty;  
your wagon tracks overflow with richness.

The pastures of the wilderness overflow,  
the hills gird themselves with joy,

the meadows clothe themselves with flocks,  
the valleys deck themselves with grain,  
they shout and sing together for joy.

**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.**

**We give you thanks, most gracious God, for the beauty of  
earth and sky and sea; for the richness of mountains, plains,  
and rivers; for the songs of birds and the loveliness of flowers.  
We praise you for these good gifts, and pray that we may  
safeguard them for our posterity. Grant that we may continue  
to grow in our grateful enjoyment of your abundant creation,  
to the honor and glory of your Name, now and forever. Amen.**



# More Than Stewards



Human Role in Creation  
I-Thou Relationship

## **Human Relationship with Creation**

### **The Role of Humans in Creation**

Many secular environmentalists describe human beings as an existential blight on the environment. From this impoverished perspective, the highest environmental priority is to minimize human impact on the natural world. Christian anthropology posits a more dynamic view of the role of humans in Creation. We are caretakers and co-creators, participants with Creation in a journey to union with God, and priests of Creation.

### **Caretaking and co-creation**

According to the Biblical creation accounts, human beings were created in the image and likeness of God (Gn 1:27) and were assigned the task of tending to the primordial garden of paradise (Gn 2:15). In these passages, human beings are depicted as caretakers of creation, assigned with the specific role to care for the well-being of life on the planet in partnership with God. In more recent Christian history, we have developed the ethic of stewardship – that we should be good stewards of the gift of God’s abundant earth.

The Biblical image includes stewardship, but goes much deeper. Human beings are made to reflect the divine attributes of creativity, fertility and governance on the earth. We are both to care for and steward the life of the planet, and to also create alongside God. When in union with God, our own creative energies reflect and harmonize with the creative energy of the author of life. The work of our hands brings beauty and abundance, and supports the beauty and abundance of the larger community of life. When our God-given creative energies are not aligned with God, they are a source of enormous destruction.

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We cannot run away from our creative power as human beings. The question is – will we use this power in service of self, or in service of God and of life? When we do the latter, we return to God’s original calling for humanity.

### **The Journey to Union with God**

Genesis 1 and 2 depicts the Biblical ideal of humanity as caretakers of Creation and co-creators with God. However, this ideal begins to collapse as early as Genesis 3! The rest of the Bible takes up the story of humanity’s fall, God’s invitation to return to God, and our ultimate redemption through Christ. What does the story of our return to God tell us about the role of humans in Creation?

In our fallen condition, we have an inherent tendency to seek infinite fulfillment in finite things, which cannot possibly deliver on this desire. We end up making idols of aspects of Creation, and the Old Testament centers on the story of the people of God struggling to free themselves of bondage to idols and to enter into freedom with the Source of Life, God. In this relationship of bondage, human abuse and manipulation of Creation for selfish purposes is inevitable. Trying to fill a God-sized hole with finite things can never work, and we end up consuming the planet in a vain attempt to extract the happiness only God can provide.

However, in the journey to God, we can come to relate to created things not as idols, but as icons. When seen with the eyes of faith, created things become a window into the heart of their Creator. As our desire for God grows, we can come to see hints of God’s presence in every aspect of Creation. The landscape becomes filled with a thousand portals into the heart of God. Liberated from the enslavement of seeking things instead of God, we can experience nature as a doorway into God’s own life. Reverent, conscious engagement with nature can be a powerful spiritual practice and catalyst for deeper relationship with God.

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### **Priests of Creation**

What is the role of a fully transformed human being in the spiritual ecology of the earth? In addition to our original role as caretakers and co-creators, we may become ourselves a living channel between the spiritual and material worlds. When a human being is in union with both the physical world and with the infinite God, our own bodies become a gateway through which Divine life enters the material world, and the material world is brought into unity with God. We become, like Jesus Christ, one who holds both divinity and materiality within our own being. Our participation in the inner life of the Trinity, coupled with our continued life in a material body, unites heaven and earth through our being.

Such a person acts as a ‘priest of Creation.’ They bless all creatures through the power and love of God, serving their flourishing both materially and in prayer. They also draw the life of the earth into worship and praise of God. The song of the 3 young men after Daniel 3:23, included in Catholic and Orthodox Bibles, is an example of this ‘priest of creation role.’ Christian saints, including Anthony of Egypt, Francis of Assisi, Cuthbert of Lindisfarne and Seraphim of Sarov, also exercised this role – reflected in accounts of their extraordinary intimacy with animals.



## I-Thou Relationship with Nature

Another theme throughout our Pilgrimage, especially emphasized in week 3, is the development of intimate, personal relationships with the natural world. Intimacy with nature is a natural aspect of our heritage as created beings, one that has been greatly diminished by the separation of industrial peoples from close daily interaction with the elements, ecosystems, and other species. We are created for relationship, and our relationship with the other beings and forces in our environment is as much an aspect of living a fully human life as is living in healthy relationship with other people, and with God. One key component of deepening our relationship with nature is the shift from experiencing aspects of nature as *object*, to experiencing them as fellow *subjects*. Relating to aspects of nature (whether an animal, a rock, or the wind) as subjects and living presences opens the door to a world of intimacy with all of creation. Once this door is open, we may learn to listen and be surprised to find the other beings are speaking quite clearly to us (though not verbally!), and that nature is filled with opportunities for connection and even personal friendship. We may come, quite innocently and naturally, to share in Francis of Assisi's practice of referring to all aspects of creation, from animals to the sun and moon, as 'brother' and 'sister,' all sharing with us in our same divine source, which is Love. Three aspects of recovering this 'I-Thou' relationship are refusing to objectify nature, recognizing the being-ness of the other, and engaging in intimate relationship.

**Refusing to objectify nature:** A common default in our society is to treat nature, trees, and even animals (as in factory farming) as objects to be ignored, forgotten, or exploited solely for our benefit. Refusing to objectify nature means to actively observe this tendency within our own hearts, and to learn to question these unconscious assumptions. When we reject objectification, we make a commitment to see the dignity, goodness, and presence of this aspect of nature in and of itself.

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**Recognizing the being-ness of the other:** Close observation of nature, especially with a contemplative, open-hearted stance, can lead to a deeper recognition of the pure miracle of the existence of the other. We open to the mystery and the freshness of the presence of a stone, a fox, or a flower in the present moment. We may, with the eyes of the heart, be led from contemplation of this particular being into an awareness of its being rooted, instant by instant, in the Infinite presence of God. From this stance, we begin to interact with nature with humility and reverence.

