Campus Ministries 2017-18
Prayer Booklet

blessed are the peacemakers
Dear Goshen College Student,

Inside these pages...

... may you find respite and replenishment,
... may you find a home that places you into the protecting hands of God,
... may you drink in the words of those before you,
... may you encounter moments that awaken your spirit and attune it to your surroundings.

Inside these pages...

... are ways to help you connect with God,
... are words uttered (and screamed) to God by others of faith,
... are images of comfort and security,
... are challenges and soul-opening considerations.

Inside these pages...

... may you discover the God who accompanies you on your GC venture.

Go with the grace of God, the peace of Christ, and the discerning nature of the Spirit.

Blessings,
Bob Yoder, campus pastor

Psalm 61:1-5

1Hear my cry, O God; listen to my prayer. 2From the end of the earth I call to you, when my heart is faint. Lead me to the rock that is higher than I; 3for you are my refuge, a strong tower against the enemy. 4Let me abide in your tent forever, find refuge under the shelter of your wings. Selah 5For you, O God, have heard my vows; you have given me the heritage of those who fear your name.
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Campus Ministries Office Resources

Community Voluntary Service: Volunteer with local service agencies, spring break trips, on-campus awareness drives and other worthy causes.

Spring Break Trip: Pending student interest, we can help facilitate organizing a service/educational trip. Cost may vary depending on location. If interested, contact the campus pastor.

Inquiry Programs: The Summer Inquiry Programs (Camping, Ministry, Service) enable students to spend three months in a camp, congregation or service agency exploring faith, vocation and leadership.

Local Churches Directory: Pick up your copy in the Connector, Union or by the Campus Ministries Office in Wyse 101. It is also available on the campus ministries website.

GC Prayer Booklet: This resource offers a dozen Campus Ministries theme devotions, different ways to pray and prayers by other people. For your free copy, stop by the Connector, Union or Campus Ministries Office in Wyse 101. It is also available on the campus ministries website.

Pastoral Care: A campus pastor is available to support, guide and comfort you. You are welcome to contact him anytime you need support.

Faith & Vocation Lunches: These monthly lunches allow students to listen to two employees share their faith and vocation journeys. Contact the campus pastor if interested in attending.

Retreats (personal and small group): The campus pastor can help you develop your own retreat and suggest various local places of interest to hold your retreat … a great floor activity! Possible locations: College Cabin, Merry Lea.

Small Groups: Opportunities are available for students who are interested in meeting together in small group and Bible study settings. Contact your Ministry Leader.

Table Grace: Comprised of a group of upper-level students and first-years who meet in the apartments or small group houses for food, games and friendship to help ease the first years’ transition to college life.

Spiritual Friendship/Direction: Some local spiritual directors offer special student discounts. Students can also be guided in the practice of peer-to-peer spiritual friendship.
The Labyrinth: Located by East Hall, this tool for prayer invites you to meet God as you walk its winding path to the center and back. We also have an indoor cloth labyrinth available for use.

The Quiet Place: Located in the lower level of Kulp Hall, and open day and night, this space is set aside as a place for prayer and meditation. Another prayer room is in the Church-Chapel.

Witmer Woods: Located on the west side of Main Street (SR 15) between the main campus and the College Cabin, Witmer Woods is a wonderful 18-acre arboretum of native shrubs and trees. This is an excellent place to spend time with God in nature.

Chapel: Chapel gathers the campus community every other Wednesday at 10 a.m. in the Church-Chapel for 40 minutes where we come together before God in worship and seek to be continually formed into the image of Christ.

Taizé Prayer Services: Taizé prayer service, typically held the first Sunday evening of each month, is a candlelight service that includes song, prayers, Scriptures and silence.

Student Clubs: The following student-led clubs meet at various times throughout the year — Fellowship of Christian Athletes, Interfaith Club, Hymn Club and Unity.

Get to know an employee: The Campus Ministries website offers written and video interviews of employees’ faith and vocation journeys.

Prayer Odyssey: A week of round-the-clock prayer for our Goshen College community and our families, our communities and our world will be organized in The Quiet Place for one or both semesters.

Goshen-Greencroft Connection: This is a mentoring opportunity in which a Goshen College student is paired with a resident of Greencroft, a nearby continuing care retirement community. Kick-off reception in late September!

Other Worship Services: As student interest dictates, we are happy to arrange for a variety of types of worship services that quench your soul. Contact the campus pastor.
Prayer Schedules: Daily & Weekly

Below are two possible ways of engaging this GC Prayer Booklet: daily and weekly. This is only a suggested outline, but ultimately this booklet can best be used by the level of ownership you take in adapting it to fit your “prayer personality” and spiritual needs.

Daily Schedule: Our encouragement is to use the Examen and Prayer Journal on a regular basis, then explore a variety of the other types of prayers found in this booklet. After a few weeks of practicing a variety of prayer exercise, you may discover that a few of them connect with you more than others; that’s okay. Not all will “work” for you. But for those that do, use these on a regular basis.

Weekly Schedule: Again, our encouragement is for you to engage the Examen and Prayer Journal on a regular basis, and connect with a Spiritual Friend. In addition, you may wish to follow the outline below as your semester experience unfolds.

Week 1: Conversational Prayer (23)
Week 2: Be Still (29)
Week 3: Lectio Divina (26)
Week 4: Praying for Our World (24)
Week 5: Hearing God’s Voice (24)
Week 6: Praying through Drawing (32)
Week 7: Breath Prayer (25)
Week 8: Prayers of Lament (28)
Week 9: Praying with Water (32)
Week 10: Writing a Dialogue (22)
Week 11: Praying with Art (30)
Week 12: Conversational Prayer (23)

Finally, we encourage you to pray the words of other people of faith found on pages 36-43.

Psalm 16:1-2

1Protect me, O God, for in you I take refuge. 2I say to the Lord, “You are my Lord; I have no good apart from you.”
Types of Prayer

There are three ways of praying that I’d recommend using on a regular basis: spiritual friendship, the Examen, and keeping a prayer journal.

A Prayer Journal: A prayer journal is a kind of like a diary, but with a difference. All you enter in it are remarks about your prayer life. The experiences you have. The thoughts that come to you while you are praying. How your prayer life is affecting the rest of your life. What you’re having trouble with in your praying. What God seems to be asking of you as you pray. Review what you have written from time to time. You will find that this prompts new reflections and prayers about things you wouldn’t otherwise have thought to pray about. It is important to make an entry every day, just as you pray every day.

Examen: The Examen is a way of praying, in which you take time to be aware of God’s loving presence, while quietly reflecting on two questions. The questions are opposite from one another.

These questions are designed to help us think about our day, our week, or our month, etc. in a way that recognizes both our joys and disappointments. It gives a way to name what disappoints, hurts, or scares us while at the same time declaring that there are things that bless, uplift, and carry us. It is a way of allowing God to be a part of our everyday ups and downs.

Here are some examples of questions you can use. Pick a question pair or two to use and then spend some time reflecting on each question. Share your thoughts and feelings with God, or your spiritual friend.

Example Questions:

• What made me smile?
• What made me scowl or frown?
• For what moment am I most grateful?
• For what moment am I least grateful?
• When did I feel the most alive?
• When did I feel the most drained?
• What scared me?
• What made me feel safe & hopeful?
• What in my relationship with God is most helpful?
• What in my relationship with God is most challenging?

