

**21 DAYS OF PRAYER AND FASTING**  
Reading Plan

Date	Scripture	Meditation/Pondering <sup>1</sup>	Songs for worship
February 19 <sup>th</sup>	JOHN 4:1-14	<p>Eternal life,” a key concept in John’s Gospel, refers not just to life after death but to a rich quality of life available now in relationship to God in Christ — life that partakes of the goodness and joy of God life that is full and enduring. Fullness of life, symbolized by the vivid imagery of living water, is God’s intent for us in the present, as well as the future. However, many realities can keep us from the fullness that God intends — realities such as fear, anxiety, self-hatred or social conditions of oppression on account of racism, classism or sexism, to name but a few.</p> <p>You are invited to pray John 4:1-14 in light of your particular circumstances. Slowly read the story two or three times and ponder deeply its images. You might even imagine that you are present at the well in the story as Jesus converses with the Samaritan woman. What do you observe? What movements of your spirit and emotions emerge as you ponder this story? Are they movements toward God such as liberation, hope or joy? Or movements away from God such as anxiety or even despair?</p>	<p>“My Shepherd Will Supply My Need.”  <a href="#">My Shepherd Will Supply My Need [benjamin brainard music] - YouTube</a></p> <p>Be Thou My Vision:  <a href="#">Be Thou My Vision - Audrey Assad - YouTube</a></p>
February 22 <sup>nd</sup>	PSALM 8	<p>Psalm 8 invites us to consider our place in God good’s creation — a lofty place, “a little lower than God.” Though we are not God, the psalmist affirms human dominion over God’s good creation. It is important to note that the word “dominion” does not connote domination, much less exploitation. It conveys, rather, that we are caretakers of God’s creation, who care for it as God does. We play a representative role that carries responsibilities for stewardship on God’s behalf; thus, exploitation is hardly in view. As Clint McCann writes in his essay on Psalms in “The New Interpreter’s Bible,” “God and humans are partners in the care of creation, because God has made a risky choice to share power!” A risky choice indeed!</p>	<p>Come to Me:  <a href="https://www.youtube.com/watch?v=CStMWzCtcM">https://www.youtube.com/watch?v=CStMWzCtcM</a></p> <p>I surrender all:  <a href="#">All To Jesus I Surrender by Robin Mark Lyrics - YouTube</a></p>
February 23 <sup>rd</sup>	PSALM 36:5-9	<p>Psalm 36 is a profound affirmation of God’s unconquered, life-giving power amid the brokenness of our lives and of all of creation — “you save humans and animals alike.” This affirmation is foundational for our prayers throughout the season of Lent. It undergirds the movements of our spirits that we discern — movements both toward God and away from God. It is important to affirm God’s life-giving power even as we recognize movements away from God, because it is especially during experiences of despair, fear or anxiety that we need this psalm’s assurance of God’s steadfast presence. The promise of resurrection out of death is foundational to our faith as we journey through Lent toward Easter.</p>	<p>How Great is Our God: <a href="https://www.youtube.com/watch?v=wDgmJFw6F64">https://www.youtube.com/watch?v=wDgmJFw6F64</a></p> <p>Oh love that will not let go:  <a href="https://youtu.be/KS3o_160OhE">https://youtu.be/KS3o_160OhE</a></p>