**Engaging in intimate relationship:** Finally, we may come to experience the natural world through the lens of personal relationship with specific aspects of nature. For many people, this experience is most common with the animals we keep as house pets, and sometimes with house plants as well. But the same close, intimate connection with another being can happen with a wild animal, with a tree, with a particular place on the landscape. Francis and other saints of the Christian tradition reveal a renewed tenderness, love, and relationship with wild animals and other forces of nature. This is part of our heritage as human beings, and this pilgrimage is an opportunity to open to this possibility of relating in a new way to nature. We might begin simply by speaking (out loud or in the mind's eye) to an animal, plant, or place and addressing it as if it were another person, and then listening attentively in our bodies, hearts and minds for a response. Be curious, and let yourself be surprised by what you might experience!



# Creation Centered Resources



Spiritual Practices  
Prayers  
Hymns

## Spiritual Practices

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**We will be using one of these creation-centered spiritual practices each day during the pilgrimage. If you are at home, we encourage you to practice these with the river pilgrims in whatever natural area is near your home.**

**We have outlined a weekly rhythm which corresponds with the practice we will keep on the river. Feel free to follow with us or engage in practices as they appeal to you.**

**Sunday: Sabbath Walk** – This exercise is the simple practice of walking across a natural landscape without a particular agenda. It is not about getting from point ‘A’ to point ‘B’, getting to a great view, or getting exercise. It is a time to rest, play, explore, and enjoy the mysteries of the natural world. If there is a natural area that you can walk in that is easy to navigate and you can wander off-trail, this is ideal. Simply take a walk, open your senses, and allow yourself to follow your curiosity and attractions. If a flower or stone catches your attention, stop, look closely at it, touch it and smell it. Be with it as long as you are drawn to it, and then move on to the next place or way you are drawn. If you feel like sitting, sit, if you feel like climbing up on a log and walking on it, go right ahead. The idea is to let yourself relax and playfully engage with the land, following your heart’s inspiration moment-by-moment. Don’t even try to come up with spiritual lessons and insights on the walk (though they may come without your planning), or reflect on other aspects of your life. Simply ‘waste time’ on the land in a spirit of childlike exploration.

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**Monday: Coming to Our Senses** – Find a comfortable place outdoors and stand still. Take a few deep breaths, paying attention to the sensation of air entering and exiting your body. Consciously notice the sensation of gravity, and the sensation of your feet in contact with the earth (doing this barefoot is ideal). Shifting your weight gently from side to side can help accentuate this awareness. Next, turn your attention to each of your senses, one by one.

Begin with vision. Look around, taking in the wonderful diversity of colors, shapes, and the mix of light and shadow. Practice opening your field of vision to take in everything at once, instead of focusing on just one thing at a time. One way to help do this is to bring both of your hands in front of your face at arm's length, and wiggle your fingers. Keep moving your fingers, and slowly stretch out your arms until they are straight out at your sides. As you do this, keep looking at both sets of moving fingers at the same time – forcing you to look at the whole field of vision as your hands move farther apart. Once you have the hang of it, drop your hands and look around with this open field of vision.

Continue with your other senses – close your eyes for a moment and pay close attention to the full range of sounds around you – see if you can pick out the location and distance of all the sounds you hear without opening your eyes. Touch a variety of natural things in your immediate area – plants, the soil, water, tree bark, stone. Feel your clothes, and the sensation of the wind and sun on your skin. Smell plants, and get down on the ground and smell the earth itself. Crush a few conifer needles between your fingers to release their scent – and take the smells in deeply. ‘Taste’ the air rolling over your tongue when breathing in with your mouth open, and if you have anything edible at hand, take a small portion into your mouth and savor the rich array of flavors.

Notice the feeling of aliveness that comes from attending to all your senses. Continue your day while keeping this awareness as much as you are able.

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**Tuesday: Caelum et Terra (Heaven and Earth)** – Find a safe and comfortable place to lie down outside. Close your eyes, and take a few slow breaths. Notice the sensation of breath entering and leaving your body, and the sensation of air on your skin. Tune into the element of air as you are in contact with it right now. Next, gently allow your awareness to shift to the space just above you, to the air flowing in the space over your body. Really try and tune into this space in your imagination and awareness. Next, in a similar way tune into the movement of air through the tree tops, flowing in and around the uppermost leaves. Continue to ‘rise’, and tune into the air in the clouds, feeling yourself in the water vapors of the clouds. Rise further and tune into the uppermost reaches of the atmosphere, the thin air at the edge of space. At this space, feel into the great sense of expansiveness, spaciousness, and subtlety. Open your heart to the formless mystery of *ruah*, the Breath/Wind/Spirit of God. Feel into the sense of freedom, expansiveness, and openness of God who is Spirit. Rest here for a time. Then, reverse your imaginal journey, from the Spirit of God, descending through the outermost reaches of atmosphere, through the clouds, through the treetops, through the space above your body, to the air blowing on your skin, to the breath entering and exiting your body. Be with your breath again.

Now, shift your attention to the sensation of your body in contact with the earth. Feel the ground supporting your back and your limbs. Feel the stability of the earth beneath you – and tune into this element of the earth as you are in contact with it right now. Next, gently allow your awareness to shift to the soil just beneath you, to the layer of roots, microorganisms, and humus in the living topsoil. Use your imagination and awareness to feel into this realm, pulsing with hidden life. Next, continue to ‘sink’ into the deeper mix of sand and silt beneath the topsoil. Sink deeper still into the level of clays and mineral deposits deep in the soil.

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Following this, sink down in your awareness and imagination into the solid bedrock, the foundation of the earth, hundreds of millions of years old. Open your heart to the unfathomable depth of God, the Rock of Ages. Feel into the stability, grounding, and peace of God who is the Ground of all Being. Rest here for a time. Then, reverse your imaginal journey, from the Ground of Being, ascending through the bedrock, through the subsoil, through mid-soil, through the topsoil, through to the awareness of your body supported by the earth. Be with your awareness of resting on the earth.

United in your inner awareness with the heavens and the earth, go forth this day in peace.