Try with a pair of questions every night or at the end of every week as a way of strengthening your prayer life. You may want to design your own questions as well.
**Spiritual Friendship**

In the Christian church, there is a long tradition of spiritual friendship as a way to grow closer to God. What is a “spiritual friend”? How is a spiritual friendship different from other close friendships? In any close friendship, two people will share what is most important in their lives: hopes, dreams, fears, and concerns about relationships, as well as details of their everyday lives. In a spiritual friendship two people may also share such things, but in addition there will be a stated focus on each person’s relationship with God.

John Wesley used to ask, “How is it with your soul?” That is a good starting point for a spiritual friendship. In a spiritual friendship people agree to share about their spiritual lives in a way that encourages each one’s growth in God. They might set aside a regular time to talk about what is happening in their prayer lives, how the words of a sermon struck them, or an image that came during a period of silence.

Spiritual friends trust each other and pledge to keep conversations confidential. They practice holy listening and simple joys together. Your goal will be to each know God better and grow on your individual spiritual journeys.

Spiritual friends may not call it this, but they hear what the other is saying by holy listening. In this way the one who is speaking is heard, understood, and prayed for by the listener. How many friends really listen to you when you talk? How well do you listen when your friends talk? To be a spiritual friend, you must listen well—and you have the freedom to do that because you know that you’ll have a chance to be fully heard.

From *Soul Tending: Life-forming Practices for Older Youth and Young Adults*, p.182-183.

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**John 15:15**

*I do not call you servants any longer... but I have called you friends...*
Meeting With A Spiritual Friend

While a student, you may relish the support of such a relationship as you experience new opportunities, new people, new food, and new encounters with God. A spiritual friendship can allow you to make space for God for the purpose of spiritual growth, mutual support, and accountability.

How do I go about spiritual friendship?

1. Ask a friend or acquaintance if he/she is willing to engage this practice with you.
2. Plan to meet once a week or possibly every other week.
3. Do not meet for more than one hour at a time; 30-45 minutes is also great. Give one another equal time to share. Listen openly, compassionately, and reflectively.
4. Take into account the description about spiritual friendships. Go over this together at your first meeting. Ultimately, this is meant to be a safe and sacred space that honors confidentiality!
5. Plan to meet at a location that allows you to safely speak. Dorm rooms may not be a good location because of traffic flow or because they are primarily social spaces.

What do we do at a meeting?

1. Spend a minute or two in silence as a time to center.
2. Then, ask each other the following questions. Feel free to adapt these in ways that are beneficial to you. Consider utilizing some of the other prayer practices in this prayer booklet.
   - How is it with your soul?
   - Where have you seen God this week?
   - Where did you experience God’s absence?
   - How are you being stretched?
3. Close your time with a short prayer.

Psalm 25:1-5

1To you, O Lord, I lift up my soul. 2O my God, in you I trust; do not let me be put to shame; do not let my enemies exult over me. 3Do not let those who wait for you be put to shame; let them be ashamed who are wantonly treacherous. 4Make me to know your ways, O Lord; teach me your paths. 5Lead me in your truth, and teach me, for you are the God of my salvation; for you I wait all day long.
2017-18 Campus Ministries Theme: 
Blessed are the Peacemakers

The Campus Ministries theme this year is Blessed are the Peacemakers. This phrase is one of nine “Blessed’s” found in the Beatitudes that start off Jesus’s Sermon on the Mount (Matthew 5-7). The rest of the verse is “for they will be called children of God” (Matthew 5:9).

We live in a tumultuous world where peace often seems out of reach. People and nations bicker, fight, and refuse to listen to one another. Many of us suffer internally from worries, doubts, anxieties, and other real-life struggles. Is there no relief? Where is that light at the end of the tunnel?

The world 2,000 years ago when Jesus sat on the mountainside to talk to a large crowd that gathered to hear him is obviously different than today, yet this passage demonstrates that some things never change. Humans suffer...struggle...grieve. Where is the peace today…the shalom that Jesus often describes?

This is where you come in. Are you willing to offer relief to your peers at Goshen College? Do you want to be known as a “child of God”? If so, become a peacemaker. Be a supportive, listening presence for those gripped with anxiety and depression. Be a “division-breaker” who engages and learns from people on this campus who are different than you. Help Goshen College be the kind of community where all may experience acceptance, love, joy, and peace.

May these devotionals nourish your soul and spur on your creative imagination for practical, relevant and timely peacemaking initiatives on our campus and community that will enable people to experience a taste of the shalom that Jesus talked about.

Blessed are the peacemakers, for they will be called children of God.

— Bob Yoder, campus pastor

Related Scripture Passage Devotions

Philippians 4:6-7 . Peace of Mind
Matthew 5:16 . Let Your Light Shine
Romans 12:14-21 . Live at Peace with All
Psalms 23:1-6 . The Lord Does Great Things
Ephesians 2:13-20 . Break Down Dividing Walls
I Samuel 16:6-7 . Crack It Open
John 16:33 . Just Breathe
1 Thessalonians 5:15 . Colors and Common Ground
John 16:33 . Peace Amid Troubles
James 3:18, 4:11 . Sowing in Peace

(Printed passages are from New Revised Standard Version unless otherwise noted.)
Ways to engage the theme and related passages

Personal Devotions:
Read over the same passage each day for a week

Group Bible Study:
Select one passage per meeting time, read over it together, and ask the following questions:

- What jumped out to me?
- What questions arose?
- How does this apply to my life as a college student or employee?

Meetings, Clubs, Floors, Small Group Housing Units, Department meetings:
Open with devotions by reading over one of the passages, along with a simple prayer.

Spiritual Friendship:
As you meet with a spiritual friend, read together one of the passages each time you meet.

General Reflections: ask yourself or with a group of people:

- When have I/have I not experienced:
  - moments of stillness?
  - moments with/without God?
- What might I do to help create such times?

Lectio Divina (Sacred Reading):
Individually or with a group, utilize this prayer practice for each of the scripture passages
Philippians 4:6-7
Peace of Mind

BY Ally Roehr,
Sophomore Biochemistry major, Ministry Leader

6Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. 7And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

Peace of mind is something that we all want and strive for in this life. This verse is one that I rely a lot on when I start to feel anxiety or stress about any situation. This passage is a really good way to center yourself in Christ and present your prayers and petitions to God. It helps remind us that He is in control, and being like Him we can find peace. A friend of mine always says, “If you pray why worry….but if you worry why pray.” Contemplating on this reminds myself that He wants great things for all of us, so have peace in your heart and trust in Him.

The first year (heck every year) in college can be extremely stressful. Living on campus, not knowing anyone in my classes, and the struggle to do well in my classes brought me basically to my breaking point, but I stumbled across this passage; I started to pray, and share my problems and concerns with God. I began to feel a sense of calm and I realized that this is just the beginning of a beautiful adventure. An adventure with a fresh start and a place I could build relationships with people who were struggling with the same kinds of emotions.

Life is full of conflicts, and whether we want them or not, they present themselves to all of us sometimes in our lives. Learning to be a peacemaker is of the utmost importance when they arise. The verses help us to show as Christians the kind of attitude we need to have when dealing with these conflicts. Making sure our hearts remain loving and kind, will help us to make choices that will honor Christ. We are called to be peacemakers for us and for others. If we want the world to be a better place, and want to grow closer to the Lord, we need to always be a peacemaker as we are continually called to be by the Lord. We glorify him when we do this, and help to spread His light over the earth.
I used to be a very shy girl who did not like to talk to others. As I grew closer to God I heard Matthew 5:16 “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” This verse stuck with me because I realized that I had to let my own light shine for others to see by being positive, forgiving, and outgoing then the Lord’s light would shines through me.

