CENTERED IN CHRIST

CAMPUS MINISTRIES PRAYER BOOKLET 2015-2016
DEAR GC 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

1 Hear my cry, O God, listen to my prayer. 2 From the end of the earth I call to you, when my heart is faint. Lead me to the rock that is higher than I; 3 for you are my refuge, a strong tower against the enemy. 4 Let me abide in your tent forever, find refuge under the shelter of your wings. Selah 5 For you, O God, have heard my vows; you have given me the heritage of those who fear your name.
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**2014-15 PRAYER BOOK | 3**
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 Bob.

INQUIRY PROGRAMS: The 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 Campus Ministries office in the lower level of Kulp Hall. 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 by the Campus Ministries office in the lower level of Kulp Hall. Also available on the campus ministries website and Faith App.

PASTORAL CARE: Campus pastors are available to support, guide and comfort you. You are welcome to contact them anytime you need support.

LIFE AFTER COLLEGE RETREAT/CHATS: LAC is for upper level students who want intentional and reflective conversations about transitioning to life after college with peers and a GC employee.

RETREATS (PERSONAL AND SMALL GROUP): The campus pastors 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. See 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 a cloth, indoor labyrinth.

THE QUIET PLACE: Located in the lower level of Kulp hall. This space is set aside as a place for prayer and meditation, open day and night. Another prayer room is in the Church-Chapel.

WITMER WOODS: Located on the West side of SR 15 between the main campus and College Cabin is a wonderful 18-acre arboretum of native shrubs and trees. 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.

CATHOLIC STUDENT ASSOCIATION: A student group who meets to provide support for one another in their faith development. For more information, contact Hannah Quast at hquast@diocesefwsb.org.

CHANGE THE WORLD BOOK DISCUSSION: Open to a group of ten students who regularly meet with Bob to discuss Go to Church, Change the World: The Christian Community as Calling. Free book for those who commit to participate!

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: GGC 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 Bob.
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 (25)
- **Week 2:** Be Still (31)
- **Week 3:** Lectio Divina (28)
- **Week 4:** Praying for Our World (26)
- **Week 5:** Hearing God’s Voice (26)
- **Week 6:** Praying through Drawing (34)
- **Week 7:** Breath Prayer (27)
- **Week 8:** Prayers of Lament (30)
- **Week 9:** Praying with Water (35)
- **Week 10:** Writing a Dialogue (24)
- **Week 11:** Praying with Art (32)
- **Week 12:** Conversational Prayer (25)

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

**Psalm 16:1-2**

1 Protect me, O God, for in you I take refuge. 2 I 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.
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.

*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
1 To you, O Lord, I lift up my soul. 2 O my God, in you I trust; do not let me be put to shame; do not let my enemies exult over me. 3 Do not let those who wait for you be put to shame; let them be ashamed who are wantonly treacherous. 4 Make me to know your ways, O Lord; teach me your paths. 5 Lead me in your truth, and teach me, for you are the God of my salvation; for you I wait all day long.
The Campus Ministries theme this year is Centered in Christ. For many Christians this may seem like an obvious aspect of our faith journey. We are to do what Jesus did, treat people like he did, and usher in God’s reign on earth like he did. Simple to understand. However, do we truly center ourselves in Christ, or are we too busy going about doing our good “Jesus-y deeds”? Are we so sure of ourselves of what Jesus would do that we no longer seek God’s counsel?

If you were to sit down and read the Gospel of Luke in one sitting, you might notice something about Jesus’s faith, his spirituality. Not only does he “do” good deeds, but he also “is” with God. Every so often, tacked on at the end of one of his deeds, you’ll notice that Jesus goes off to pray or be with God in “deserted places.” For example, in Luke 5:16 after Jesus performed healings and after people sought him out, it says, “But [Jesus] would withdraw to deserted places and pray.” Another example is in Luke 9:29 when Jesus took several of his disciples onto a mountain to pray. There he encountered God in a powerfully transformative way that his face was changed and his “clothes became dazzling white.”

Luke’s portrayal of Jesus’s spirituality is one of both “doing” and “being.” Jesus centered himself with God in the midst of an active ministry, even when people were clamoring for his attention. May the following devotions encourage you to slow down in the midst of a busy college life and center yourself in Christ...sitting, relaxing, contemplating, meditating, and simply being with God.

