



Daily **P**rayer
Book Two
Farther up and **F**arther in

Celtic Daily Prayer

Book Two: *Farther Up and Farther In*

Building on the foundations set down in the first volume, this new collection blends the voices of the early Celtic and desert saints with more contemporary sources in ways that continue to speak to us in our own generation and culture.

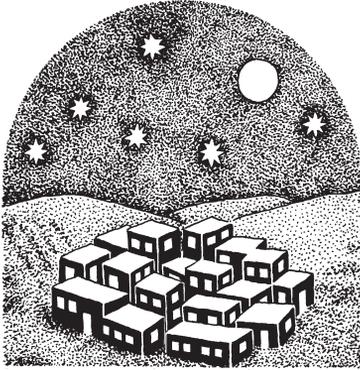
Prayer is the ‘heartbeat’ of the Northumbria Community, and this book contains the Daily Office (morning, midday and evening prayer, and compline), which can be said, or sung to the music provided.

As well as the Daily Office, there are four original Communion services, along with liturgies and prayers that have emerged out of real-life experiences of seeking God in many differing contexts throughout the world. Topics include reaching adulthood/mid-life/old-age; renewal of a marriage; the summer solstice; living with pain; blessing a garden; Christmas preparation; after an argument; scattering ashes; studying; peace; the ‘father wound’; loyalty and sleep, among many, many others.

There is also a meditation for each day of the month.

17 December Antiphon Day *(see p.223)*

Psalm 98:4 Micah 5:2, 4 Luke 2:15-18



Bethlehem

O Bethlehem,
you are but a small village in Judah;
yet you will be the birthplace of my King
who is alive from everlasting ages past!
And He shall stand and feed His flock
in the strength of the Lord,
in the majesty of the name of the Lord our God;
and His people shall remain there undisturbed,
for He will be greatly honoured
all around the world.

He will be our peace.



♩ = 100

One thing I have asked of the Lord, this is what I seek: that I may

dwell in the house of the Lord all the days of my life; to be-hold the

beau-ty of the Lord and to seek Him in His tem - ple.

Call Who is it that you seek? *Response* We seek the Lord our God.

Call Do you seek Him with all your heart? *Response* A-men. Lord, have mer-cy.

Call Do you seek Him with all your soul? *Response* A-men. Lord, have mer-cy.

Call Do you seek Him with all your mind? *Response* A-men. Lord, have mer-cy.

Call Do you seek Him with all your strength? *Response* A - men. Christ, have mer - cy.



Morning Prayer

Said or sung all together except for the sentences marked 'Call' which are for the Leader only.

+ indicates that you may make the sign of the cross.

*All say together the sections in **bold type**.*

+ **In the name of the Father,
and of the Son,
and of the Holy Spirit.
Amen.**

Opening sentences

**One thing I have asked of the Lord,
this is what I seek:
that I may dwell in the house of the Lord
all the days of my life;
to behold the beauty of the Lord
and to seek Him in His temple.**

Call Who is it that you seek?
Response **We seek the Lord our God.**

Call Do you seek Him with all your heart?
Response **Amen. Lord, have mercy.**

Call Do you seek Him with all your soul?
Response **Amen. Lord, have mercy.**

Call Do you seek Him with all your mind?
Response **Amen. Lord, have mercy.**

Call Do you seek Him with all your strength?
Response **Amen. Christ, have mercy.**

Meditations for each day of the month

How to use these meditations

The 31 meditations you will find in this section, one for each day of the month, are for use throughout the year. They offer an alternative, or complement, to our original meditations, published in *Celtic Daily Prayer Book One: The Journey Begins* and known and loved over many years by Companions and Friends of the Community. Each of those original meditations was chosen to tell something of the Community's story, foundation stones or key memories. In compiling this second set, we have tried to find writings that use fresh words to reflect on the same themes. We hope that, in time, these additional meditations will become as much a part of our journey as the first have been.

As you make these meditations your own, you can, if you wish, add or substitute your own foundational words (e.g. Scripture verses, poems or other writings of your own or others that have touched you deeply), reminding yourself of them month by month. With regular use, the words of the meditation can be called to mind simply by thinking of the date of the month. Making a conscious habit of this can be a means of making a spiritual connection at any time – a very helpful technique for putting the pressures of the day into a wider and deeper perspective.

Day 1

In the present moment

Hurry is an unpleasant thing in itself, but also very unpleasant for whoever is around it. Some people came into my room and rushed in and rushed out and even when they were there they were *not* there – they were in the moment ahead or the moment behind. Some people who came in just for a moment were *all* there, completely in that moment.

Live from day to day, just from day to day. If you do so, you worry less and live more richly. If you let yourself be absorbed completely, if you surrender completely to the moments as they pass, you live more richly those moments.

Anne Morrow Lindbergh

Day 2

If I choose to hide you away, it is for a reason.
I have brought you to this place.
Drink in the silence. Seek solitude.

Listen to the silence.

It will teach you. It will build strength.
Let others share it with you.
It is little to be found elsewhere.

Silence will speak more to you in a day than the world of voices can teach you in a lifetime.
Find silence. Find solitude – and having discovered her riches, bind her to your heart.

Frances J. Roberts



A service of healing with Eucharist

+ indicates that you may make the sign of the cross.
All say together the sections in **bold type**.

Gathering and welcome

The leader says:

Welcome to you all: whether you have great faith, little faith or no faith, all are welcome, because what unites us is our love for *(name/s)*, as we gather as family and friends before God in this special place.

We are here to share in a service for healing and we want to express to you, *(name/s)*, that you are not a problem to be solved but a focus for God's acceptance, love and grace. Your tears are our tears; your hope is our hope; your prayer is our prayer; you are not alone.