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**Wednesday: Conversing with Creation** – Take a short walk and find an aspect of the natural world that you are drawn to in this moment. It could be a small plant, a large tree, a stone, the moss upon that stone, a mushroom, or a mountain in the distance. Sit or stand with this aspect, and remember that you are standing as a brother or sister with a fellow creature of the same Creator. Recall that viewing nature as a collection of dead matter is a very recent development of modern consciousness, and an aberration from our ancestors' dynamic participation in the community of life. Let your heart remember your common source, and enter into an awareness of the radical equality in God that both you and this other entity share. If it's useful, you can address the 'other' as Saint Francis of Assisi would, using the kinship terms 'Brother \_\_\_\_\_' or 'Sister \_\_\_\_\_'.

Now, begin a conversation with this other aspect of creation. You can speak out loud, or quietly within your own mind and heart. Tell it about yourself, ask it questions, playfully engage in banter with it. Listen for answers! They probably won't come as external words, but you might hear words in your mind and imagination, or see images, or feel particular sensations in your body. Trust everything you experience, and respond *as if* everything you were saying and sensing were part of an ordinary conversation between two people. Continue the conversation for at least 10 minutes - our natural kin are used to a less rushed timeframe than we moderns are!

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**Thursday: Breath Paddling** – Take a few minutes and simply breathe, in through the nose and out through the mouth. Bring your awareness to the sensation of breath entering, filling and expanding your body on the in breath, and of breath leaving, releasing and relaxing your body on the out breath. For a few breath cycles, consciously tense your muscles throughout your body on the in breath, and relax them on the out breath, to emphasize this natural ebb and flow of breathing. Let your breathing become as smooth and soft as possible.

Now, begin to paddle, and coordinate your breath to your paddle strokes. Start with one stroke on an in breath, one stroke on an out breath. After a few minutes, shift to two strokes for each in breath, two for each out breath. Continue to add an additional stroke in each breath as you are able, staying beneath the level where you feel it is a strain to fit the strokes into one natural in or out breath. See how many strokes you can comfortably take with each breath, without changing your rate of paddling – the more relaxed you are, the more strokes you will be able to take in each breath. After more time, experiment with unequal breath/stroke patterns, for example, 3 strokes on an in breath and 6 on an out breath. The goal is to increase awareness of our breathing patterns and the harmony between muscular effort and breath. Aim for minimal muscular effort, imagining that your breathing is powering the movement of your body.

This same exercise can also be done with walking or running, coordinating breathing with steps.

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**Friday: Waters of Forgiveness** – Find a place of living water (that is, moving water) on the land, and sit or stand beside this seep, brook, stream, or river. Bring your attention to the flow of the water, how it unceasingly flows over the rocks or earth. Notice the gentleness of the water as it yields to obstacles in its path, yet continues to always flow towards its ultimate rendezvous with the ocean. Remember that while the water is humble and gentle, this same water over time erodes even the hardest rocks.

Now, call to mind a person or situation in your life where you are holding a grudge or need to forgive another person – or even where you need to forgive yourself. Feel the sense of constriction that the lack of forgiveness creates in your body. Feel this sensation in your body as acutely as you are able. Now, turning your attention back to the living water, call to mind the infinite flow of grace and mercy that is God. Remember God’s infinite love and forgiveness. Feel in your heart the flow of grace and mercy, paralleling the flow of the water before you. Take your awareness of the flowing water into your being, and feel the flow of grace pouring over the hardened place of un-forgiveness in your heart. Let this place soften and erode under the gentle flow of grace, in harmony with the flow of water before you. Let go, and let the flow of grace wash away the hardness of heart, even as the flowing waters cleanse and renew the land before us.

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**Saturday: The Way of Blessing** – Spend a few minutes in prayer, opening to the infinite abundance of God’s indwelling presence. Remember in your entire being that this love is always within us, always present and available. Pray that God will empower you to be what you truly are, a child of God and an instrument of Divine Love poured forth through you into the world.

Now, begin to travel across the landscape. This can be paddling on the river, or for those at home, it can be going for a walk. As you travel, bless each aspect of Creation that catches your attention. You can speak the blessing out loud, or say it silently within your heart. You can develop your own words of blessing – the key is to be wishing life, goodness and abundance to each thing you see. Here are some examples: ‘God bless you and keep you’, ‘May you be happy and whole’, ‘May God’s love (or light, or peace) abound in you’, or even simply ‘I love you’. Continue to offer blessing as you paddle or walk, blessing each thing you see as you travel. Let the blessing flow from your heart out into each aspect of Creation you meet.

## Prayers

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### Prayer of St. Patrick

I arise today  
Through the strength of heaven;  
Light of the sun,  
Radiance of the moon,  
Splendor of fire,  
Speed of lightning,  
Swiftness of the wind,  
Depth of the sea,  
Stability of the earth,  
Firmness of the rock.

I arise today  
Through God's strength to pilot me;  
God's might to uphold me,  
God's wisdom to guide me,  
God's eye to look before me,  
God's ear to hear me,  
God's word to speak for me,  
God's hand to guard me,  
God's way to lie before me,  
God's shield to protect me,  
God's hosts to save me  
Afar and near, Alone or in a multitude.

Christ with me, Christ before me, Christ behind me,  
Christ in me, Christ beneath me, Christ above me,  
Christ on my right, Christ on my left,  
Christ when I lie down, Christ when I sit down,  
Christ in the heart of everyone who thinks of me,  
Christ in the mouth of everyone who speaks of me,  
Christ in the eye that sees me,  
Christ in the ear that hears me. Amen.

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**Prayer of St. Francis of Assisi**

Lord, make me an instrument of your peace:  
where there is hatred, let me sow love;  
where there is injury, pardon;  
where there is doubt, faith;  
where there is despair, hope;  
where there is darkness, light;  
where there is sadness, joy.

O divine Master, grant that I may not so much seek  
to be consoled as to console,  
to be understood as to understand,  
to be loved as to love.  
For it is in giving that we receive,  
it is in pardoning that we are pardoned,  
and it is in dying that we are born to eternal life.  
Amen.

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### **Canticle of the Sun**

Most high, all powerful, all good Lord!  
All praise is Yours, all glory, all honor, and all blessing.  
To You, alone, Most High, do they belong.  
No mortal lips are worthy to pronounce Your name.

Be praised, my Lord, through all Your creatures,  
especially through my lord Brother Sun,  
who brings the day; and You give light through him.  
And he is beautiful and radiant in all his splendor!  
Of You, Most High, he bears the likeness.