Related Scripture Passage Devotions

Philippians 1:20-21.................................................................Speaking with Boldness
Mark 5:21-43.................................................................Treating People as Jesus Did
Matthew 10:32-33..............................................................Staying True to Your Faith
Matthew 6:33-34.................................................................CHILL out
Mark 5:25..............................................................................Being Storytellers
Matthew 13:34-35............................................................Discovering Stories
Philippians 4:4-13.............................................................Community Support
Micah 6:8............................................................................Walking with God
Galatians 3:28 .................................................................Looking with the Eyes of God
2 Corinthians 6:4-10, Matthew 25:34-46 .................Helping Those Who Suffer
Psalm 28:7...........................................................................Giving Thanks Through Song
Luke 11:1-4...........................................................................Praying Like Jesus

(Printed passages are in 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 1:20-21

SPEAKING WITH BOLDNESS

by Andrew Pauls
Junior PJCS major, former Ministry Leader, MIPer, Worship Assistant

“It is my eager expectation and hope that I will not be put to shame in any way, but that by my speaking with all boldness, Christ will be exalted now as always in my body, whether by life or by death. For to me, living is Christ and dying is gain.”

Paul writes from prison, placed there for what he proclaimed and the nonconformity he exhibited by emulating Christ. It is fortunate that many Christians today have the privilege of free speech (especially in a North American context) and do not face the persecution Paul did. But perhaps our freedom has allowed us to become lax in our proclamation of what is good. The Church should be a voice challenging a culture of objectification, consumerism and inequality, but this freedom and the prevalence of Christianity in mainstream culture has created a Church that conforms to the world.

The difference is boldness. Paul considers anything but speaking with the boldness of Christ’s love to be shameful. He desired Christ to be exalted in all that he did, even if it resulted in ostracization, imprisonment or death. For Christ to be exalted we must speak boldly against the unjust institutions of the world. Refusing to acknowledge and address injustices such as poverty, racism and homophobia allows them to flourish, contrary to the mission of Christ.

We are called to be “little Christs,” speak boldly about injustice in the world and follow our speech with action and love. Being passive, forgetting about “the least of these,” and staying in a comfortable bubble of privilege is not following the vision of Christ. I pray that we may center ourselves in Christ’s mission and be lights in this world of selfishness, speaking boldly with the power of God’s Love as agents of peace in this world. Amen.
Then one of the leaders of the synagogue named Jairus came and, when he saw him, fell at his feet and begged him repeatedly, “My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well, and live.” So he went with him. And a large crowd followed him and pressed in on him. Now there was a woman who had been suffering from hemorrhages for twelve years. She had endured much under many physicians, and had spent all that she had; and she was no better, but rather grew worse. She had heard about Jesus, and came up behind him in the crowd and touched his cloak, for she said, “If I but touch his clothes, I will be made well.” Immediately her hemorrhage stopped; and she felt in her body that she was healed of her disease. Immediately aware that power had gone forth from him, Jesus turned about in the crowd and said, “Who touched my clothes?”

Jesus cares for people’s emotional wellbeing as well as their physical health. When Jesus feels the power leaving him as the woman touches him, he isn’t satisfied with knowing that she is physically healed. He finds her, showing concern for her by learning her story and affirming her humanity by calling her daughter. Jesus also heals Jairus’ daughter in a compassionate way, by holding her hand and using a term of endearment. He then makes sure she’s fed – he cares about her comfort as well as her life.

The people in these stories are in very different social positions. Jairus is a respected synagogue leader, so he has society’s permission to speak to Jesus. When his daughter gets sick, people are concerned, and when she dies, they mourn. However, the woman doesn’t feel able to come to Jesus directly. She tries to sneak through the crowd and touch him secretly, and falls trembling at his feet when she’s caught. She’s a woman, she’s poor from medical bills, and she’s ritually unclean. When Jesus stops and speaks to the woman even when another sick person is waiting, he makes a statement about time priorities. While society doesn’t consider her important, Jesus says she’s worth taking time for by giving her his attention and calling her daughter. It’s an important lesson for us in our time-obsessed society: we should never be too busy to listen to someone’s pain.