Many people in this World do not have the opportunity to get to know God and this is where my personality comes in, letting those people see what God has done in my life makes them understand what He can do for them too. Matthew 5:16 helps us understand that we should forgive those who wrong us and make peace with them, this way they too can have a relationship with the Lord and be able to forgive others the way I did to them.

When you make peace with others, you will make peace with yourself. Being peaceful and stress free you will be your true self. It is okay to take some time away from those who hurt you, but look to the Lord for guidance on how to forgive them, no matter how big or small the problem is. This problem is not worth your time to worry about it when you can forgive them and inform them that the Lord has helped you to do so.
When the topic of the Bible and violence comes up, many mention the beginning of Romans 13 as a justification for bloodshed in the name of government. It’s ironic, then, that Paul chose to end the previous chapter with a condemnation of revenge as well as an admonition to “live peaceably with all.”

My Bible (NRSV, if you were wondering) calls this section, the end of Romans 12, a list of the “Marks of the True Christian.” Writing to the Christians living in Rome, Paul echoes Jesus in his commands: “Bless those who persecute you; bless and do not curse them... do not repay anyone evil for evil... if your enemies are hungry, feed them.” He goes so far as to say, straight up: “so far as it depends on you, live peaceably with all.”

This doesn’t have to just be about crucifixion-level violence. The everyday limits we put on our relationships – labeling people, speaking poorly about profs or classmates, even claiming “to be wiser than you are” against Paul’s warning – need the touch of peace. While in Paul’s day it might have been – “that Greek, that Jew, that Roman? Peace” – for us it might be more like: “That annoying roommate? That frustrating prof? That ‘ignorant’ member of a different political party than you? Peace.” I see so much strife, especially around politics, that I feel people really need to think about what it means to bless those who might be cursing/upsetting/frustrating them.

Remember your role, as a member of God’s righteous Kingdom, to live at peace with those around you – a vision of the eternal peace that began with the inauguration of the Prince of Peace. Work towards the healing of any who would do you harm. Live at peace with all, in the name of Jesus Christ.
Last summer, as part of MIP, I was a sponsor of my placement church’s youth group on a service trip to Chicago. There were two youth groups there, and together we were racially diverse. One evening, the director of the service organization decided to lead a conversation on the topic of racism. Unfortunately, this conversation, like many others, turned quickly into defensiveness on the part of the White youth. And yet, from my personal interactions with them, I knew them to be good people who truly cared about those around them.

In this Scripture passage, we see an uncomfortable image of Jesus displaying the prejudice of the first-century Jewish culture in which he was raised—a prejudice against Gentiles, the out-group. And yet, we know Jesus to be the sinless Incarnate Word, God with us in flesh. How is God revealed in this interaction? I believe it is in how Jesus responds to having his culture’s embedded prejudice called out by the woman with whom he is speaking. When she challenges Jesus’ cultural understanding, he actually hears her and his eyes are opened. Jesus, like all of us, was affected by his culture, but that did not make him a bad person. Rather than being defensive, he was willing to change the way he looked at the world, healing the woman’s daughter and beginning in earnest a ministry to the Gentiles, starting immediately with the heavily Gentile area of the Decapolis (Mark 7:31).

May we follow Jesus’ example, not being paralyzed and defensive because of guilt, but making peace in a world of prejudice and acting in the interests of the marginalized.
The lord has done great things for us: God lifts up the humble, fills the hungry with good food, and still helps those in need.

I remember when I was about 6 years, life was good in Makobola, our village in southeast Congo. Everything seemed perfect, there were no worries, every morning we had tea and breakfast. Dad would say, “Time for tea,” before we would go to the garden to dig, plant our crops and care for our rice, corn, and plantains. We enjoyed shooting birds with sling shots and played soccer with our friends and neighbors. We also had soccer teams between the north and the south, and played every day without a care in the world.

I dreamed of living a long time in my village with my family all around me. My twin brother “Jeanno” and I had started our first year of school in the village and everything seemed normal. In fact, I never dreamed that anything would disrupt our happy life. But then my dreams were shattered by a tribal war that was suddenly coming. It was hard to understand and believe at the same that it was happening. This war was the beginning of the separation from my family. I lost most of my family members. I was left with my twin brother and older brother walking through the jungle, sleeping up in the trees, eating mangos and sugar canes. We walked for days with hope of finding our family. Everywhere we went we asked if they knew our family and our father, but they didn’t.

On this journey, we were not alone. One day in Kampala where we had ended up, a miracle happened. A man from our village recognized us before we even met him. The Lord does great things. This man called Enrique knew where our sister was and took us to the camp. God lifted us and showed us the way. With hope of finding our siblings, the Lord answered our prayers. He restored our souls though we walked through the valley of shadow of death. He still led us through the righteous path.
Ephesians 2:13-20
Break Down Dividing Walls

BY Eliana Neufeld Basinger,
Senior Social Work major, PJCS & Bible/Religion minors, Worship Assistant, former MIPer

13But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. 14For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. 15He has abolished the law with its commandments and ordinances, that he might create in himself one new humanity in place of the two, thus making peace, 16and might reconcile both groups to God in one body through the cross, thus putting to death that hostility through it. 17So he came and proclaimed peace to you who were far off and peace to those who were near; 18for through him both of us have access in one Spirit to the Father. 19So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, 20built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone

I’m spending the summer in Jerusalem. Being in this city constantly confronts me with methods of separation in the name of security. The most obvious example is the giant wall, built by the government of Israel on Palestinian land, which restricts the movement of Palestinians. But there are many others - the separate bus systems which allow Jewish Israelis to avoid passing through Palestinian neighborhoods, the Palestinian neighborhoods Israeli ambulances won’t go in without armed escorts - I could keep going.

Obviously, this isn’t the first political situation to claim that if we can only keep the wrong sort of people out, we could have peace. This is why we’re building a wall at our southern border. This is why we try to keep out refugees. This method has become so ingrained in us that it is hard to realize that there is another way.

But separation is the opposite of true peace – the peace of Christ. Instead of building more barriers which separate us from one another, Jesus breaks down the dividing wall. Instead of locking the doors, Jesus makes us part of the household of God, part of the very building which becomes a dwelling place for God. Jesus uses all of us to build upon a new foundation with himself as the cornerstone. Jesus tears down our old ways of being and leads us into the new ways of the Kingdom of God.

How does Jesus create this peace? Through his life, death, and resurrection. A major part of Jesus’ ministry on earth was proclaiming peace in his sermons, like the Sermon on the Mount, and his actions, such as when he ate with tax collectors and spoke to Samaritans. In this passage, Paul tells us that Jesus destroyed human enmity and creates reconciliation in his death, too. Peace – on earth and among people – is an integral part of the Gospel and what Jesus came to do on earth.
Luke 4:16-21
Justice and Peace Go Together

By Jenae Longenecker,
Senior History & PJCS majors, former Worship Assistant, former MIPer

When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, 17 and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written: 18 “The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, 19 to proclaim the year of the Lord’s favor.” 20 And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. 21 Then he began to say to them, “Today this scripture has been fulfilled in your hearing.”