The healer is God, who makes us whole. We trust God to answer our prayers for healing, but we do not know in what way that healing will happen. We place all in God's hands!

**+ In the name of the Father,
and of the Son,
and of the Holy Spirit.
Amen.**



Reflections on being single

Being single is often an unchosen sexual status, whether widowed, never married, separated or divorced. The single life can be full of uncertainty, from the practicalities of daily life to how we express, and contain, our sexuality. Some may be called to a commitment to celibacy, but many are not. There seem to be few signposts or well-trodden paths and, although the saints set an example, most of us are not saints! The path of being single can lead us to unpredictable places and deeper relationships with others and with God.

You, who have known me
since before the world began
You, who moulded me
from clay of my ancestors
You, who watched me grow
in darkness of mother's womb
birthed into light
scarred by separation
driven by desires
for warmth and comfort
food and love

You created for connection
men and women
each reaching for another
bonds of love
to banish loneliness

Yet, for now, I walk alone
no helpmeet to hold
single and sexual
pent up passion
impatiently waits

In busy streets and desert places
no well-signed paths
free to follow where You lead

THE COLMAN SERIES OF DAILY READINGS

January Monastic diseases

Monastic diseases are coping mechanisms – attitudes and actions that can bring dis-ease to ourselves and to others around us. All of us have the potential to catch any and all of the diseases – the main problem lies in denial or wrong diagnosis or no diagnosis at all, i.e. being unaware of them. Monastic diseases are closely related to the *logismoi*, those repetitive thoughts and preoccupations that can distract us from the spiritual path, and which inflame the inner monsters of our negative memories, moods and secrets triggered by all sorts of people, issues and situations, as well as our desire for comfort and consolation; all of which find expression in false expectations and unrealistic ambitions which are basically egotistical. There is so much in us of anger, aggression, selfishness, hurt, deception and damage that can only be rooted out by patient, faithful, loving commitment to seeking God and knowing self, our limitations, boundaries and weaknesses, for only then can we deal with them.

1 January *New Year (see p.115) Telemachus (see p.1098)*

Psalm 19:12-13 Haggai 1:7-9a 1 Thessalonians 4:11

I read recently of a student who spent part of her college years studying abroad in Egypt. One of the elements about that experience she had most looked forward to was a trek into the desert for a three-day retreat at a monastery. She was particularly interested in both community and spirituality and couldn't wait to experience the serenity and fellowship she'd always imagined that monastic life embodied. Unfortunately, the expectant mood that had characterised her journey into the desert dissipated significantly with the tour the students were given immediately on arrival. 'One of our first stops,' she told me, 'was the kitchen and refectory. We had arrived in the evening and so happened upon two monks arguing about whose turn it was to do the dishes!'

'Ah, well,' she said, 'so much for romanticising the monastic life!'

2 January

Psalm 41:1, 12 Proverbs 19:1 2 Corinthians 7:2

To paraphrase Jean Vanier, the first 'period of time' spent in Community is a great joy, a wonderful experience, everyone is a saint. This is fantasy.

The second 'period of time' spent in Community is a great disappointment, an awful experience, everyone is a devil. This is fiction.

The third 'period of time' spent in Community is both a great joy *and* a great disappointment, it is wonderful *and* awful they are neither saints nor devils, just people like you and me – struggling and striving, sometimes succeeding and more often failing, but committed to growth in God. This is factual reality.

In Community formation, cure is better than prevention not the other way around, because if we prevent each other making mistakes or being vulnerable, there will be no growth or formation. Only in meeting our mistakes, facing our monsters, seeing our sin, will we discover the truth about ourselves and begin to live authentic lives, free from fantasy and fiction.

Piran – in following

Piran (sixth century)



A call to new beginnings

The white cross on the black ground is said to symbolise the Gospel shining over falsehood, good over evil, or the tin metal among the ore.

Catherine Rachel John

The life of St Piran is shrouded in mystery since the Saxons destroyed many ancient Kernewek (Cornish) manuscripts. Some authorities connect him with St Keiran of Saighir, an Irish hermit/bishop whose story ends suddenly, with no record of his death or burial, at about the same time as Piran appears in Cornwall. He is also credited with rediscovering the lost art of tin smelting, when the stones around his fire produced a stream of white liquid!

But all that is known for sure is that he brought the Christian faith to Cornwall, and built the famous oratory on Perran Sands. The Cornish flag is known as St Piran's Cross.

This liturgy may be used:

- ♦ on 5 March, Piran's feast day;
- ♦ on pilgrimage to the Perran Sands and other sites in Cornwall;
- ♦ by someone seeking to keep an open heart.

All who wish to may read in turn.

** indicates a change of reader.*

*All say together the sections in **bold type**.*

**Teach me to follow You,
and I will obey Your truth.
Always keep me faithful.**

A mezuzah prayer at the door

The mezuzah is a small, enclosed scripture-scroll usually attached at eye-level to the outside doorpost of a home or building. It serves as a reminder for prayer that can be touched or glanced at when entering. This prayer or one similar could act as a mezuzah does by becoming a simple way of blessing every time spent at home.

Jesus the Door,
my heart is open.

(See also Eata reading for 18 July.)

Blessing for marriage and home (A simple liturgy of blessing to be used by a married couple)

** indicates a change of reader.*

*Couple say together the sections in **bold type**.*

- * Peace be on every window and each door:
close on each draught,
soft tread upon our floor.
- * Peace from each corner of our home
and at the four corners of our bed.
- * Shedding all layers of carefulness,
this is our hallowed ground.
- * Wait, softly tread.

**As my eye rests on the one I love
so may God's blessing rest.**