As Christians, our goal should be to live as Jesus lived. We could think that these stories aren’t relevant to us because we can’t perform miracles, but we can learn from the way Jesus treats people in the course of these miracles – caring for all people, body and soul. May God give us the grace to live this way.
MATTHEW 10:32-33
STAYING TRUE TO YOUR FAITH

by Etienne Davis
Sophomore Music Education major, Art minor, Ministry Leader

Whosoever therefore shall confess me before men, him I will confess also before my Father which is in heaven. But whosoever shall deny me before men, I will deny before my Father which is in heaven. (King James Version)

Being from a different religious back as the majority of this school I was shying away from what I knew and thought spiritually as to not make anyone uncomfortable. The group of friends that I had last year were amazing but I was not about to express myself spiritually with any of them. What I knew and was taught seemed too deep and uncool to me, so I did nothing that pertained to religion with them; I even stopped going to church. All of this took place in the first semester.

When the second semester rolled around I was just so unhappy with myself because I was letting my want of friends get in the way of my relationship with God. So this is what I did. I went to my room and I talked it over with myself. I said, “I grow up with God, not with these people that I just met and they don’t determine my souls place after this earth.” I vowed to stop trying to be like them and start being who I am.

I believe that we need to flaunt our religion the way we flaunt new clothes that we get and are so proud of. We should be spiritually confident enough to speak about God even to a stranger. As college student it’s hard to stay on track spiritually because you want to have fun, you want to meet new people and try new things. But I promise if you put God first the desires of your heart will be given to you.

For those of you who are not religious or are just spiritual. Be open minded about religion and have faith. All of you...have faith. With God on your side no one can stop you or deny you.
MATTHEW 6:33-34

CHILL OUT

by Gabby Castañon
Sophomore Env. Science major, Spanish & Health minors, RA

“But more than anything else, put God’s work first and do what he wants. Then the other things will be yours as well. Don’t worry about tomorrow. It will take care of itself. You have enough to worry about today.” (Contemporary English Version)

How often do you discover yourself compiling a list of all of the potential troubles of tomorrow, regardless of how outlandish they may be? As a self-proclaimed “what-ifer” I know exactly how it feels to concoct an unrealistic list of everything in my life that could take an unwanted detour. These are the moments where our hearts and minds require the roots of God’s enduring love and presence; moments in which we need to sit back, focus on the present moment, and simply breathe.

Although unwanted challenges in our lives may cause us to swerve from our intended path, the act of centering ourselves in Christ empowers us to think realistically and thoughtfully about the present moment and the aspects of life that truly hold value in God’s greater world. By focusing on Christ, we can focus on others. This renewed state of mind allows us to serve and walk with our brothers and sisters of God, rather than toil about our future.

My brother often reminds me to “chill out” when I begin to bog myself down with worries of the coming days and weeks. Although sometimes unwelcome, his words serve as a loving reminder to take and deep breath and begin to live mindfully in the moment. When anxiety and stress prevail my life, I think of the word CHILL, because Christ heals, illuminates, leads, and loves.

Christ
Heals
Illuminates
Leads
Loves

Taking a moment to “Chill” enables me to consider how I can serve others today, rather than worry about myself tomorrow.
MARK 5:25
BEING STORYTELLERS

by Halle Steingass
Senior Social Work major, MIPer, CIPer, former Resident Assistant

Now there was a woman who had been suffering from hemorrhages for twelve years.

Stories: I am a storyteller. I am a compilation of stories brought forth from the life I have lived. These stories are sacred, as I will carry them with me. Stories are the medium to which we find the deepest most intimate connections with ourselves and the people around us. As humans, we are made of stories. We are born into stories, and we will leave behind stories.

In the gospels we hear the parables of Jesus: simple stories that unravel and then weave a deeper meaning. These parables still carry relevance today, as we interpret the meaning 2,000 years later. Jesus grants us these stories, providing us with the opportunity to ask questions, pondering how the text may speak to us.

In Mark we read both the story of Jairus and his dying daughter, and the story of the hemorrhaging woman. Mark is a convincing storyteller. He is able to brilliantly juxtapose two worlds into one message: the world of Jairus a respectable synagogue leader, and a hemorrhaging woman who was deemed unclean. Both Jairus’ and the hemorrhaging woman prove to Jesus their faith. In their weakness, they show strength and Jesus says: “Believe,” and “Daughter, your faith has made you well; go in peace, and be healed of your disease.” Mark 5:25 conveyed a story of finding strength amongst weakness, where faith became the healing power.