“No justice, no peace,” we shouted together, standing in front of the courthouse in Goshen. The last line of our chant, “No racist police,” reveals to you the purpose of our protest: we, a diverse group of Goshen College students, voiced our solidarity with the black and brown men across our nation who have been killed at the hands of law enforcement officers. The premise of our chant echoes far beyond that specific cause – our words that day proclaimed that justice and peace go hand in hand: without one the other cannot be.

I believe this is a biblical concept. While the words justice, peace, mercy, and love all have different definitions, they are woven together through poetic and prophetic biblical narratives to create a unified image: the world restored, for good. Peace without justice cannot last. So what does it mean to be a peacemaker? It means walking in the ways of Christ, breaking down systems of oppression and rebuilding with the tools of peace and justice. With our work we announce that the reign of God has come at last – here, now.

Too often in our current political climate, peace and justice are pitted against each other. Protestors critique without rebuilding while establishment folks pretend that to be peaceful is to be passive. As we look across the aisle – be it political, religious or otherwise – we must remember that dedicating one’s life to God’s work means tearing down and rebuilding, justice and peace. Such work is only possible when we can declare together our faith in the possibility of a peaceful world. And then, following Christ’s lead, we must work to create it, partnering boldly with one another in relationships of equality.
I Samuel 16:6-7
Crack It Open

BY Lydia Dyck,
Sophomore Biology major, Music & Sustainability minors, Ministry Leader

6When they came, he looked on Eliab and thought, “Surely the Lord’s anointed is now before the Lord.” 7But the Lord said to Samuel, “Do not look on his appearance or on the height of his stature, because I have rejected him; for the Lord does not see as mortals see; they look on the outward appearance, but the Lord looks on the heart.”

A box without hinges, key or lid, yet golden treasure inside is hid.

This is the riddle that Bilbo asks the creature Gollum in Tolkien’s, The Hobbit. Everyone has their boxes, meaning a set of surface characteristics that we can judge them by. That may sound harsh, but the reality is that our society is based on boxes.

For example, a policeman in full uniform struts into my family’s shop. He barely glances in my direction until I ask him if he needs help finding anything. He walks one time around the store and then heads toward the door. “Thanks for stopping in,” I say. The policeman turns his head vaguely in my direction and raises an eyebrow as if to say, “Okay, sure, but I’m not coming back anyway.” Rudeness aside, you can see his box. Dressed in full uniform, I immediately boxed the policeman into an intimidating personality, someone who does not like to knit.

What does that have to do with Bilbo’s riddle, and peace? It is often agreed that to make peace, we need to fully understand each other, but how can we do that if we all have boxes that need to be cracked open?

In the Samuel passage God tells us to look past the outer appearance and see each other how God sees us. We need to realize that boxes are a part of us, but to always recognize the golden treasure inside. Who knows, maybe the policeman does like to knit...
College is definitely a time when peace can be hard to come by. We get so busy with trying to keep up with classes, extracurriculars, building resumes, social lives, and if we are lucky, getting a few hours of sleep here and there. Not to mention the overwhelming realization that in less than 4 years you will be kicked out into the real world and be expected to be a “real adult” (shudder).

All of these things loom over me, like many other college students, leaving an uneasy feeling of questions and stress, the opposite of what I think of when I think of being at peace. The more I think about them, the more stressed I get, the more I think about them. It is a never ending cycle. Sometimes it gets to the point where all I can do is lay on my bed, my thoughts overwhelmed by the huge lists of things I need to do.

When I get to this point I have learned that the only thing that can help is God. I hand all of these worries, fears and frustrations over to God, for they are much too heavy for me to carry alone. In these situations I lay on my floor and listen to the song Breathe by Jonny Diaz. Sometimes we need to be reminded that we are not in control, God is. And knowing that I have God loving me and looking out for me brings me a deep peace.

So when you are going through these times when you don’t know what else to do, when you feel like you are drowning in the craziness of life, take a minute to lay on your floor, clear your mind, and just breathe. Breathe knowing that God will always love you no matter what, you can do nothing to make God love you any more or any less. And God would love to share your load. You are not alone! The peace that God brings is so much greater and more pure than anything you may find on earth.

John 16:33
Just Breathe

BY Rae Ann Miller,
Junior Mathematics major, Bible/Religion minor, CIPer

33I have said this to you, so that in me you may have peace. In the world you face persecution. But take courage; I have conquered the world!”
We live in the Age of Extremes. Our world is torn apart and deeply polarized. It’s either black or white; the grey areas do not exist, let alone colors. It’s either left or right; a common ground is beyond our wildest dreams. It’s either our way or the highway. It’s either us or the other side; either with us or against us.

Building bridges is a foolish option, and digging trenches for all sorts of wars is an extraordinary idea. For a long time we have been emphasizing the importance of individualism, and thus have killed the spirit of community. We have turned into arrogant beings that have stopped listening to each other. And above all, we have profoundly forgotten how to work and preserve peace; to us, fighting is a simpler and less complicated solution. We would rather make war than love.

Unfortunately, as human beings we have failed to understand the other side, and have closed ourselves in some impenetrable cocoons. We have to change. Our attitude shall go from, “we know everything and we are always right” to, “let’s calmly talk and understand the people who are different than us.”

We shall stop being afraid of difference, and understand that we can only survive by leaning on each other. We ought to understand why evil happens, and solve it through love. As 1 Thessalonians 5:15 says, we should “do what is good for each other and everyone else.” Peace and love should lie in all communities, not just in a few of us.

1 Thessalonians 5:15
Colors and Common Ground

BY Rudi Mucaj,
Junior History major, Political Studies & Pre-law minors, former Ministry Leader

15 See that none of you repays evil for evil, but always seek to do good to one another and to all.
God knows peace.

The world that God created was not a world of pain and chaos and sorrow, but one of peace. The garden was perfect, and perfect love covered all. When sin entered in it created an undeniable chaos. When we walk through life now, the brokenness is undeniable. It is so easy to lose hope.

It is easy to strive for peace on this earth but to neglect ourselves. When Jesus was about to go to the cross, in John 16, he warned his disciples of troubles that they would face and also reminded them of hope. Then he said: “I have told you these things so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world” (John 16:33). In Christ, we have peace.

It is impossible for us to be peacemakers if our souls are in chaos. Get out a sheet of paper and tear it into two pieces. Today, take some time on the first list to write down negative things that you have thought about yourself or things you have been struggling with. On the second sheet, pray and ask the Holy Spirit to help you know the opposite of the things you wrote down on the first list. The first list is dead in Christ—the second lists your blessings in Christ.

Hebrews 12 talks about the new covenant and says, “But you have come to…Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel” (Hebrews 12:22-24). Our hope and foundation is that the curse is broken and Jesus paid for us to have life. Let’s receive his peace and walk in it.
James 3:18 and 4:11
Sowing in Peace

BY Monica Miller,
Senior music education major, Bible minor, former Worship Assistant

18 And a harvest of righteousness is sown in peace for those who make peace.

11 Do not speak evil against one another, brothers and sisters. Whoever speaks evil against another or judges another, speaks evil against the law and judges the law; but if you judge the law, you are not a doer of the law but a judge.

Apparently James felt the need to qualify which peacemakers would get good results: the ones who sow in peace. “You reap what you sow,” you might say. But when coupled with another thought James pens a few verses later, true peacemaking gets significantly more complicated.