Be praised, my Lord, through Sister Moon and the stars;  
in the heavens You have made them bright, precious and beautiful.

Be praised, my Lord, through Brothers Wind and Air,  
and clouds and storms, and all the weather,  
through which You give Your creatures sustenance.

Be praised, my Lord, through Sister Water;  
she is very useful, and humble, and precious, and pure.

Be praised, my Lord, through Brother Fire,  
through whom You brighten the night.  
He is beautiful and cheerful, and powerful and strong.

Be praised, my Lord, through our sister Mother Earth,  
who feeds us and rules us,  
and produces various fruits with colored flowers and herbs.

Be praised, my Lord, through those who forgive for love of You;  
through those who endure sickness and trial.

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Happy those who endure in peace,  
for by You, Most High, they will be crowned.

Be praised, my Lord, through our sister Bodily Death,  
from whose embrace no living person can escape.  
Woe to those who die in mortal sin!

Happy those she finds doing Your most holy will.  
The second death can do no harm to them.

Praise and bless my Lord, and give thanks,  
and serve Him with great humility.

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**Litany of the River I**

God of all creation, we your people lift our prayers to you.

**Lord, hear our prayer.**

For rain in thirsty lands and hope in times of drought.

**Lord, hear our prayer.**

For all people who have lost their homes, communities and livelihoods to floods and rising tides, and those whose sacred places are threatened.

**Lord, hear our Prayer.**

For those endangered by contaminated water, especially the children, and those who walk miles to obtain the clean water many take for granted.

**Lord, hear our prayer.**

For the just and wise use of the water you have given us, that we may be gracious stewards of your creation and good neighbors to all people, protecting and sharing the natural resources you have given all of us.

**Lord, hear our prayer.**

For city councils and church councils, county commissioners, tribal governments, state authorities and national leaders; that they may have your courage and vision to make hard decisions for the common good.

**Lord, hear our prayer.**

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**Prayer for the Thirsty**

God who called us forth from the dust and watered our lands with countless streams and great rivers, we thank you for the garden you have set us to dwell in. Send your living waters upon us. Remind us of all the thirsts in this world: the thirst for justice; the thirst for peace; the thirst for opportunity; the thirst for reconciliation; the thirst for hope. And when your blessings rain from the sky, as assuredly they will, and we kneel again at the pools and fountains, teach us to cup our hands and gently, gracefully, in solidarity, turn first, and share with one another. Amen.

**Talitha Arnold and Edward Hoyt**

*From Litany for All Creation in a Time of Drought and Fire  
and Send Your Living Waters*

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**Litany of the River II**

Creating God of the Universe, have mercy,

**Creating God, have mercy.**

On your waters, that they may be clean and sustain a diverse community of life,

**Creating God, have mercy.**

On your coral reefs, on the animals, plants, and fish that inhabit them,

**Creating God, have mercy.**

On your deeps and their creatures, on the open seas and all that travel them,

**Creating God, have mercy.**

On your rivers, that they may flow unpolluted, bringing water to thirsty land,

**Creating God, have mercy.**

On your lakes and streams, that their right balance may sustain plants and animals,

**Creating God, have mercy.**

On your vernal ponds and marshes, cradles of life,

**Creating God, have mercy.**

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On your wetlands and estuaries, on shingles and beaches,

**Creating God, have mercy.**

On your islands and atolls, on your oases and all outposts of life  
in harsh places,

**Creating God, have mercy.**

On your glaciers and ice fields, holding the water of life,

**Creating God, have mercy.**

On your storms, floods, and tempests, and all fearful forces for  
change,

**Creating God, have mercy.**

On your clement rains and mists that cause the plants to sprout  
and grow,

**Creating God, have mercy.**

On your snow and hail, sleet and winter cold, and all that waits  
dormant for spring,

**Creating God, have mercy.**

**The Episcopal Church<sup>1</sup>**

**This is the Water**

This is the water on which God breathed and the Spirit brooded when God began creating us. All creeping things, all races, male and female.

This is the water that drove up the trunk of the tree whose branches bore the fruit we weren't to taste.

This water covered the earth deeper than the Himalayas when God wanted to start over. This is the foot of the rainbow that's meant to tell us God won't destroy the creation again.

This is the water of the River Jabbock where Jacob still wrestles with God.

This is the well where Joseph was left for dead by his jealous brothers.

This is the water that opened at Moses' command when God led God's people out of slavery. This is the water by which Miriam and the women danced the rhythms of liberation.

This water sprung from rocks in the desert when the people started whining to go back to the way things used to be.

These are the salty tears King David shed when Nathan accused him of the worst sin. These are the tears he shed when he pleaded with God for forgiveness, and got it.

These are the waters of Babylon by which our ancestors sat down and wept, their harps and tongues silent for homesickness.

And this is the water that broke in a barn in Bethlehem.

Out of this water John pulled a stunned Jesus in the River Jordan, the day they saw the dove and heard from deep within the Voice that said, "YOU ARE MY BELOVED. IN YOU MY HEART SINGS FOR JOY!"

— | | —  
This is where those men heaved and hauled nets, until love came to town and called them to even harder work for even less pay.

This is the water that became wine at a wedding in Cana.

Peter sauntered on this water, and then sank, and then was rescued, setting the pattern of a disciple's life.

This is the well in Samaria where Jesus chatted, unchaperoned, with a so-called disreputable woman. This is the living water that quenched her thirst forever, and restored her dignity.

This is the spittle that came from his mouth when he restored hearing to those who could not hear, when he restored sight to those who could not see.

This is the water he used to cut the wine at his last meal.

These are the tears that fell that last night in the garden.

This is the sink that Pilate used to wash his hands when he passed the death sentence.

These are the wet faces of the women whose grief at the cross could not be quenched.

This is what Jesus thirsted for at the hour of his death.

This is the tomb from which Christ blasted... This is the opening, this is the way.

This is the water that binds us to him when shame and sin and death are destroyed... This is the water that reminds us who we are, and whose we are.

**Bishop A. Robert Hirschfield<sup>2</sup>**

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## **Prayers for Water**

From trial *Liturgical Materials Honoring God in Creation* from the Standing Committee on Liturgy and Music

*The silence after each petition may be followed by an appropriate response, such as “Lord, in your mercy, hear our prayer.”*

The water that God called into being is at the heart of all that lives. Mindful of the many ways water affects our lives, let us pray for our waters and for the life of the world around us.