<sup>1</sup> *The Presbyterian outlook*

## 21 DAYS OF PRAYER AND FASTING

### Reading Plan

February 24 <sup>th</sup>	PS. 104:14-26	Psalm 104 is a majestic creation psalm, describing the interdependence of the creatures of the earth and God’s manifold wisdom in creation. The psalm evokes a sense of wonder and awe as we consider the creation that surrounds us. <b>Read Psalm 104:14–26</b> slowly, two or three times, and consider its many references to the creation around us.	How Great Thou Art: <a href="https://www.youtube.com/watch?v=Cc0QVWzCv9k">https://www.youtube.com/watch?v=Cc0QVWzCv9k</a>
February 25 <sup>th</sup>	ROMANS 8:26-35	In this passage from Romans, Paul assures us that even when we do not know how to pray, the Spirit helps us in our weakness and intercedes for us with groans too deep for words. Have you ever prayed with audible emotions — groans, deep humming or sighs? We do not necessarily need words when we come before God in prayer. Practice: <b>Read Romans 8:26-35</b> slowly and open yourself to become aware of God’s Spirit as it prays for you in the depths of sighs and groans — stay with this awareness for several minutes.	Because of Your Love: <a href="https://www.youtube.com/watch?v=XVnV1kIZYs">https://www.youtube.com/watch?v=XVnV1kIZYs</a> Reckless Love: <a href="https://www.youtube.com/watch?v=Sc6SSHuZvQE">https://www.youtube.com/watch?v=Sc6SSHuZvQE</a>
February 26 <sup>th</sup>	MATTHEW 6:7-13	Today’s text is Matthew’s version of the Lord’s Prayer — familiar to every Christian around the world. You probably know it by heart, but you are encouraged to read it slowly and prayerfully, pausing over each line, in order to see and hear it anew. <b>Pray this passage</b> slowly several times in the manner we have been practicing. Note phrases and images that shimmer for you, asking how God might be speaking to you through them.	Oceans: <a href="https://www.youtube.com/watch?v=6GGFb6LcX3U">https://www.youtube.com/watch?v=6GGFb6LcX3U</a> Yet Not I But Through Christ In Me: <a href="https://www.youtube.com/watch?v=zundjUFazfg">https://www.youtube.com/watch?v=zundjUFazfg</a>
March 1 <sup>st</sup>	LUKE 15:11-24	The parable of the prodigal son – or, better, the parable of two lost sons – is likely the most familiar and beloved parable in the Gospels, and it is a moving framework for prayer. Using your imagination, enter into this story, noting where you are in this scene. Focus on each of the three main figures, noting what each evokes for you. (Feel free to mix up the genders in the story: you may wish to imagine two lost daughters or sisters, or a compassionate mother.) <b>Read the story slowly</b> and prayerfully three times, each time focusing on a different character in the story. Take a few moments after each reading to reflect on what surfaced in your awareness.	Knowing You (All I Once Held Dear): <a href="https://www.youtube.com/watch?v=oxpPIa-BskY">https://www.youtube.com/watch?v=oxpPIa-BskY</a> “Amazing Grace” <a href="https://www.youtube.com/watch?v=e61sxHjz2DU">AMAZING GRACE (Lyrics) - SUSAN BOYLE - YouTube</a>
March 2 <sup>nd</sup>	PSALM 139:1-12	Psalm 139 is a comforting or disquieting text, depending on one’s situation. It can bring peace to one who is in turmoil (“the darkness is not dark to you”); it can also unsettle us as we recall unguarded or unkind remarks (“Even before a word is on my tongue, you know it completely”). God permeates every facet of our lives. The psalm assures us that we are never cut off from the presence of God; but neither can we get away from God. <b>Read the psalm</b> slowly and prayerfully several times, mulling over its images and letting them sink into your innermost being. Stay with the images that resonate with you most and ponder their significance for you. Reflect on God’s comforting and disquieting presence that is always with you.	In Christ Alone: <a href="https://www.youtube.com/watch?v=wNRFumI2ch0">https://www.youtube.com/watch?v=wNRFumI2ch0</a> God I Look to You: <a href="https://www.youtube.com/watch?v=e61sxHjz2DU">https://www.youtube.com/watch?v=e61sxHjz2DU</a> Come Thou Fount: <a href="https://www.youtube.com/watch?v=svWaaVbOQps">https://www.youtube.com/watch?v=svWaaVbOQps</a>