The last part of this second verse talks about judging, or enforcing, the law. James writes that when you enforce the law, you’re not following the law – you’re outside the law. Laws are no good if they aren’t enforced, so to have effective laws, you have to give someone(s) permission to violate the law in order to enforce it: you have to give them power. For example, kidnapping somebody is illegal, but the punishment for many crimes is incarceration, which is strikingly similar. In order to have laws that work, you have to authorize people and institutions to break the law without suffering repercussions, and the resultant power imbalance will always be inherently violent.

If we are to be peacemakers who sow in peace, what does this mean? As “third way”-thinking Anabaptists, we have a peacemaking theology that allows us to imagine a different way of organizing a society that goes much further than just trying to level power dynamics: theoretically we can move beyond power altogether. Instead of obeying external laws and rules, we internalize them into one being we can hold up as an example – Jesus – and if Jesus is to set an example, he has to forfeit power over his followers and abide by his own rules, because that’s how examples work. Structuring a post-law community around the example of Jesus is only feasible on a small scale… but it’s a North Star to guide us as we seek to peacefully sow peace in this violent world.
Writing a Dialogue: Meeting Jesus

BY Marlene Kropf

Begin by reading John 1:35-39 slowly and thoughtfully.

The next day John again was standing with two of his disciples, and as he watched Jesus walk by, he exclaimed, “Look, here is the Lamb of God!” The two disciples heard him say this, and they followed Jesus. When Jesus turned and saw them following, he said to them, “What are you looking for?” They said to him, “Rabbi” (which translated means Teacher), “where are you staying?” He said to them, “Come and see.” They came and saw where he was staying, and they remained with him that day.

Imagine the scene in which John and his disciples see Jesus passing by. Notice the details of the scene – the road, the town, the sky, and vegetation. Let yourself become one of the characters in the story, perhaps one of the two disciples. Become aware of the disciple’s feelings as he or she follows Jesus. What is the disciple thinking? What does the disciple see in Jesus’ face when Jesus turns around and speaks? How does it feel to ask Jesus a question? What happens as the disciples follow Jesus to the place where he is staying?

Begin writing the story as though you are there.

You can begin at any point in the action. When you come to the place where Jesus asks the disciples, “What are you looking for?” let yourself become a partner in the conversation. Answer Jesus’ questions as if they are addressed to you.

For example, write:

Jesus: What are you looking for? What do you want?

Your Name: Here you write whatever response seems like the one you would make to Jesus.

Jesus: Write Jesus’ response to you.

Continue writing the dialogue as long as you have something to say. Don’t try to decide if the words are really the words of Jesus. Just write until the conversation is finished. There will be time later to reflect on what has happened in the exchange. Writing a dialogue is a way of trusting our imagination to lead us into a conversation with God. As a kind of prayer in which we both listen and speak to God, such dialogues can be a helpful discipline in hearing a personal word from God as well as helping to clarify our inner thoughts and motivations. In some cases, these dialogues can also be a way to discern God’s direction in our lives.
Conversational Prayer

Here you are invited to carry on a conversation with God which requires both speaking and listening. You can start on either side of the paper, “Me” or “God.”

If you start on the “Me” side:

What is it that you want to say to God? What is on your mind? What are you struggling with right now? Write it down. Then go to the side that says “God.” Listen to what God might be saying to you. Write what you think God would say to you in response to what you have written. Then, go back to the “Me” side and respond to God. Continue this conversation back and forth for as long as you need to. Reread what you have written.

If you start on the “God” side:

What is it that God wants to say to you? Write it down. Then go to the side that says “Me.” Say what you want to God. Follow the same steps as above, going back and forth between the sides for as long as you need to. Then, reread what you have written.
Prayer practices

Praying For Our World

Reflect on the following questions to help guide your prayer time. It may be helpful to focus on one specific place: maybe an area of the world that intrigues or challenges you, an area or issue you that saddens or frustrates you, or you might think of young people like yourself in other parts of the world and what their lives are like.

- What can I celebrate about the world?
- Who is hurting in the world?
- How do I invite the love of Jesus into those broken and hurting places?
- How do my choices affect others?
- Am I struggling with anger or even hatred toward other persons or nations?
- Do I pray about those struggles asking for God’s guidance and grace?
- What are my hopes for the world (or for a specific place in the world)?
- How can my light shine in the world?

Offer both your concerns and thankfulness to God. Ask God for guidance and courage.

Hearing God’s Voice

What are your stories of hearing the voice of God?

Reading:
- Mary (Luke 1:26-38)
- Joseph (Matthew 1:18-25)
- Samuel (I Samuel 3:1-18)
- Deborah (Judges 4:1-10)
- Gideon (Judges 6:11-24)
- David (I Samuel 16:1-23)
- Hagar (Genesis 21:8-21)
- Disciples (Luke 5:1-11)

Reflection:
- When is one time that I have heard the voice of God?
- What was the context?
- How have you heard God’s voice as a student? Was it direct or through other people?
A Breath Prayer

For centuries the breath prayer has existed as a way to connect with God. For some it is a way to befriend silence; it gives you something to do as you begin to experience holy silence.

As you repeat the prayer, its words eventually become background so you can be open to hearing what God might say. You can choose your own breath prayer and then repeat it over and over in rhythm with the inhale and exhale of your breath.

First choose a simple phrase that summarizes what you may need from your relationship with God right now. You might choose a line from a song or a phrase of Scripture, as long as it is not too wordy. Or choose something like:

- Be with me, God
- Jesus, help me follow you
- Spirit, give me strength
- Gracious God, fill me with love
- Guide me, Savior
- Lord Jesus Christ, have mercy on me

You may wish to simply prayer this prayer for a few minutes or up to 10, 20, or 30 minutes... however long you feel this is beneficial to your soul. You might also consider praying a breath prayer as you walk, run, ride bike, or some other seemingly mundane activity.

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Isaiah 12:2

Surely God is my salvation; I will trust, and will not be afraid, for the Lord God is my strength and my might; he has become my salvation.

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Psalm 57:1

Be merciful to me, O God, be merciful to me, for in you my soul takes refuge; in the shadow of your wings I will take refuge, until the destroying storms pass by.

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Psalm 117:1-2

1Praise the Lord, all you nations! Extol him, all you peoples! 2For great is his steadfast love toward us, and the faithfulness of the Lord endures forever. Praise the Lord!
Prayer practices

Lectio Divina: Praying The Scriptures

“Reading the Bible and praying the Bible are two very different undertakings. To pray the Bible is to apply listening and silence to the Word of God in order to hear God speak…The ancients realized that scripture, when read the right way, opens doors to a direct relationship with God.” (Creating a Life with God, pages 38-39.)

Lectio Divina is a way of praying Scripture. It dates back to the Middle Ages and has primarily been used among Benedictine monks. It “aims at giving an awareness of God’s presence through a fourfold process.”

This method can take five minutes or it can take several hours! You are encouraged to spend an equal amount of time with each part. Though any passage can be used, those that work well for this method of praying are often the Gospel stories and Psalms that range in length no more than ten verses.

Part I-Lectio (reading) Receive the word of God. Read the text twice, out loud or in silence, then pause for a moment. Read the text slowly again so that you can savor it.

Part II-Meditatio/Ruminatio (ruminate; mull over) Allow the word to be present. Read the text again slowly. Take notice of a word or phrase that strikes you in a unique way. After you read the text think about that word or phrase.