We all have stories where we have needed or need healing. We have many wounds and are consumed by illness, causing us to be weak. This story calls us to believe in a faith that has the supremacy to make us whole. Therefore I pray that we are capable of having a faith that is stronger than our weakness, being storytellers who share the good news of God’s healing love.
MATTHEW 13:34-35
DISCOVERING STORIES

by Isaac Godshalk
Sophomore Music Performance & Env. Science majors, ML

Jesus used stories when he spoke to the people. In fact, he did not tell them anything without using stories. So God’s promise came true, just as the prophet had said, “I will use stories to speak my message and to explain things that have been hidden since the creation of the world.” (Contemporary English Version)

When Jesus wanted to teach something to his disciples, he constantly used stories of all kinds to illustrate his points. Many of these stories would be about people taking part in everyday activities; planting crops, managing money. Underneath the surface of each was a powerful meaning, a teaching relevant to the lives of the disciples.

Jesus, by telling parables, left more than just stories and their lessons. Within the parables lies a deeper message: that stories make up all of our lives, and within them are the keys to finding truth in our lives. “We are led by Christ in our search for truth.”

Surely many stories in our lives could be meaningless. As the Matthew passage states, however, Jesus used stories to uncover things about the world that were hidden (often in plain sight). There are only 46 recorded parables, leaving many truths yet hidden from our eyes. How many stories with hidden truth could one person give from their lives? How many from one country? How many in the world? What does this number leave for us to discover, both as individuals and as a human race finding its way?

To truly practice Christ-Centered-ness, we must embrace the transformative and life-giving nature of each and every story. Find time to hear about others’ experiences. Where have they found joy, peace, and truth, you too can find these things.
**PHILIPPIANS 4:4-13**  
**COMMUNITY SUPPORT**

by Isaiah Friesen  
Junior PJCS & Spanish majors, Bible/Religion minor, former ML

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4 Rejoice in the Lord always; again I will say, Rejoice. 5 Let your gentleness be known to everyone. The Lord is near. 6 Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. 7 And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

8 Finally, beloved, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. 9 Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you.

10 I rejoice in the Lord greatly that now at last you have revived your concern for me; indeed, you were concerned for me, but had no opportunity to show it. 11 Not that I am referring to being in need; for I have learned to be content with whatever I have. 12 I know what it is to have little, and I know what it is to have plenty. In any and all circumstances I have learned the secret of being well-fed and of going hungry, of having plenty and of being in need. 13 I can do all things through him who strengthens me.

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‘I can do all things through him who strengthens me.’ Philippians 4:13 could be found on tattoos, Nicaraguan mototaxi bumpers, and Tim Tebow’s eyeblack, to name a few visible places. In the modern North American context, it seems we often ascribe a fairly individualistic sentiment to it, as if to say, ‘Christ strengthens me so I can achieve whatever I want, myself—just Jesus and me.’

When the apostle Paul made this statement, he made it after a list of sacrifices he’d learned to make for the sake of doing Christ’s work. Afterward, he goes on to say that he appreciates the support the Philippian church has given him even in times when Paul had no other churches to accompany him and support him in his ministry.

To simplify this passage to just one verse cheapens it and robs it of a chance for deeper meaning. One of the ways God gives us strength to continue on the journey is to provide us with other good people of faith to accompany us along the way. Paul achieved what he did with the support of a wide network of communities. In Philippians 4 he is acknowledging this support. Even Jesus begged his disciples to stay awake and pray with him in the hour when he was anticipating his deepest suffering. As human beings, we are not meant to go it alone, nor should we try if we expect to work for God’s Kingdom.

Today, let us remember those who have been with us in our Christian journey, and thank God for the strength we gain from those people’s presence in our lives.
MICAH 6:8

WALKING WITH GOD

by Jenae Longenecker
Sophomore PJCS major, Resident Assistant, MIPer, Worship Assistant

God has shown you, O people, what is good, and what the LORD requires of you: but to do justly, and to love mercy, and to walk humbly with your God. (New International Version)

In this short sentence, the prophet Micah reminds us of the kingdom-building task God has set before us. At Goshen College we pride ourselves in our willingness to engage the powers that be and work for social justice. “Doing justly” is something we understand, something we can visualize. It means getting out there and protesting, giving speeches, writing petitions, showing documentaries and hosting conversations.