## 21 DAYS OF PRAYER AND FASTING

### Reading Plan

March 3 <sup>rd</sup>	GENESIS 1:1-5, 26-31	Genesis 1 invites us to a cosmic perspective on creation and our place within it. As we have already noted with respect to Psalm 8, the word “dominion” does not mean domination, but rather refers to our role as caretakers of God’s creation, who tend to it as God does. Most important, God beholds the creation and declares it “very good.” <b>If possible, prayerfully</b> read this Scripture outdoors (or at least in proximity to a window) so that you too can behold creation. Read it three times, contemplating the images that speak to you the most, aware of God’s sustaining presence in all creation and in your life.	All Because of Jesus: <a href="https://www.youtube.com/watch?v=II5Rh-12p_0">https://www.youtube.com/watch?v=II5Rh-12p_0</a> The Old Rugged Cross: <a href="https://www.youtube.com/watch?v=rOmi pqhQBOM">https://www.youtube.com/watch?v=rOmi pqhQBOM</a>
March 4 <sup>th</sup>	JOHN 1:1-14	John’s prologue corresponds to Genesis 1: both transport us to the beginning of creation. The Word (or Logos) in John 1 evokes the cosmic reason giving order and structure to the universe in Greek thought It also evokes the “Word of God” that came to Israel’s prophets as well as the concept of Wisdom, the female personification of God in later Jewish thought (see Proverbs 8-9). All of these rich and varied associations together convey the light that came into the world that darkness cannot overcome. The climax to the prologue in 1:14 affirms that “the Word became flesh” — not just human, but “flesh” (sarx in Greek), signifying God’s solidarity with all living flesh and the biological life of all creation. <b>Read John’s</b> prologue slowly and prayerfully, pondering the utterly profound imagery in this ancient hymnic text.	Great Are You Lord: <a href="https://www.youtube.com/watch?v=vQLMnPYoR9k">https://www.youtube.com/watch?v=vQLMnPYoR9k</a>  Oh How I Need You: <a href="https://www.youtube.com/watch?v=XxgEq95X0P4">https://www.youtube.com/watch?v=XxgEq95X0P4</a>
March 5 <sup>th</sup>	ROMANS 8:19-25	At this critical juncture in Paul’s letter to the Romans, the remarkable image of childbirth is used to convey God’s work of restoration and recreation in the world. The whole creation, and we ourselves, says Paul, are groaning with labor pains to realize the fullness of our created nature, to be set free from bondage and be fully known as children of God. These words are especially poignant amid the ecological crisis that we currently face, as we ponder not only the groaning in our own hearts, but in all of creation.	O Come to the Altar: <a href="https://youtu.be/PtFdQofPyfU">https://youtu.be/PtFdQofPyfU</a> Glorious Day (Living He Loved Me): <a href="https://youtu.be/VXp6xcY5IqU">https://youtu.be/VXp6xcY5IqU</a>
March 8 <sup>th</sup>	EZEKIEL 37:1-3	Ezekiel’s vision of the valley of dry bones can help us reflect on the shadows in our personal histories. <b>Read today’s</b> passage and imagine surveying the dry bones of your life story – that is, times of suffering, betrayal or lost relations – times when you were keenly aware of your own brokenness and that of the world. Gently sift through your shadow history from your childhood to present, noting varied experiences of brokenness along the way	At The Cross (Love Ran Red): <a href="https://youtu.be/SUvpBphq5og">https://youtu.be/SUvpBphq5og</a> O for a Thousand Tongues to Sing
March 9 <sup>th</sup>	ISAIAH 61:1-4	Isaiah 61 provides an inspiring vision for profoundly disorienting, destabilizing times, such as the one we currently face as a nation. In our here and now, a pandemic surges and racial reckoning and political polarization demand attention and action — realities that have impacted the life and ministries of all congregations. Like those who returned to Judah after Babylonian captivity, we too face harsh circumstances	Yet Not I But Through Christ In Me: <a href="https://www.youtube.com/watch?v=zundjUFazfg">https://www.youtube.com/watch?v=zundjUFazfg</a> Give us Clean Hands: <a href="https://youtu.be/onGbkeWkA64">https://youtu.be/onGbkeWkA64</a>