Part III-Oratio (speak) Articulate your response. Read the text slowly again pausing afterwards. During your silent pause take time to ask God, “Why does this word or phrase stand out to me today? What are you saying to me today?” Just wait and listen for a moment or two.

Part IV-Contemplatio (“contemplate”) Rest in the presence of God. Carry this prayer experience with you. Thank God for the word that was revealed to you today.

Some passages you might consider…

- Psalm 1:1-6
- Psalm 15:1-5
- Psalm 101:1-8
- Matthew 6:25-34
- Matthew 14:22-33
- Matthew 20:20-28
- Mark 4:35-41
- Mark 6:6b-13
- Mark 7:24-30
- Mark 12:41-44
- Luke 8:22-25
- Luke 19:1-10
The Jesus Prayer

“Prayer is essentially an entering into that knowledge of the Divine love holding us.”
— Simon Barrington-Ward, p.22

Turning our attention to God in an intentional way is the cornerstone of prayer. One prayer practice used over the centuries is the simple Jesus Prayer. This repetitive prayer invites the prayer to put her/himself in the presence of God and invite God’s mercy to wash over the prayer and the world. Three different options are listed here:

Lord Jesus Christ
Son of God
Have mercy on me.

Lord Jesus Christ
Son of God
Have mercy on me, a sinner.

Lord Jesus Christ
Love of God
Have mercy on me
and on the whole world.

Instructions from The Jesus Prayer: A Way to Contemplation* by Simon Barrington-Ward include the following:

How to begin:

• Sit comfortably, relax and breathe slowly
• Pray the words of the prayer out loud: “Lord Jesus Christ, Son of God, have mercy on me,” repeating the prayer over and over.
• Try to pray for ten minutes at first; gradually increase the time, if desired.

Additional Notes:

• When you find your mind wandering, let the words of the prayer bring you back to an awareness of God: “Lord Jesus Christ, Son of God….”
• You may choose to breathe intentionally as you pray, breathing in as you say the first half of the prayer (Lord Jesus Christ, Son/Love of God) and breathing out as you say the second half (Have mercy on me/Have mercy on me and on the whole world).
• Use this as a prayer of intercession by putting the name of a person, a group of people, or a situation in place of “me” as you repeat this prayer.
• Gradually let the prayer lead you into times of complete silence, resting in the love of God.

Prayers Of Lament

Expressions of biblical lament can be found in numerous books of the Bible, particularly in Psalms. Of the 150 Psalms, nearly half can be categorized as a form of lament. These prayers can be for both individual and corporate settings. Though not all lament psalms follow the same format, there is often a common flow and movement among these prayers. See below. In these psalms, a critical turning point occurs in most of them when the plea or complaint turns to praise.

“The practice of lament gives you time and permission to vent your pent-up anger, your deep sadness, and your self-blame. You allow yourself to grieve in a way that leads to healing and renewal. As you pour out your grief, loss, pain, and anger in the presence of God, you discover that God hears your cries of anguish and comforts you. While you can’t remove the storms, quiet the thunder, or stop the lightning from striking, you can trust your tears to be the raindrops that release the clouds, allowing rays of sunlight to shine through. Before catching a glimpse of the rainbow, though, you have to brace yourself for the raging storm within.”*

Write your own “3-Act” psalm

**Act I: Arguing with God**
People get mad at God (or some other event/reality) and pour out their raw emotions.

**Act II: Remembering God’s goodness**
Gradually those who complained remember God’s help in the past and know that God has heard them.

**Act III: Praising God**
Those who lament realize they can trust God with their lives and they tell God, “Thanks!”


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Psalm 22:1-2

¹My God, my god, why have you forsaken me? Why are you so far from helping me, from the words of my groaning? ²O my God, I cry by day, but you do not answer; and by night, but find no rest.
Be Still

*Be still and know that I am God.* — Psalm 46:10a

In our busy and noisy world, it can be difficult to slow down...to stop...to relax...to breathe...to be still. This way of praying gives you opportunity to do just that...be still. And to do it in a way that calls us to remember who God is.

To pray this prayer, you simply keep in mind the phrase “Be still and know that I am God,” but you will actually “chop off” words of this verse until you are in total stillness. Repeat each phrase in the quietness of your mind for one minute. Or you can do it for more or less time than that, but keep it an equal amount of time.

Repeat the following phrases each for one minute...for a total of five minutes:

- Be still and know that I am God
- Be still and know
- Be still
- Be
- ...silence...

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**Psalm 46**

1 God is our refuge and strength, a very present help in trouble. 2 Therefore we will not fear, though the earth should change, though the mountains shake in the heart of the sea; 3 though its waters roar and foam, though the mountains tremble with its tumult. Selah

4 There is a river whose streams make glad the city of God, the holy habitation of the Most High. 5 God is in the midst of the city; it shall not be moved; God will help it when the morning dawns. 6 The nations are in an uproar, the kingdoms totter; he utters his voice, the earth melts. 7 The Lord of hosts is with us; the God of Jacob is our refuge. Selah

8 Come, behold the works of the Lord; see what desolations he has brought on the earth. 9 He makes wars cease to the end of the earth; he breaks the bow, and shatters the spear; he burns the shields with fire. 10 Be still, and know that I am God! I am exalted among the nations, I am exalted in the earth.” 11 The Lord of hosts is with us; the God of Jacob is our refuge. Selah
Praying With Art

Spending time contemplating an art piece can be a way of entering into prayer. It can be a way of listening in prayer. It can be a way that Scripture comes to life for you.

- Choose a picture you would like to focus on. You may want to choose something related to a certain Scripture passage. Or select some paintings or drawings from religious art books or other sources.

- Sit down; make yourself comfortable. Ask God to open something up to you through this work of art.

- Spend time looking at the picture: notice color, texture, layers, the characters and scenery. Allow yourself to hone in on details.

- After some time, allow yourself to withdraw from looking at detail and look at the “big picture.”

- Ask what is this piece trying to portray? What is it saying?

- Allow yourself to be drawn in again, this time imagining yourself as a part of the scene. What character do you relate to? What emotion in the picture might describe where you are right now? What strikes you?

- Spend some time praying asking God what this means for you. It may be that this simply gives you a different view of Jesus or someone else to ponder. It may be a tool God is giving you to open up Scripture to you in a whole new way. It may be an insight into yourself. Whatever it is, thank God for it.

Psalm 33:1-3

1 Rejoice in the Lord, O you righteous. Praise befits the upright. 2 Praise the Lord with the lyre; make melody to him with the harp of ten strings. 3 Sing to him a new song; play skillfully on the strings, with loud shouts. 4 For the word of the Lord is upright, and all his work is done in faithfulness. 5 He loves righteousness and justice; the earth is full of the steadfast love of the Lord. 6 By the word of the Lord the heavens were made, and all their host by the breath of his mouth. 7 He gathered the waters of the sea as in a bottle; he put the deeps in storehouses.
Praying With Clay

Yet, O Lord, you are our Father; we are the clay, and you are our potter; we are all the work of your hand. —Isaiah 64:8

It isn’t always easy to put into words what we want to share with God Sometimes it is downright hard to pray. Praying with clay can be a rich new way for you to experience prayer. You can use your hands to feel that you are sharing something with God.

