JOURNAL Year of Sabbath-Rest 2021 Rest | Reflect | Renew

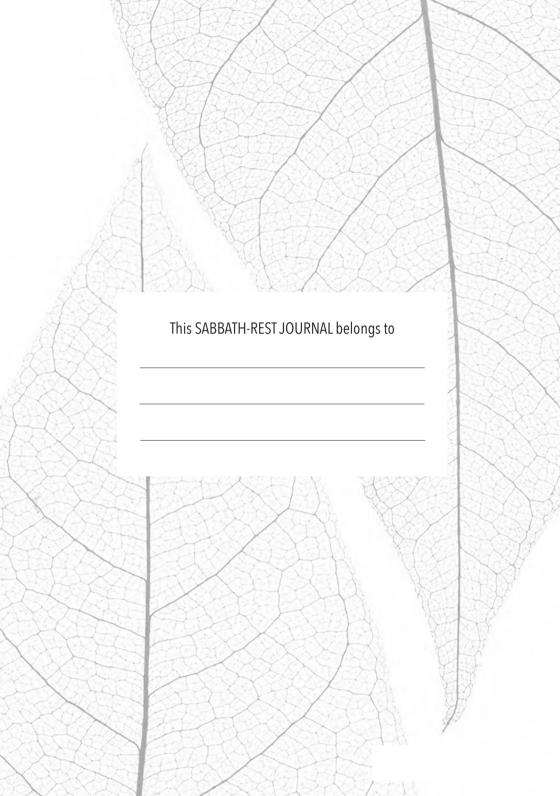


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There remains, then, a Sabbath-Rest for the people of God; for anyone who enters God's rest also rests from their works, just as God did from his. Let us, therefore, make every effort to enter that rest, so that no one will perish by following their example of disobedience.

(Hebrews 4: 9-11, emphasis added)

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YEAR OF SABBATH-REST

We are designating the year 2021 as a Year of Sabbath-Rest for our church. What does this mean? Perhaps the best way of clarifying what the year of Sabbath-Rest is, is to say what it is *not*.

It is not that we are ceasing from all church ministry activities, programmes and going on a hibernation mode for the year 2021 – that is just not possible as we still have essential ministries and church services to run. Rather, the thrust of our Year of Sabbath-Rest is not to do nothing but to cease from constant activity and ministry so that we can find time to rest, reflect and renew ourselves. What is Sabbath-Rest, and why need we rest? Here are two reasons.

1. To Cease From Constant Activity And Ministry

In the Hebrew scriptures, the Sabbath was originally meant by God as a gift for His people. When the Hebrews were slaves in Egypt, there was no Sabbath rest for them. They were building Pharaoh's cities, and the job needed to be done. So they had to work longer and longer hours, seven days a week, and we can imagine that many of them died under the harsh treatment of their taskmasters as well as from sheer physical exhaustion because they were not given proper or adequate rest.

God has never intended for human beings to work like that. We need rest and sleep, to recalibrate and refresh. We need time to form community and share love. We need time to worship the one who made us. And so, the Israelites were not just given permission to take a day off – they were commanded to do so by God when God gave them the Ten Commandments. One day in seven when they were to refrain from economic activity, so that they could rest and worship God.

In applying this Sabbath-Rest principle to our church context, it will not be possible for us to cease from all activities in our church for an entire year, as I have mentioned that we have essential ministry and work that need to carry on. However, what we are encouraging for our Sabbath-Rest 2021 is to cease from constant labour and activities. Here are two broad guidelines that our church leadership have worked out to achieve our goal of ceasing from constant labour and activities, namely:

- 1. All essential and regular ministry and activities of the church will still be carried out as usual.
- 2. Meanwhile, there will be no new initiatives, major events, or church-wide programmes for the year 2021.

2. To Rest, Reflect And Renew

With the above guidelines in place, we believe we should be able to reduce the number of activities and events in our church so that it will allow all of us to rest from constant ministry and labour. The rest that we are envisaging is not, doing nothing. Rather, the purpose of rest is to allow us as a church to spend the year 2021 to reflect on two fronts.

First, on a personal level, we wish to encourage all Wesleyans to reflect on their personal life, namely:

- 1. How are you doing in your relationship with God?
- 2. How are you doing in your family relationships?
- 3. Are there any areas that God wants you to change or work on in terms of the above two questions?
- 4. What is God speaking to you about your future in terms of your work as well as your involvement in His kingdom work?