*Silence*

I ask your prayers for all people of faith, and for the transformations in their lives that are marked by the sacredness of water: at the Red Sea, in the Jordan and the Ganges Rivers, in ritual baths, in the washing of feet, and in Holy Baptism.

*Silence*

I ask your prayers for the leaders of nations, corporations, and communities around the world, that they may exercise wise stewardship over the waters of their lands, so that all people may have clean water to drink and live free from waterborne diseases.

*Silence*

I ask your prayers for the wisdom to shape creative solutions to conflicts over water in the dry places of our planet, and for justice and peace in desert lands.

*Silence*

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I ask your prayers for the oceans, seas, rivers, lakes, watersheds, streams, ponds, deltas, marshes, and swamps of our planet, for the waters beneath the ground, and for all creatures that live in the waters of the earth.

*Silence*

I ask your prayers for all who travel or work at sea or on inland waterways.

*Silence*

I ask your prayers for all who suffer from too much water in the destruction of flood, storm, tsunami, and ice: and for those people and creatures who suffer as the glaciers and ice floes vanish.

*Silence*

I ask your prayers for all who thirst for water, for health, for love, for wisdom, for God, that their cups may be filled to overflowing.

*Silence*

I ask your prayers for all who have died and for all who mourn, that their tears of grief may be turned to wellsprings of joy.

*Silence*

Blessed God, in your wisdom you uphold creation  
and renew it again and again  
Help us to see all water as holy water,  
and all our concerns as bathed in the living water Christ gives us,  
in whose name we pray. Amen

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### **The River of Life: Blessing Prayer for the Pilgrimage**

O Holy God of water, wind, land and sky: bestow your richest blessing upon these canoes and kayaks, rowboats and rubber rafts; upon these oars and paddles, rudders and tillers. Keep them strong in waves and white water and changing currents. Bless all who navigate the river and ride on it, and bless the river itself, giving thanks for its ever-flowing waters and bountiful aquatic life.

Guide and watch over these pilgrims as they travel the river from its humble beginnings to its absorption in the mighty ocean. So may your love sustain us from our first days to our last. As we journey, open our eyes to see and cherish all that you have created: the beauty of the river and the diversity of life along the way. Then, as the shadows lengthen and evening falls, bring us safely and with grateful hearts to our resting place. This we ask through the One who travels the river of life with us, Jesus Christ our Lord. *Amen.*

**Anne and Jeffery Rowthorn<sup>3</sup>**

### **Water Prayer**

God, whose Spirit moved over the deep at its creation, and whose Son Jesus entered the waters of baptism and hallowed them forever: We thank you for the gift of water—the waters on the surface of the earth, the waters beneath the ground, the water in our atmosphere, and the water in our bodies—and for all that dwells in the waters. Make us mindful of the care of all the planet's waters, that they may richly sustain life for us and for those who will come after us; through Jesus Christ, who is the source of living water. *Amen.*

**The Episcopal Church<sup>4</sup>**



# Hymns

Hymn - MONDAY

text: Saton Alfred Shirley



First ut-tered first con-ceived and named  
With - out this noth - ing could ex - dure,  
A - lone, apt sym - bol for the One  
The fire with - in the burn - ing bush,  
"Light!" pulse of ev - ery - thing a - live.

by Love un - bound - ed, un - re - strained:  
yet through it, all life came to be!  
be - yond all i - mage and all form:  
the ra - dian - ce seen on Mo - ses face,  
from rain - bow to the sun's fierce rays,

be - fore all else that came to be.  
Light's en - er - gies by God un - leashed  
per - vad - ing all, yet un - con - tained,  
the guide that led the ma - gi forth,  
from fire - flies to the far - thest star,

"Light" dark and si - lence o - ver - came.  
would birth each world and ga - la - xy.  
of all that God has made, first born.  
Mount Ta - bor's bril - liant, daz - zling grace!  
you ma - ni - fest God's hid - den ways!

A - - - - - men. - - - - -

Used by permission by Mount Saviour Monastery | Pine City, NY

## Hymn - TUESDAY

text: *Immense caeli Conditor*  
(Antiphonale Monasticum)

O great Cre - a - tor of the sky  
Pour out on us, O gen - tle Lord,  
Let faith seek guid - ance from a - bove,  
O gen - tle Fa - ther, grant our prayer,

You would not let con - fu - sion reign,  
the gift of your e - ter - nal love,  
And so en - light - ened come to you,  
And you his on - ly Son, our Lord,

But set the heav - ens up a - bove,  
Let no new sin en - snare our hearts,  
All ev - il tramp - ling down to earth,  
Who with the Spir - it Com - for - ter

To keep the wat - ers far a - part.  
Drive far a - way the an - cient foe.  
No false - hood find - ing place to grow.  
Are reign - ing for e - ter - ni - ty.

A - men .

Used by permission by Mount Saviour Monastery | Pine City, NY

## Hymn - WEDNESDAY



O migh - ty mak - er of the sea  
Each liv - ing thing on earth should grow,  
The burn - ing wounds of sin in us  
We long to do your will, O Lord,  
O gen - tle Fa - ther, grant our prayer,  
You raised the sol - id mass of earth,  
The flow - er of the field so fair,  
The fresh - ness of your grace will cleanse,  
To keep our - selves from e - vil ways,  
And you his on - ly Son, our Lord,  
And driv - - ing back the trou - bled waves  
The fruit - - tree with a - bun - dant yield,  
Our tears - - will wash a - way the past  
Re - joic - - ing in your hol - ly gifts,  
Who with - - the Spir - it Com - fort - er  
Im - mov - a - ble you set the land.  
Pro - vid - ing food and joy for all.  
And set our rest - less hearts at peace.  
We beg you, keep us free from sin.  
Are reign - ing for e - ter - ni - ty.  
A - - men - - .