“Loving mercy” may be a bit harder to understand, because we like to do our research and hold each other accountable. We hold each other to high standards around here, especially when it comes to justice issues. Mercy can be a challenge for us.

I’d like to suggest that the third responsibility is the one we as a community struggle with the most: “walking humbly with our God” is not a task that many of us can wrap our heads around easily. What does it mean to walk with God, to be Christ-centered? I’d like to challenge you to consider what exactly walking humbly with God might look like in our community. Is it learning to articulate our understandings of God more clearly? Engaging with one another in worship across boundaries? Actually engaging the Bible? Talking openly about prayer, faith and our spiritual journeys as individuals and as a community? To be a Christ-centered community, we need to support one another as people of faith, searching for a way to worship that is good, just, merciful, and humble.
There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.

While on SST in Senegal, I visited a daara, or Koranic school, on the students’ one free morning. Since these young boys are often sent from impoverished families or come in off the streets to study the Koran*, it is sometimes difficult to make ends meet. To help out, our group brought breakfast of 70 baguettes and we broke bread together in the sandy courtyard. We then played for the next two hours - which for me, involved sitting on a mat with a crowd of children, demonstrating how to use crayons and fold paper airplanes and cranes. The boys spoke limited French and we only knew elementary Wolof, they studied Islam while we represented a Christian school, and our life experiences had minimal overlap.

But somehow, despite all of these barriers, we connected and shared a timeless few hours of joy. As I sat on the sandy ground with the desert sun beating down, creating countless cranes and surrounded by children, I felt the presence of God. When you remember to look with eyes of love, as God must look upon us, perceived differences melt away. In those moments, there is neither American nor Senegalese, Christian nor Muslim, black nor white, child nor adult, rich nor poor, or any other number of barriers that we mentally construct. There is only love for one another as beloved children of God, and I learned that day that breaking down walls of difference centers us more firmly and joyously in Christ’s love. Alhamdoulilah**!

*Muslim holy text
**Arabic for “All praise be to God”
2 Corinthians 6:4-10, Matthew 25:34-46
HELPING THOSE WHO SUFFER

by Laura Miller
Junior History Major, SIPer

Matt 25:34-46
34 Then the king will say to those at his right hand, ‘Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; 35 for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, 36 I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.’

Following the radical, black Jesus means fighting against oppression. We cannot blithely accept and participate in violence against black and brown people in this country, or look on as transgender and queer folks are violently excluded from spaces, particularly spaces that claim to be peaceful and Christ-centered, like the Mennonite Church. We cannot continue to participate in a culture that causes violence against women and persecutes those people trying to cross the border.

Those who are fighting against violent oppression in the Black Lives Matter movement may be beaten, jailed, and mobbed by police. Transgender people who are rejected by society and forced to live on the streets may be overworked and have gone without sleep or food. Undocumented immigrants are patiently enduring troubles, hardships, and difficulties. Through their purity, knowledge, patience, and kindness they have shown themselves to be God’s servants. They have righteousness as their weapon, both to attack and to defend themselves. They are honored and disgraced; they are insulted and praised. They are treated as liars, yet they speak the truth; as unknown, yet they are known by all; as though they were dead, but, as you see, they live on. Although punished, they are not killed; although saddened they are always glad; they seem poor, but they make many people rich; they seem to have nothing, yet they really possess everything. (adopted from 2 Corinthians 6:4-10, Good News Bible)

But not only must we work to stop oppression because people are experiencing pain. Jesus also tells us in Matthew 25 that we will only be fulfilled—have heaven here on earth—when we actively work to help those who are suffering.
PSALM 28:7
GIVING THANKS THROUGH SONG

by Nat Dick
Sophomore Environmental Science major, Resident Assistant

“The LORD is my strength and my shield;
in him my heart trusts;
so I am helped, and my heart exults,
and with my song I give thanks to him.”

It seems fitting for a passage that references ‘giving thanks through song,’
found in a book of poetry, to relate to Christ-centeredness here at Goshen College. Some of the moments I have felt most centered in Christ have been while experiencing music here. No matter the nature of the music, be it secular or religious, I have found solace in beautiful vocal harmonies, epic solo piano pieces, and intense orchestral arrangements.