Second, at the church level, we wish to encourage Wesleyans to reflect on the ministry that they are involved in, particularly for the various church ministry committees. The purpose is to spend time reflecting, reviewing, and evaluating our church ministries, with the following questions:

- Are there areas in our ministry that God is calling us to change or review?
- Are there new areas in our ministry that God is calling us to explore or initiate?
- 3. In the light of post-Covid-19, is God directing us to new ways of doing ministry?

We invite all Wesleyans to join us and enter this year of Sabbath-Rest with us and prayerfully, as we rest and reflect, we will be renewed for worship and service in preparation for Directions 2025. Praise be to God!

Rev Stanley Chua Pastor-In-Charge

THEMES OF SABBATH-REST

As we enter into this year of Sabbath-Rest, we hope that every Wesleyan may be able to practise and establish a weekly rhythm of Sabbath-Rest for our lives, so that all of us may find true rest and trust in God from whom all blessings flow.

There remains, then, a Sabbath-Rest for the people of God; for anyone who enters God's rest also rests from their works, just as God did from his. Let us, therefore, make every effort to enter that rest, so that no one will perish by following their example of disobedience.

(Hebrews 4:9-11, emphasis added)

You can experience this rhythm of Sabbath-Rest through the themes of rest, reflect and renew.







Although we have presented these three themes in a linear manner, we recognise that there will be some overlap in practice. Simply put, we don't just rest, we pause to do reflection. And as we reflect, we prayerfully make decisions to change our lives and ministries that will lead us to be renewed and refreshed.

In this first of the three-book instalments of our Sabbath-Rest journal, we will be introducing the theme of Rest. Details about the other two themes (Reflect and Renew) will be covered in the subsequent instalments of our Sabbath-Rest journal.

INTRODUCTION TO REST

Through the theme of rest, we are invited to cease from constant labour so that we may rest in God. This rest involves the two essential acts of our souls which are: (i) to stop (which is to cease from the constant motion of labour) and, (ii) to rest in God.

3.1 Stop - To Cease from Constant Labour

The word 'Sabbath' comes from the Hebrew word which means 'to cease, to stop working'.

In order to stop effectively, preparation for stopping is necessary so that we can make the actual act of stopping. The following are three aspects of our preparation and application: (a) stop using busyness as a badge of honour, (b) stopping to demonstrate that our holy God is in control and (c) stopping to acknowledge God's redemption in our lives.

3.1.1 Stop Using Busyness as a Badge of Honour

The world around us revolves in a flurry of activities. It is common in many conversations with friends who ask us how things are at work, to respond matter-of-factly that we are quite busy lately and there are many things to do. While this might completely be true, one must not forget that such a response suggests to the hearer(s) our significance at the workplace. Busyness can be glorified and easily be worn as a badge of honour.

We can be busy because we have the ability to perform, and we want to perform for others.

But it is also possible that we are busy because we are functioning out of an inordinate sense of obligation where we feel that we are unable to decline a particular request.

When we get too busy, everything becomes a hustle.

INTRODUCTION TO REST

Regardless of the reason, busyness can lead us to deteriorate into deadly exhaustion, especially when we find it difficult to receive help from others. When this happens, our interior lives and our families suffer the most. When we lack rest, we can lose our way. Busyness makes us stop caring about the things we care about. We become careless with our relationships. Busyness also robs us of knowing God deeply. We lose sight of the godly perspective and our purpose – why we started these endeavours in the first place. We can begin to crack under pressure and react outside of our Christian character.

We have to stop glorifying busyness. We have to stop wearing busyness as a badge of honour.

Take the bold step of attempting to stop from time to time so that you may truly rest in God.

3.1.2 Stopping to Demonstrate that God is in Control

To stop for rest is an act of trust in God's sovereignty and a recognition of His designed rhythm of rest and work for us.

Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, but the seventh day is a sabbath to the LORD your God. (Exodus 20:8-10)

Our performance-driven culture is obsessed with winning and consumption. It demands that we keep going and doing better than before. This year of Sabbath-Rest is an invitation for us to take time away from our preoccupation with results and trophies, to meet the LORD our God, and to face the spiritual and social atrophies within us and our society.