Used by permission by Mount Saviour Monastery | Pine City, NY

## Hymn - THURSDAY

All ho - ly God who made the sky  
You made the sun a - glow with flame,  
Shed light up - on the hearts of men,  
O gen - tle Fa - ther, grant our prayer,

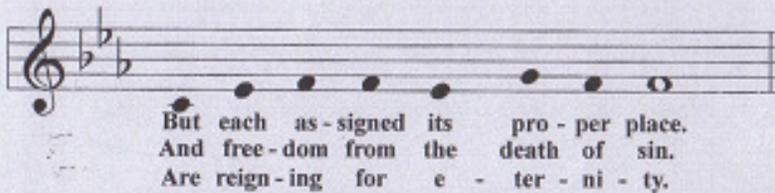
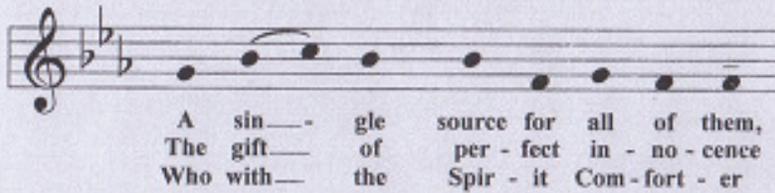
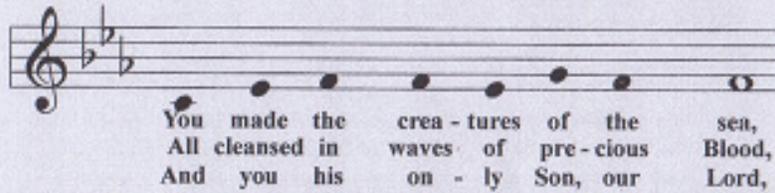
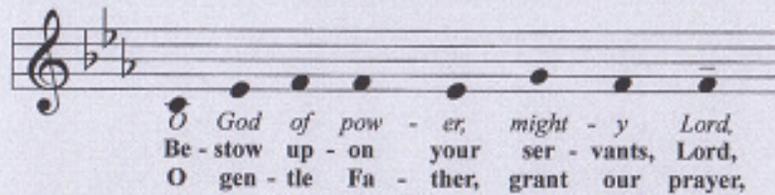
And filled with light its vast ex - pane,  
For this the fourth day set a - part,  
The soul's de - file - ment cleanse a - way,  
And you his on - ly Son, our Lord,

A - dorned it with a bril - liant fire  
You chose the path the moon should run  
Break loose the chains of sin we bear,  
Who with the Spir - it Com - for - ter

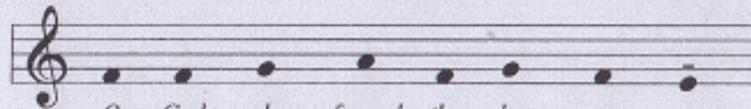
And splen - did rays of gleam - ing light.  
And cours - es for the star - ry host.  
The heav - y load of guilt re - move.  
Are reign - ing for e - ter - ni - ty.

A - - - - - men - - - - - .

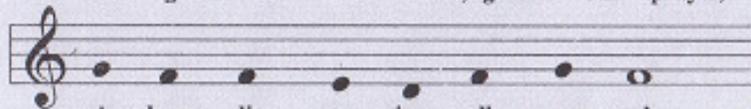
## Hymn - FRIDAY



## Hymn - SATURDAY



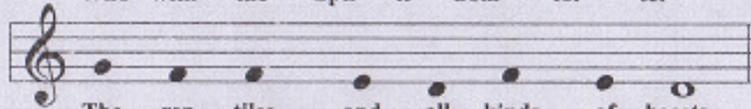
O God who formed the hu - man race  
You spoke and they were giv - en life,  
Drive far a - way from us, your sons,  
Be - stow on us the prize of joy  
O gen - tle Fa - ther, grant our prayer,



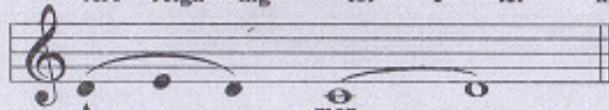
A - lone dis - pos - ing all you made,  
The might - y crea - tures you had made,  
The e - vil that en - dan - gers us,  
The gra - ces you a - lone can give,  
And you his on - ly Son, our Lord,



At your com - mand the earth brought forth  
And put them in the pow'r of man,  
That seeks to ming - le with our thoughts  
Break loose the chains that dis - cord brings,  
Who with the Spir - it Com - for - ter



The rep - tiles and all kinds of beasts.  
That he might use them in his need.  
And sow it - self in all our deeds.  
Make bless - ed peace u - nite our hearts.  
Are reign - ing for e - ter - ni - ty.

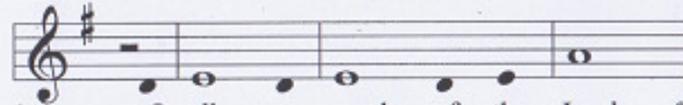


A - - - - - men - - - - - .

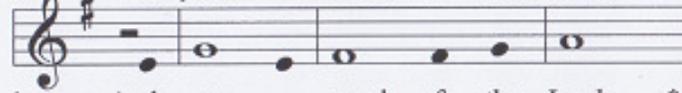
## Canticle of the Three Young Men

Cantor:

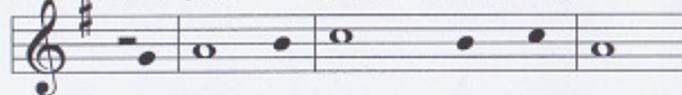
Daniel 3, 57-88



1. O all you works of the Lord, \*
2. And you, sun and moon, \*
3. And you, all you breezes and winds, \*
4. And you, frosts and cold, \*



1. And you, angels of the Lord, \*
2. And you, the stars of the heavens, \*
3. And you, fire and heat \*
4. And you, night - time and day \*



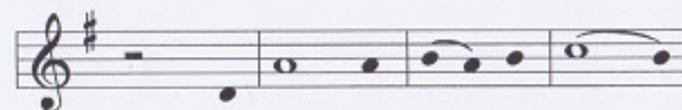
1. And you, the heav'ns of the Lord, \*
2. And you, show - ers and rain, \*
3. And you, show - ers and dew, \*
4. And you, light - ning and clouds \* \*

\* ALL: after each line -

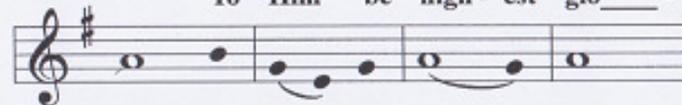


O bless\_ the Lord!

\*\* ALL: after verse 4.

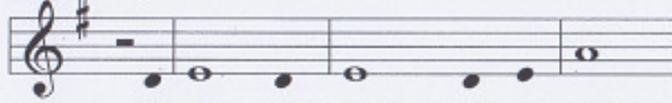


To Him be high - est glo\_\_ -

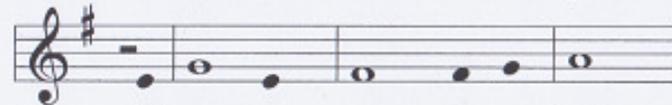


ry and praise for - ev\_\_ - er!