- Choose a ball of clay to work with. Then make yourself comfortable.
- You may want to choose a Scripture passage on which to reflect, or simply use the clay to express some feelings or challenges you are experiencing.
- Try to get a bit lost in what you are doing, allowing God to enter into your process of creating.
- When you are done you may have a symbol before you or you may simply have worked some things out through the clay.

Psalm 8:1-9

1 O Lord, our Sovereign, how majestic is your name in all the earth! You have set your glory above the heavens. 2 Out of the mouths of babes and infants you have founded a bulwark because of your foes, to silence the enemy and the avenger. 3 When I look at your heavens, the work of your fingers, the moon and the stars that you have established; 4 what are human beings that you are mindful of them, mortals that you care for them? 5 Yet you have made them a little lower than God, and crowned them with glory and honor. 6 You have given them dominion over the works of your hands; you have put all things under their feet, 7 all sheep and oxen, and also the beasts of the field, 8 the birds of the air, and the fish of the sea, whatever passes along the paths of the seas. 9 O Lord, our Sovereign, how majestic is your name in all the earth!
Praying Through Drawing

Sometimes it is difficult to put into words what we are experiencing, what we want to share with God. Therefore, sharing with God through drawing can be helpful.

- It may help to capture emotions you are experiencing that are so hard to describe.
- It may be a special way to describe something you are struggling with.
- Drawing, like journaling, can be a special thing you can look back on and remember where you were spiritually when you offered such a prayer.
- Finally, try to think of this as a special offering to God. You are creating something as you pray. It is a gift that you share with God. It can be a symbol of your relationship with God and where you are in your journey.

Find a comfortable spot to spend some time drawing your prayers to God.

Psalm 139:1-6

1O Lord, you have searched me and known me. 2You know when I sit down and when I rise up; you discern my thoughts from far away. 3You search out my path and my lying down, and are acquainted with all my ways. 4Even before a word is on my tongue, O Lord, you know it completely. 5You hem me in, behind and before, and lay your hand upon me. 6Such knowledge is too wonderful for me; it is so high that I cannot attain it.

Psalm 131

1O Lord, my heart is not lifted up, my eyes are not raised too high; I do not occupy myself with things too great and too marvelous for me. 2But I have calmed and quieted my soul, like a weaned child with its mother; my soul is like the weaned child that is with me. 30 Israel, hope in the Lord from this time on and forevermore.
Praying With Water

God is like water in many ways.

God is soothing and comforting like warm bath water.

God is powerful like the rushing water of a river or waterfall.

God cleanses us and refreshes us.

Slowly dip your hands in a bowl of water and try to open yourself to God’s presence.

Offer a prayer, maybe asking God to comfort you, or challenge you, or cleanse and refresh you this day.

Psalm 65:9-10

9 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. 10 You water its furrows abundantly, settling its ridges, softening it with showers, and blessing its growth.

Praying With Photography

Use your camera to help you see reflectively. With your camera in hand, take a contemplative walk, being present to the life and to the details around you. Be mindful of that to which your eye is drawn. Receive (as opposed to “take” or “shoot!”) each of these visual gifts with your camera. Choose the image that most draws your attention. Use this image as a starting point for reflection on the holy, the sacred, the presence of God in all things.

Sit reflectively with one image and ponder some of these questions:

- What emotions does this image evoke in you?
- What might God be offering you through this image?
- What might God be showing you about yourself in this image?
- In what ways does this image call you to grow or to be transformed?

Receive your awareness with thanks and gently transition back to your day.

Adapted from Eyes of the Heart: Photography as a Christian Contemplative Practice by Christine Valters Paintner (Sorin Books, Notre Dame, IN 2013)
A Reason to Pray

Whoever has not begun the practice of prayer, I beg for the love of the Lord not to go without so great a good. There is nothing here to fear but only something to desire. Even if there be no great progress, or much effort in reaching such perfection as to deserve the favor and mercies God bestows on the more generous, at least a person will come to understand the road leading to heaven. And if one perseveres, I trust then in the mercy of God, who never fails to repay anyone who has taken Him for a friend. For mental prayer in my opinion is nothing else than an intimate sharing between friends; it means taking time frequently to be alone with Him who we know loves us.

—Teresa of Avila, a 16th century Catholic Spanish mystic

A Journey Blessing

The journey blessing of Mary MacDonald has a sense of the presence of the Trinity accompanying the traveler, that profound and totally natural experience of God as Trinity that is so much a mark of Celtic prayer:

God be with thee in every pass, Jesus be with thee on every hill,
Spirit be with thee on every stream,
    Headland and ridge and lawn;
Each sea and land, each moor and meadow,
Each lying down, each rising up,
In the trough of the waves, on the crest of the billows,
    Each step of the journey thou goest.

—The Celtic Way of Prayer, page 11

A Trinitarian Prayer of Protection

This prayer is from the Carmina Gadelica, a 19th century Scottish collection of hymns, prayers, and blessings.

The guarding of the God of life be upon me,
The guarding of loving Christ be upon me,
The guarding of the Holy Spirit be upon me,
    Each step of the way,
    To aid me and enfold me,
    Each day and night of my life.

—The Celtic Way of Prayer, page 27
Psalm 121

1 I lift up my eyes to the hills—from where will my help come? 2 My help comes from the Lord, who made heaven and earth. 3 He will not let your foot be moved; he who keeps you will not slumber. 4 He who keeps Israel will neither slumber nor sleep. 5 The Lord is your keeper; the Lord is your shade at your right hand. 6 The sun shall not strike you by day, nor the moon by night. 7 The Lord will keep you from all evil; he will keep your life. 8 The Lord will keep your going out and your coming in from this time on and forevermore.

Plea for Perseverance

Dear eternal, heavenly Father,
I call upon you from the depths of my heart;
do not let me turn from you,
but keep me in your truth unto my end.
Instruct and teach me,
your poor, unworthy child,
that I may press even unto death,
through all sorrows, sufferings, anguish and pain.
Let me persevere, O God,
that I may not be separated from your love.
Comfort me by your holy word,
in which I firmly trust.
I commend myself to you and your church.
Be my Protector today,
for your holy name’s sake,
through Jesus Christ. Amen.

—Anna of Freiburg, a 16th century German Anabaptist martyr
zealous in her faith; drowned & burned

God’s Encompassing Presence

God be in my head and in my understanding;
God be in mine eyes, and in my looking;
God be in my mouth, and in my speaking;
God be in my heart, and in my thinking;
God be at my end, and at my departing.

—Sarum Missal, a 16th century English church liturgical prayer book
Desire for Faithfulness

O God,
preserve us in your keeping,
that we may not faint and abandon your Word.
Let us enjoy the faithfulness which you have shown
through your Son Jesus Christ.
Kindle in us the fire of your divine love;
lead us to practice love as your dear children.
Let the light of your divine glory illuminate us,
that we may walk in it.
O God,
we ask you for one thing more:
send us your Holy Spirit,
endue us with power,
renew our hearts,
and make us strong in you
that we may obey you
and praise your name. Amen.

—Prayer of Hans Langmantel and his manservant and maidservant,
16th century Dutch Anabaptist martyrs

Peace Prayer

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;
And 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.

—attributed to St. Francis of Assisi, a 13th century Italian Catholic monk
Two Different Prayers Before Travel

Lord Jesus Christ my God, be my Companion, guide and protector during my journey. Keep me from all danger, misfortune and temptation. By Your divine power grant me a peaceful and successful journey and safe arrival. In You I place my hope and trust and You I praise, honor and glorify, together with Your Father and Holy Spirit now and forever and ever. Amen.