## 21 DAYS OF PRAYER AND FASTING

### Reading Plan

		and are in need of the prophet's proclamation of God's renewal of a devastated country. <b>Practice: Pray</b> Isaiah 61:1-4 several times, dwelling on the images in this text that speak powerfully to you in this moment of your life.	No Longer Slaves: <a href="https://youtu.be/f8TkUMJtK5k">https://youtu.be/f8TkUMJtK5k</a>
March 10 <sup>th</sup>	MARK 4:1-9	Jesus' parable of the sower in Mark 4 prompts reflection on how we have responded differently – and at varied times in our lives – to the gospel. The seed from the sower falls in varied places: on the path, the rocky ground, among the thorns and into good soil. If time and interest allows, you might also read Jesus' interpretation of the parable of the sower in Mark 4:13-20. <b>Read Mark 4:1-9</b> slowly and prayerfully, and imagine that you are part of this scene, observing the sower of seeds. Imagine the seeds falling in varied places or situations in your life. What circumstances come to mind, and what thoughts or emotions emerge as you consider your own life story in conversation with this parable?	All God's People Said Amen: <a href="https://youtu.be/T9ifzzMD7zk">https://youtu.be/T9ifzzMD7zk</a> Holy Spirit: <a href="https://youtu.be/4jZOU7oM7KQ">https://youtu.be/4jZOU7oM7KQ</a> King of My Heart: <a href="https://youtu.be/VbBQ94PZEKe">https://youtu.be/VbBQ94PZEKe</a>
March 11 <sup>th</sup>	ISAIAH 42:1-9	The figure in this "Servant Song" from Isaiah 42 is generally thought to represent the people of Israel who are called by God to bring forth justice among the nations. Note especially the powerful image of how the servant goes about the work of justice: "a bruised reed he will not break, and a dimly burning wick he will not quench." <b>Prayerfully</b> read these verses two or three times, noting the images that shimmer for you and the reflection they evoke.	O Come To The Altar: <a href="https://youtu.be/PtFdQofPyfU">https://youtu.be/PtFdQofPyfU</a> Promises: <a href="https://www.youtube.com/watch?v=D1PonQaEtK0">https://www.youtube.com/watch?v=D1PonQaEtK0</a> Goodness of God: <a href="https://youtu.be/-f4MUUMWMV4">https://youtu.be/-f4MUUMWMV4</a>
March 12 <sup>th</sup>	PHILIPPIANS 2:5-11	This passage at the heart of Philippians has been described as Paul's "master story" of God and the world. As such, note how the text presents God's movement toward us — a movement of decidedly "downward mobility" in which God's own self is emptied in Christ in order to transform, redeem and liberate the world. This divine movement of love toward the world, in the world, with the world, and for the world is the very power of God. <b>Prayerfully</b> read this text several times, noting the images that shine for you.	Build my Life: <a href="https://youtu.be/QZW4_8_zCBE">https://youtu.be/QZW4_8_zCBE</a> Here I am to Worship: <a href="https://youtu.be/g5hN_m55uoM">https://youtu.be/g5hN_m55uoM</a>
March 15 <sup>th</sup>	LUKE 4:1-13	On the heels of his baptism, Jesus faces diabolic temptation in the wilderness that tests his mettle for the ministry before him. None of the temptations the devil sets before him have ignoble ends in view — daily bread, the good of nations and victory over death all are worthy goals. But each temptation entails selfish manipulation rather than service to the glory of God. Jesus models service to others, refusing to give in to the diabolic temptation to serve himself. <b>Pray this Scripture</b> slowly and imagine that you are present in this scene, observing the devil's tempting of Jesus. Consider his responses to them, and how you might frame your own.	"There's a Wideness in God's Mercy" <a href="https://youtu.be/There's_A_Wideness_in_God's_Mercy~NateMacy~lyric_video-YouTube">There's A Wideness in God's Mercy ~ Nate Macy ~ lyric video - YouTube</a>  Build your Kingdom Here: <a href="https://youtu.be/YcSWpVKKMcs">https://youtu.be/YcSWpVKKMcs</a>
February 16 <sup>th</sup>	LUKE 4:31-37	Exorcism is a characteristic aspect of Jesus' public ministry — a reality outside the range of our own experience. But if we ponder the demonic as a spiritual condition,	Enough: <a href="https://youtu.be/TI9RIbaa87I">https://youtu.be/TI9RIbaa87I</a>