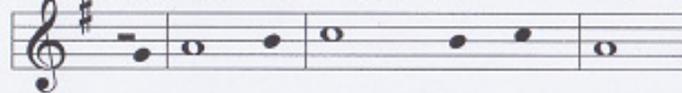
Cantor:



1. O all you creatures of the earth, \*
2. And you, foun - tains and springs, \*
3. And you, every bird in the sky, \*
4. O Isra - el bless the Lord, \*
5. And you spirits and souls of the just, \*

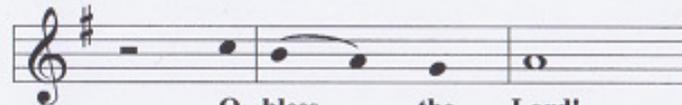


1. And you, moun - tains and hills, \*
2. And you, riv - ers and seas, \*
3. And you, wild beasts and tame, \*
4. And you, priests of the Lord, \*
5. And you, holy and hum - ble of heart, \*



1. And you, the heav'ns of the Lord, \*
2. And you, creatures of the sea, \*
3. And you, chil - dren of men, \*
4. And you, servants, of the Lord, \*
5. Ana - nias, Aza - rias, Mi - za - el, \* \*\*

\* ALL: after each line



O bless\_ the Lord!

\*\* ALL: after verse 5.



To Him be high - est glo\_\_ -



ry and praise for - ev - er!

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Praise to God

394

1 Cre - at - ing God, your fin - gers trace the bold de -  
 2 Sus - tain - ing God, your hands up - hold earth's mys - teries  
 3 Re - deem - ing God, your arms em - brace all now de -  
 4 In - dwell - ing God, your gos - pel claims one fam - ily

signs of farth - est space; let sun and moon and stars and  
 known or yet un - told; let wa - ter's fra - gile blend with  
 spised for creed or race; let peace, de - scend - ing like a  
 with a bil - lion names; let ev - ery life be touched by

light and what lies hid - den praise your might.  
 air, en - a - bling life, pro - claim your care.  
 dove, make known on earth your heal - ing love.  
 grace un - til we praise you face to face.

Alternative tune: King, 395.

Words: Jeffery Rowthorn (b. 1934), alt.  
 Music: Wilderness, Reginald Sparshatt Thatcher (1888-1957)

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d-65  
 LM

1 Most Ho - ly God, the Lord of heaven, who in the  
 2 for you the daz - zling star shines forth which in its  
 3 The day de - parts, the eve - ning stars se - rene - ly  
 4 You, Ho - ly One, Cre - a - tor, Lord, you in the  
 5 Like sun and day, shine in our hearts; like moon and

*(Accompaniment optional)*

1 high - arched sky has placed the sun that flames up  
 2 gleam - ing path de - clares the won - ders of your  
 3 light the dark - ening sky; the moon with cool re -  
 4 pri - mal world once set the bound - aries of the  
 5 night, give lov - ing peace. Free us from bonds of

1 from the east and brings the splen - dors of the dawn:  
 2 glo - rious power, and beck - ons us to wor - ship you.  
 3 flect - ed glow will bring the si - lenc - es of night.  
 4 day and night and or - dered sea - sons in their round.  
 5 blind - ing sin and guide us on our path to you.

Alternative tune: *Dunedin*, 31.

Words: Latin; tr. Anne K. LeCroy (b. 1950)

Music: *Immense caeli Cauditor*, plain-song, Mode 1; ver. Schola Antiqua, 1983; acc. Roy Kehl (b. 1935)

Music: Melody rhythmic version © 1986, Schola Antiqua Inc. Used by permission.

♩-60  
LM

GOD

8

# Praise to the Living God

Ps. 84:1-2

Curtis Beach, 1966; alt.

1 Praise to the liv - ing God, the God of love and light, Whose  
2 Praise to the liv - ing God, from whom all things de - rive, Whose  
3 Praise to the liv - ing God, who knows our joy and pain, Who  
4 Praise to the liv - ing God, a - round, with - in, a - bove, Be -

word brought forth the myr - iad suns and set the worlds in flight;  
Spir - it formed up - on this sphere the first faint seeds of life;  
shares with us our com - mon life, the sa - cred and pro - fane.  
yond the grasp of hu - man mind, but whom we know as love.

Whose in - fi - nite de - sign, which we but dim - ly see, Per -  
Who caused them to e - volve, un - wit - ting, toward God's goal, Till  
God toils wher - e'er we toil, in home and mart and mill; And  
In these tu - mul - tuous days, so full of hope and strife, May

vades all na - ture, mak - ing all a cos - mic u - ni - ty.  
hu - man-kind stood on the earth, as liv - ing, think - ing souls.  
deep with - in the hu - man heart God leads us for - ward still.  
we bear wit - ness to the Way, O Source and Goal of life.

*Curtis Beach, born into a family of several generations of ministers, was educated at Harvard University, the Boston University School of Theology, and the University of Southern California. A minister in the United Church of Christ, Beach authored The Gospel of Mark: Its Making and Meaning.*

Tune: DIADEMATA S.M.D.  
George J. Elvey, 1868

# God Reigns o'er All the Earth

GOD

21

from Parker Huber, 1887

No. 327-19



1 God reigns o'er all the earth! Green hills and val-leys low, the  
2 God reigns o'er hu-man life! Through youth and ag-ing years, in  
3 God reigns o'er time and space! In his-tory's by-gone days, Christ's  
4 God reigns! Em-man-u-el! God with us ev-ery day, in



farms and towns in golds and browns God's grace and beau-ty show,  
death, in birth, in grief, in mirth, in all our hopes and fears,  
faith-ful folk in rev-erence spoke to bring God earn-est praise,  
all our past and to the last, our com-fort and our stay.



God reigns o'er all the earth! Stone banks and spread-ing plains, in  
God reigns o'er hu-man life! Our in-spi-ra-tion still. Through  
God reigns o'er time and space! O'er gal-ax-y and sun, through  
God reigns! Em-man-u-el! Let praise to Christ be sung! God's



rain-bow hues— reds, yel-lows, blues— of streams and coun-try lanes,  
all our schemes, in all our dreams, we see God's reign-ing will.  
time-less years the cos-mos hears the heav-en-ly mu-sic run,  
pres-ence here makes all things dear. Let joy-ful bells be rung!