Often, we find ourselves distracted by the busyness of our lives or the struggles that we may be going through. Even though we are reminded in this Psalm that God is our strength and shield, it can take a moment of incredible beauty to remind us of this reality. Everyone finds God in different ways, through music, company, creation, and more. Through experiencing these elements of this world, we can embrace Christ, and rejoice in the presence of our Lord.

While God gives us these wonderful gifts of strength, courage, and comfort, it is equally important for us to realize it, and give thanks to the Lord who covers us in a blanket of love. Whether your “song of thanks” is a poem, artwork, prayer, song, or word of kindness to a neighbor in need, sing it loudly and joyfully for the God that strengthens and shields us!
Luke 11:1-4
Praying Like Jesus

by Bob Yoder
Campus Pastor

1 [Jesus] was praying in a certain place, and after he had finished, one of his disciples said to him, “Lord, teach us to pray, as John taught his disciples.” 2 He said to them, “When you pray, say: Father, hallowed be your name. Your kingdom come. 3 Give us each day our daily bread. 4 And forgive us our sins, for we ourselves forgive everyone indebted to us. And do not bring us to the time of trial.”

The Lord’s Prayer, particularly the Gospel of Matthew’s version, may be so familiar that we neglect the subtleties of the scene. In addition to Luke’s version being shorter than Matthew’s, there is another significant difference between the two…one of intimacy. In Matthew, the prayer falls smack in the middle of the Sermon on the Mount where Jesus is teaching a big crowd of people. In Luke, however, the setting is with Jesus and his disciples only. An intimate moment between a rabbi and his disciples.

In Luke, the disciples had been with Jesus as he taught, healed, and engaged the “other.” Now as Jesus was praying in a certain place, his disciples wanted to know how to pray like him. As people of Jewish faith, I would have thought they would already know how to pray. And perhaps they did, but they obviously sensed something different about Jesus and wanted to pray like he did. One could say they wanted to center themselves as Jesus centered himself.

And so Jesus taught them to acknowledge the name of God as holy. He used “Father,” a metaphor of intimacy between God and us, which is different than some sort of distant, uncaring God. We are to pray for God’s reign on this earth to come. For Americans who often think we are “god” through our attitudes and actions, it is no short task to yield ourselves to God’s ways. Other themes include forgiveness, protection, and sustainment.

There is much that this prayer and its context can teach us as we seek to center ourselves in Christ. Try sitting with and repeating these four verses over and over for fifteen minutes, maybe even longer.
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.
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 (1 Samuel 3:1-18)
• Deborah (Judges 4:1-10)
• Gideon (Judges 6:11-24)
• David (1 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.

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.

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.

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!
“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 pray-er to put her/himself in the presence of God and invite God’s mercy to wash over the pray-er and the world. Three different options are listed here:

1
Lord Jesus Christ
Son of God
Have mercy on me.

2
Lord Jesus Christ
Son of God
Have mercy on me, a sinner.

3
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!”


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

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

Psalm 131

1 O 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. 2 But 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. 3 O 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)
PRAYERS OF OTHERS

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 Anabaptistmartyr 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.

- from 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.

- www.transchurch.org/sguide/praybk.htm

Psalm 13

1 How long, O Lord? Will you forget me forever? How long will you hide your face from me? 2 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

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

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
**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

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**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

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

Psalm 23

The Lord is my shepherd, I shall not want.  
He makes me lie down in green pastures; he leads me beside still waters;  
he restores my soul. He leads me in right paths for his name’s sake.  
Even though I walk through the darkest valley, I fear no evil; for you are with me; your rod and your staff— they comfort me.  
You prepare a table before me in the presence of my enemies; you anoint my head with oil; my cup overflows.  
Surely 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.
2015-2016 Campus Ministries Team

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Campus Pastor

Lauren Graves
Kratz 1

Lydia Miller
Kratz 2

Isaac Godshalk
Kratz 3

Ben Wiebe
Kratz 4

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Yoder 1

Caleb Liechty
Yoder 2 North

Kyle Stockdale
Yoder 2 South

Lisa Rodriguez
Yoder 3 North

Erin Bergen
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Lydia Hartman-Keiser
Yoder 4 North

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Front: Paul Zehr, Joelle Friesen, Monica Miller, Karina Palos, Karina Flores
Back: Andrew Pauls, Eliana Neufeld Basinger, Jenae Longenecker