## 21 DAYS OF PRAYER AND FASTING

### Reading Plan

		we can surely recognize realities that distort and disfigure human life in our own time and place from which we may need release. Racism, for example, is surely a spiritual deformity in our lives and in our society. In this exorcism story in Luke 4, Jesus represents a comprehensive threat to the whole realm of demons, providing release, here and now, from forces that deform and deface our lives. <i>Prayerfully</i> and slowly read this story from Luke, pondering realities in your own life, and in the life of the world around you, that distort and disfigure life, and thus can be described as demonic.	They'll Know We Are Christians by Our Love: <a href="https://youtu.be/cEwb51LawAI">https://youtu.be/cEwb51LawAI</a>
March 17 <sup>th</sup>	LUKE 5:1-11	This story about Jesus' calling of the first disciples invites us to consider our own calling as disciples. Have you ever felt called to put your boat into deep water and been uncomfortable or challenged by that call? It is not easy to be a disciple of Jesus. So if we follow Jesus, we too might be called into deep waters to face into the brokenness of our world. <i>Read this lesson</i> slowly and imagine yourself in the scene. Where are you in this story and what do you see, hear and feel?	You Make Me Brave: <a href="https://youtu.be/_UgIO7SGUWk">https://youtu.be/_UgIO7SGUWk</a> No Longer Slaves: <a href="https://youtu.be/f8TkUMJtK5k">https://youtu.be/f8TkUMJtK5k</a>
March 18 <sup>th</sup>	LUKE 6:27-36	In this scene from Luke's Sermon on the Plain, Jesus exhorts us to love our enemies — surely one of the hardest things he asks us to do. Theologian Miroslav Volf claims that loving our enemies goes to the heart of the Christian faith. In his book "A Public Faith," he writes: "Love doesn't mean agreement and approval; it means benevolence and beneficence, possible disagreement and disapproval notwithstanding." Thus, loving our enemies does not absolve us or deter us from pursuing justice as we understand it, from our calling to stand in solidarity with the marginalized among us, or from calling evil by its name. Justice and mercy go together — both are works of God. <i>Prayerfully read</i> this passage from Luke and reflect deeply on what it might mean to love your enemies. When you think of your enemies, who comes to mind? Members of your family or church? Fellow citizens? Foreign adversaries? If you are to pray for your enemies, what will you pray for? As you reflect on Jesus' admonitions, what do they compel you to do?	Doxology: <a href="https://youtu.be/J228TzIS9Co">https://youtu.be/J228TzIS9Co</a> Is He Worthy?: <a href="https://youtu.be/1pBeDoSIUnU">https://youtu.be/1pBeDoSIUnU</a>
March 19 <sup>th</sup>	LUKE 6:6:36–42	Another hard teaching of Jesus is before us: "Do not judge, and you will not be judged." In the hyperpolarized times in which we live, judging others is part of daily discourse and seems to have become a virtue rather than a vice. This passage challenges that notion at its very core. Today's Scripture, combined with yesterday's injunction to love our enemies, highlights mercy as a central characteristic of the Christian life — because God is merciful, and we are God's children and are to reflect that family resemblance.	Be Thou My Vision: <a href="https://www.youtube.com/watch?v=Optrm71F16s">https://www.youtube.com/watch?v=Optrm71F16s</a> Build My Life: <a href="https://youtu.be/QZW4_8_zCBE">https://youtu.be/QZW4_8_zCBE</a>