The author's notes on this text describe it as a progression of  
moments of God's reign among us—in physical surroundings,  
in the various stages of life, in time and space, and supremely in  
Jesus, God with us.

Tune: TERRA BEATA, S.M.D.  
Traditional English melody  
Adapt. Franklin L. Steppard, 1915

**Come Thou Fount**

Come, Thou fount of every blessing  
Tune my heart to sing thy grace  
Streams of mercy never ceasing  
Call for songs of loudest praise  
Teach me some melodious sonnet  
Sung by flaming tongues above  
Praise the mount, I'm fixed upon it  
Mount of thy redeeming love

Here I raise my Ebenezer  
Hither by thy help I come  
And I hope by thy good pleasure  
Safely to arrive at home  
Jesus sought me when a stranger  
Wondering from the fold of God  
He, to rescue me from danger  
Interposed His precious blood

O to grace how great a debtor  
Daily I'm constrained to be!  
Let that grace now, like a fetter,  
Bind my wandering heart to thee  
Prone to wander Lord I feel it,  
Prone to leave the God I love  
Here's my heart, O take and seal it,  
Seal it for thy courts above

**Shall We Gather at the River**

1 Shall we gather at the river,  
Where bright angel feet have trod;  
With its crystal tide forever  
Flowing by the throne of God?

*Refrain:*

*Yes, we'll gather at the river,  
The beautiful, the beautiful river;  
Gather with the saints at the river  
That flows by the throne of God.*

2 On the margin of the river,  
Washing up its silver spray,  
We will walk and worship ever,  
All the happy golden day. [*Refrain*]

3 'Ere we reach the shining river,  
Lay we ev'ry burden down;  
Grace our spirits will deliver,  
And provide a robe and crown. [*Refrain*]

4 Soon we'll reach the shining river,  
Soon our pilgrimage will cease;  
Soon our happy hearts will quiver  
With the melody of peace. [*Refrain*]

Robert Lowry  
8.7.8.7. with Refrain  
Tune: Shall We Gather at the River

## **Circle Songs**

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### **The River is Flowing**

The River is flowing  
Flowing and growing  
The River is flowing  
Back to the Sea  
Mother Earth carry me  
Your Child I will always be  
Mother Earth carry me  
Back to the Sea

### **Still, Small Voice**

Speak through the earthquake, the wind, and the fire  
Still, small voice of Love.

### **Deep Peace**

Deep peace of the running wave to you.  
Deep peace of the shining stars to you.  
Deep peace of the flowing air to you.  
Deep peace of the quiet earth to you.

### **Peace Be Still**

Peace, be still and know that I am God  
Peace, be still and know that I am  
Peace, be still and know  
Peace, be still

Peace. Peace.  
Peace. Peace. Peace.

---

**Gonna Let Life Move Me**

Gonna let life move me  
Gonna let life stir me deep  
Gonna let life wake me from an ancient sleep  
Gonna laugh all my laughter  
Gonna cry all my tears  
Gonna love the rain just as deeply as the sun when it clears

## Acknowledgements

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<sup>1</sup> “A Litany for the Planet,” *Report of the 77<sup>th</sup> General Convention of the Episcopal Church*, July 5-12, 2012, Standing Commission on Liturgy and Music, Liturgical Materials Honoring God in Creation and Various Rites and Prayers for Animals, Propers Honoring God in Creation, pp. 327-329. Abridged and adapted.

<sup>2</sup> © A. Robert Hirschfeld. Adapted by Marcia McFee  
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<sup>3</sup> Anne and Jeffery Rowthorn, “The River of Life: Connecticut River Pilgrimage Blessing Prayer.” Anne and Jeffery Rowthorn, 2017.

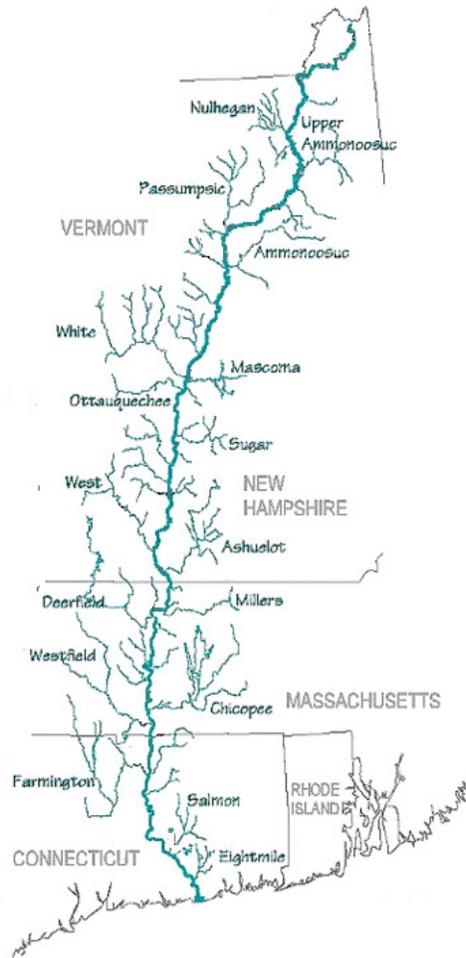
<sup>4</sup> Taken from, “A Rogation Day Procession and Liturgy,” Report of the 77<sup>th</sup> General Convention of the Episcopal Church, July 5-12, 2012, Standing Committee on Liturgy and Music, Liturgical Materials Honoring God in Creation and Various Rites and Prayers for Animals, Propers Honoring God in Creation, p. 333. Adapted.

We gratefully acknowledge the following books & resources in the creation of this Prayer Book:

1. [Drinking From the Hidden Fountain: A Patristic Breviary, Ancient Wisdom for Today's World](#) by Thomas Spidlik
2. [Disciplines for the Inner Life](#) by Bob Benson, Sr. & Michael W. Benson
3. The Book of Common Prayer—The Episcopal Church
4. The Hymnal 1982 according to the use of The Episcopal Church
5. The New Century Hymnal
6. Mount Savior Monastery Lauds and Vespers Liturgy

This book is the work of Lisa Hershey Kutolowski and Mark Kutolowski. All text, unless otherwise credited, is their original work.





...where the river flows,  
everything will live.  
- Ezekiel 47:9