Lord Jesus, You traveled with the two disciples after the resurrection and set their hearts on fire with Your grace. Travel also with me and gladden my heart with Your presence. I know, Lord, that I am a pilgrim on this earth, seeking the citizenship which is in heaven. During my journey surround me with Your holy angels and keep me safe from seen and unseen dangers. Grant that I may carry out my plans and fulfill my expectations according to Your will. Help me to see the beauty of creation and to comprehend the wonder of Your truth in all things. For You are the way, the truth and the life, and to You I give thanks, praise and glory forever. Amen.

—transchurch.org/sguide/praybk

Psalm 13

1 How long, O Lord? Will you forget me forever? How long will you hide your face from me? How long must I bear pain in my soul, and have sorrow in my heart all day long? How long shall my enemy be exalted over me? 3 Consider and answer me, O Lord my God! Give light to my eyes, or I will sleep the sleep of death, 4 and my enemy will say, “I have prevailed”; my foes will rejoice because I am shaken. 5 But I trusted in your steadfast love; my heart shall rejoice in your salvation. 6 I will sing to the Lord, because he has dealt bountifully with me.

A Martyr’s Prayer

Loving God,
You have baptized us into one body
and made us to drink the one Spirit.
Now grant us pure and faithful hearts
that we may serve one another diligently in love
and find no cause to separate or divide.
Call each of us to esteem others better than ourselves
so we may remain together in peace and joy.
Grant these mercies to us and all your people. Amen.

—Tijs Jeuriaenss, a 16th century Anabaptist minister.
In 1569 Minister Tijs was strangled and burned at the stake.
Strengthening the Faith

Lord God,
I will praise you now and until my end because you have given me faith,
by which I have learned to know you.
When I felt the heavy load of sin in me,
you came to me with the Lord of your divine grace.
For this I will now magnify and praise your glorious name forever.
Strengthen my faith, O Lord.
Do not forget me, but be with me always.
Protect and teach me with your holy Spirit
that in all my sufferings I may receive your consolation.

Dear Lord,
help me to bear the cross to the destined place,
and turn yourself to me with all grace,
that I may commend my spirit into your hands.
I sincerely pray for all my enemies, O Lord, however many there may be.
Do not lay their sins to their charge.
Lord, I entreat this according to your will.
May God finish his holy work and give strength to the end. Amen.

—Prayer of George Blaurock and Hans van der Reve,
16th century Swiss Anabaptist leaders,
written from prison to console and strengthen other believers

Patience

Be patient toward all that is unsolved in your heart...
Try to love the questions themselves...
Do not now seek the answers,
which cannot be given
because you would not be able
to live them.

And the point is,
to live everything.
Live the questions now.
Perhaps you will then
gradually,
without noticing it,
Live along some distant day into the answers.

—Rainer Marie Rilke, Letters to a Young Poet, 20th century German poet
**Transformation**

O my Divine Saviour

Transform me into Yourself.
May my hands be the hands of Jesus.
May my tongue be the tongue of Jesus.
Grant that every faculty of my body
May serve only to glorify You.

Above all,

Transform my soul and all its powers
So that my memory, will and affections
May be the memory, will and affections
Of Jesus.

I pray to You

To destroy in me
All that is not of You.

Grant that I may live

But in You, by You and for You,
So that I may truly say with St. Paul,
“I love now, not I,
But Christ lives in me.”

—Saint John Gabriel Perboyre, 19th century French priest and missionary to China, executed on September 11, 1840 for preaching Christianity

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**God’s Pencil**

I always say I am a little pencil in the hands of God. He does the thinking. He does the writing. He does everything--and it’s really hard--sometimes it’s a broken pencil. He has to sharpen it a little more. But be a little instrument in His hands so that He can use you any time, anywhere. . . . We have only to say Yes to Him.

—Mother Teresa of Calcutta, a 20th century Albanian nun

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**May I See You Today**

Dearest Lord, may I see You today and every day in the person of Your sick, and, while nursing them, minister unto You. Though You hide Yourself behind the unattractive disguise of the irritable, the exacting, the unreasonable, may I still recognize You, and say, “Jesus, my patient, how sweet it is to serve You.”

—Mother Teresa of Calcutta, 20th century Catholic nun
Prayers of Others

Protection for the Journey

“The path I walk, Christ walks it.” The opening words of a traditional 6th century poem attributed to St. Columba ask for the protection and support of Christ’s presence on this journey wherever it may carry us. The path I walk, Christ walks it.

May the land in which I am be without sorrow.

May the Trinity protect me wherever I stay,

Father, Son, and Holy Spirit.

Bright angels walk with me – dear presence – in every dealing.

In every dealing I pray them that no one’s poison may reach me.

The ninefold people of heaven of holy cloud,

the tenth force of the stone earth.

Favourable company, they come with me,

so that the Lord may not be angry with me.

May I arrive at every place, may I return home;

may the way in which I spend be a way without loss.

May every path before me be smooth,

man, woman and child welcome me.

A truly good journey!

Well does the fair Lord show us a course, a path.

—The Celtic Way of Prayer, page 6

Faithful Discipleship

Creator God, I yearn to be at home with people who know you and who share extravagant hope in your plans for the future. I want to see the big picture of where history is headed, so that I have confidence to be faithful to you even in hard circumstances. The call to follow Jesus is exhilarating, liberating, and difficult. I need to walk the way of Jesus with others who know the joy of your presence, the freedom of your forgiveness, and the power of your Spirit. May your kingdom come, may your will be done in my life as it is in heaven. Come, Lord Jesus! Amen.

—J. Nelson Kraybill, On the Pilgrims’ Way, former president of Associated Mennonite Biblical Seminary, Elkhart, IN
A Foolish Blessing

May God bless you with discomfort
    at easy answers, half truths, and superficial relationships,
    so that you may live deep within your heart.
May God bless you with anger
    at injustice, oppression and exploitation of people,
    so that you may work for justice, freedom and peace.
May God bless you with tears
    to shed for those who suffer pain, rejection, hunger and war,
    so that you may reach out your hand to comfort them and
    to turn their pain into joy.
And may God bless you with enough foolishness
    to believe that you can make a difference in the world,
    so that you can do what others claim cannot be done
    to bring justice and kindness to all our children and the poor.

—A Franciscan Benediction

Psalm 51:1-2

1Have mercy on me, O God, according to your steadfast love; according to your abundant
    mercy blot out my transgressions. 2Wash me thoroughly from my iniquity, and cleanse me
    from my sin.

Psalm 23

1The Lord is my shepherd, I shall not want. 2He makes me lie down in green pastures; he
    leads me beside still waters; 3he restores my soul. He leads me in right paths for his name’s
    sake. 4Even though I walk through the darkest valley, I fear no evil; for you are with me;
    your rod and your staff— they comfort me. 5You prepare a table before me in the presence
    of my enemies; you anoint my head with oil; my cup overflows. 6Surely goodness and
    mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord my
    whole life long.
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Calista Starr
Kratz 2

Quinlan Armstrong
Kratz 3

Matthew Smucker
Kratz 4

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Yoder 2S

Kody McGuire
Yoder 2N

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Yoder 3S

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Yoder 3N

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