For many of us, our hearts are restless. Our minds are afraid to take a break. We fear stopping to rest because we fear everything will come apart the minute we take our eyes off our work. This is why the Sabbath-Rest invites us to press the pause button on the work around us, so that we may experience the tranquillity of knowing God is in control.

Stopping to rest is our personal faith expression that God is still sovereign in our lives. Mark Buchanan, in his book The Rest of God, artfully describes for us, how taking our Sabbath-Rest is a reflection of our hearts' confidence in God as our Lord:

Sabbath is also an attitude. It is a perspective, an orientation. A Sabbath heart is restful even in the midst of unrest and upheaval. It is attentive to the presence of God and others even in the welter of much coming and going, rising and falling. It is still and knows God even when mountains fall into the sea. You will never enter the Sabbath day without a Sabbath heart.1

Through observing our Sabbath-Rest, we reflect the image of God, recognise that He is Lord of our lives, and experience the peace of knowing that He is sovereign over all.

3.1.3 Stopping to Acknowledge God's Redemption in Our Lives

Remember that you were slaves in Egypt and that the LORD your God brought you out of there with a mighty hand and an outstretched arm. Therefore the LORD your God has commanded you to observe the Sabbath day. (Deuteronomy 5:15)

The Israelites were instructed in the Old Testament to observe the Sabbath to remember how they were redeemed from slavery in Egypt. Dorothy Bass explains how understanding the Sabbath roots from the perspective of freedom from slavery, can help us to appreciate our freedom in Christ:

In Deut 5:12-15, the commandment to "observe" the Sabbath day is tied to the experience of a people newly released from bondage. Slaves cannot take a day off. Free people can [emphasis added]. When they stop work on each seventh day, the people will remember that the Lord brought them out of slavery, and they will see to it that no one within their own dominion, not even animals, must work without respite. Sabbath rest is a recurring testimony against the drudgery of slavery.²

As Christians, taking our Sabbath-Rest is an expression of acknowledging God's redemptive work in our life, that we too have been freed from slavery to sin and death. Despite being Christians, we are still falling victim to things and activities that can enslave us.

INTRODUCTION TO REST

There are many forms of *modern-day slavery* which we can avoid. What follows are just two examples.

- a. Slavery of multi-tasking Multi-tasking creates a sense of hurry. It drives up stress levels as we attempt to get many things done at the same time. We can give ourselves the gift of a day free from this compulsion to multi-task if we choose to focus on one thing at a time. Freedom from multi-tasking will look different for each person. It can mean listening to music with our eyes closed. It can also be pressing the pause or stop button on our devices to talk to family members with our undivided attention.
- b. Slavery of shopping Sabbath-Rest is a time to stop, and to cease from being tempted by those things that enslave us. Just as it may mean taking a pause in our earning of money, it also can mean taking a pause in our spending of money. Refraining from shopping helps us to step away from the slavery of consumption, the discomfort of how it will tighten our belts, and the post-purchase dissonance of a possible bad purchase. Resisting our slavery to shopping also helps us to confront the false notion of having more and the best possessions as the path to happiness.

Other forms of modern-day slavery can include competition, social media and addiction to drama serials.

Sabbath-Rest invites us to stop doing things that worry or stress us so that we may experience Sabbath tranquillity. We can set aside a sabbath day to minimise worry for that day. For example, we can refrain from activities that we know will summon worry, such as paying bills, and making lists of things to do in the coming week.

As each person is triggered by worry in different ways, the things that we choose to stop doing will vary. It will be helpful to discuss with a family member or a close friend who may help you identify things or activities that are likely to nudge you into slavery.

Ask yourself this question – What form of slavery do I fall into most easily?

Only then will you be able to take the needful steps to refrain from falling into the traps of modern-day slavery.

Be careful not to be legalistic about this as it would be amusing to find ourselves exhausted from observing new rules and burdens for our Sabbath-Rest. Remember we are simply striving to obey the spirit of Sabbath-Rest. We are simply ceasing from some activities to make space in our lives for resting in God and to enjoy the grace of Sabbath-Rest

3.2 **Rest in God**

3.2.1 Trusting in God's Abundance

Why did the Genesis account tell us that God rested after creating the world? Surely our all-powerful God could not have been so tired that He needed a break!

God rested after the completion of creation because His work was done. God rested as a sign of completion. The Sabbath is a sign of God's invitation to rest as our acknowledgement of the abundance from His completed work. It is an invitation (and an opportunity) to stop so that we may receive and embrace the gifts of God.

Without a healthy pattern of work and rest to guide our time, we face the risk of becoming machines of labour, rather than Spirit-filled people of the God who created and loved us.

Stopping to rest revolves around the issue of trust. We are probably entertaining this thought or question - Will God take care of us and our concerns if we stop to keep the Sabbath?

This is the Lord's assurance:

In repentance and rest is your salvation, in quietness and trust is your strength, but you would have none of it. (Isaiah 30:15)



3.2.2 Embracing God's Rhythm

By practising Sabbath-Rest, we embrace a rhythm which God designed for us, displaying our trust in God who can provide and protect. Each time we intentionally pause our constant labour for a moment, we are learning to trust more deeply in the loving nature of God and His ability to sustain us and our world. This rhythm of work and rest will help us to function more purposefully and powerfully, in our responsive obedience to the pattern God designed for us.

To help us apply what we have just covered, here are two practical questions for us to consider the theme of rest:

- a. On my Sabbath-Rest, what will I cease from doing?
- b. How will I enter Sabbath-Rest? (What are the practices that will help me to delight in God's blessings around us, and contemplate on God Himself?)

Some of us might think, "But I can't sit still! How do I enter into Sabbath-Rest?" Some of us might indeed find ourselves in this predicament because we cannot imagine ourselves sitting still with nothing to occupy our mind and hands, or perhaps we don't know how to really rest, or do nothing without a practical outcome.

In each instalment of our Sabbath-Rest journal, we will be suggesting two spiritual disciplines for you to take your first steps to Sabbath-Rest. In this segment, we will be introducing spiritual practices that will create space for you to encounter and be surprised by God (especially when they are well-integrated into your regular Sabbath-Rest rhythm of rest, reflect and renew).

While some of these spiritual practices may be new to some of you, others of you may find some of them familiar. Some of these practices (such as R.O.A.D. journalling and gathering to pray as a community) are fundamental practices of discipleship, (as outlined in the scripture below) that we have been incorporating within the community of our church life in recent years. "They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer" (Acts 2:42, emphasis added). Many Wesleyans have continued to practise them faithfully because they have personally experienced the gracious work of the Holy Spirit in their lives through these spiritual habits.

In his sermon 'The Means of Grace', John Wesley identified the following two spiritual practices – meditation of scriptures and prayer – as means of grace that God has ordained to be the ordinary channels through which He might convey to us his prevenient, justifying and sanctifying grace⁶.

Regardless of the stage of your Christian faith, we want to encourage you to enrich your journey with God by committing to the following two spiritual practices regularly. Where possible, we encourage you to seek to do this in the context of a Christian community such as your family or a small group to keep you accountable and so they might celebrate the fruit of your journey with you.

4.1 Discipline of Meditating on Scripture

The Bible is specific in detailing the essence of meditation and its outcome.

Blessed is the one who does not walk in step with the wicked or stand in the way that sinners take or sit in the company of mockers, but whose delight is in the law of the LORD, and who meditates on his law day and night. That person is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither – whatever they do prospers. (Psalms 1:1-3, emphasis added)

What is meditating on scripture? Here is a helpful definition:

There are many kinds of Christian meditation, but above all it is listening to God through the scriptures, ruminating on the Word, a deep conversation of hearing and reading [emphasis added]. In meditation we read not just for information; we probe, ponder and explore so that the words of scripture become for us the Word of God in our lives⁷.

As Methodists, we believe that the holy scriptures sufficiently contain all things necessary for salvation⁸. Confident of the authority and power of Scripture as God's means to reveal, confirm and enlarge true wisdom, John Wesley emphasised that scriptures must be read with a regular rhythm and personal intent to place God's Word at the centre of our lives.⁹

4.1.1 Moving from Information to Transformation

Meditating on scriptures is not Bible study – it is more than Bible study.

As Methodists, we believe that God is concerned for each person even before we are capable of loving Him. God desires friendship with us and He actively speaks to us through a variety of ways such as our circumstances, the church, and Scripture. Therefore, we meditate on God's Word with the intent to meet God. Instead of simply reading for information, we read for the purpose of being shaped and formed in Christ-likeness, as we seek to allow God to address us personally through the scriptures.



In this discipline of meditating on scriptures, we are concerned with meeting God in the text. The objective is not how much and how fast we can read. Neither is it to meet a deadline to complete reading the Bible. The reading activity is never done for the sake of simply ticking off a checkbox on a list of tasks. We are concerned with the *quality* of the reading, rather than the quantity of the pages read. The Word of God is to be prayerfully read as the means of a spiritual encounter with the Lord.¹⁰

Meditating on Scripture is the necessary extension of reading God's Word. Gary Hansen describes how we progress from reading to meditation of scriptures:

Reading is the careful study of the Scriptures, concentrating all one's powers on it. Meditation is the busy application of the mind to seek with the help of one's own reason for knowledge of hidden truth. Study defines the starting point of authentic lectio divina, and it takes all our energy. Then, having worked to understand the text, we meditate on it – and that also engages our reason.¹¹

In Wesley Methodist Church, we recommend the R.O.A.D. journalling format to guide Christians in our meditation of scriptures.

4.1.2 Meditation on Scripture – R.O.A.D. Journalling

Here is a roadmap to help you hear and respond to what God is saying to you through the scriptures. Incidentally, the middle four steps of the roadmap has the acronym R.O.A.D. to help us remember it better.



PREPARE

your time with God by seeking a quiet place and time to read God's Word. Bring your Bible, this journal and a writing instrument so that you may record what God impresses upon you. Locate the scripture reading for the day in the Bible Reading Plan found on page 39. Begin your meditation of Scripture by inviting God's presence and asking the Holy Spirit to sanctify your mind anew.

READ

or listen to the scripture readings for the day, inviting the Holy Spirit to give you understanding. Read it slowly. It is best to read through all the prescribed Bible passages. Then go back and read the passage/verse that you feel God wants you to focus on and which resonates with your spirit. Read that passage/verse a third time, slowly. Be willing to stay with portions of the text that seem to be speaking to you, and allow for times of silence and re-reading.

OBSERVE

what the passage/verse is about. When and where did the event happen? What was the context? Who were the people involved? What was the main message the writer had for the people of that time? As you re-read that particular section, take note of what you observe in that passage. In this segment, we want to also hear and explore more deeply the specific words, images or phrases through which God may be speaking to you. Allow these words to sink into our consciousness and to examine our relationship with God. Record your observations.



APPLY

the passage/verse to your life. What relevance has this passage/verse to your life? What are the lessons to be learned? What promises are there to claim? What examples are there to follow? What commands are there to obey? Look for all the possible applications for your life arising from what you understand the passage is saying. Here is when you move from information to revelation

DO

what God has revealed to vou. Choose one of the applications and commit yourself, with full dependence on God, to work out the application that very day. It may be to respond in worship, to act in faith on something, to trust in God's promise, to correct a behaviour, to restore a relationship, to share the revelation with someone else, to serve someone in need. etc. When you do what is revealed to you, you move from revelation to transformation. Once you have carried out what God has purposed you to do, record your experience in obeying God's revelation to you (see Appendix II for a sample of R.O.A.D. journalling).

PRAY

over what God has impressed upon you.

Convert your reflections, considerations, into prayers of desire, love, and commitment and request for God's help, guidance, and blessing (see Appendix V for samples of prayers).

Go on, go have your conversation with God!
Be sure to develop a healthy habit of spending time daily with God (see Appendix III for a testimony on meditating on Scripture).

If time permits, you might want to consider extending your prayer segment by praying the scriptures, which will be covered in the next segment.



4.1.3 Praying with Scripture

Christians who have a regular daily Bible reading and journalling rhythm will find that the act of praying with scriptures flows naturally with their spiritual exercise of meditating on Scripture. After all, the Word of God isn't meant to be just read through; it is meant to be prayed through. In this form of prayer, after having read the Word of God, we proceed to deepen our encounter with God by having our conversation with God, the author of the Word.

How do we pray with Scripture?

Having read and meditated on Scripture, you begin a conversation with God about what you have heard. Think of God in the 2nd person singular ('you'). Tell God what you are thinking and feeling. What would you give to God? What do you want of God?¹² If you are attempting this for the first time, this can feel awkward initially. Nonetheless, you may also mention this feeling to God honestly.

Remember this spiritual practice is about letting the meaning and value of each single Word of God sink into your life.

4.2 Discipline of Prayer

The frenzied pace of our world can blind us to the fact that relationships need time to grow. Even if we are actively involved in the life of the church, we can become strangers with God if we neglect our relationship with Him. As a result, we are increasingly unfamiliar with God's voice, presence, and possibly even His purposes. Without a clear moral compass and Spirit-led intimacy, our choices are prone to tentativeness and fickleness, sometimes even resulting in inconsistencies in our confession of faith.

The discipline of prayer can tutor us to carve out the precious and much-needed time to grow in our friendship with God. Prayer nurtures our relationship with God – "Prayer is the lifting up of the heart to God."¹³

While there are scores of books and definitions written on prayer, here is a simple description of prayer for us to explain to new believers: "Prayer is the act of lifting up our thoughts, words and affections to God."¹⁴



With the view in mind that there are Wesleyans whose prayer lives are already filled with ceaseless prayer, and also Wesleyans who will be taking their baby steps in prayer this year, we are introducing three types of prayers for your consideration.

Regardless of the type of prayer, we recommend that you attempt to begin establishing a rhythm of prayer by committing to pray at least once each day. It is in taking those minutes or hours in prayer to re-focus in God for a day, that you can carry God's presence with you into the rest of that day with a heightened awareness of God's loving presence, purpose, and power.

4.2.1 Praying on Our Own – P.R.A.Y.

We are all familiar with the Lord's Prayer, as follows:

"This, then, is how you should pray:
"Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as it is in heaven.
Give us today our daily bread.
And forgive us our debts,
as we also have forgiven our debtors.
And lead us not into temptation,
but deliver us from the evil one." (Matthew 6:9-13)

The description of the P.R.A.Y. method that follows makes reference to the component part of this prayer.

First, P.R.A.Y. is a model of prayer which you can use to spend your time in prayer with God. Based on the Lord's Prayer, this simple four-step model provides us with a general framework for prayer whilst allowing us to personalise our conversations with God spontaneously.





P-PAUSE

To begin praying, we must first pause by slowing down to be still before God. We need to identify a suitable place and time for quiet prayer. As we read the book of Psalms, we will come across the word "selah". Although it is not clear what it means and why it appears over seventy times in the book of Psalms, many have suggested that it may have been a technical note for us to pause and to weigh the meaning of the words. So let's pause by being still and silent, so that we may prepare our heart and prime our mind to pray from a posture of peace, faith and adoration.¹⁵

Q R - REJOICE

The Lord's Prayer begins with the words "Our Father in heaven, hallowed be your name". Having paused to be still, we proceed to approach God's presence with a time of worship through praises of adoration and thanksgiving. In this segment, we praise God and honour Him while also verbalising things which we are grateful for.

Imagine you are standing in the throne room of God. What do you imagine you will see on God"s face? Joy? Love? Surprise? Anger?

How you view God will affect how you approach Him, and the depth of your prayers. To rejoice means we take the time to adore God, and consider how God adores you personally. This movement of our heart will naturally move us to worship.

Some of us have allowed our fear of God's wrath to hinder us from approaching Him. Some of us hold Old Testament imageries of an angry God releasing plagues and punishment, despite scriptures' reminders that God is love, and that He is our shepherd. We hesitate to approach God thinking that there's such a thing like a bad time to talk to God. We think that God is so disappointed with us that He has to be coaxed to listen to us. This is far from the truth. If we have sinned, all the more we need to run back to God.



A writer puts it this way:

We have a notion of divine love devoid of divine sovereignty. Unwittingly, we have unhallowed the Father's name. And in losing the Godness of God, we struggle with prayer because we fail to grasp the mind-blowing privilege of simply being in the presence of the living God.¹⁶

In our prayerful approach to God, we hope you will take the moment to rejoice that God is good and He loves you.



A - ASK

"your kingdom come, your will be done... Give us today our daily bread."

In this segment, we lift up requests before God. They generally consist of requests we make for ourselves (petitions) and requests we make on behalf of others (intercessions). Ruth Haley Barton explains for us how interceding for someone is more a posture of our heart, rather than merely a routine listing of prayer requests to God:

Intercessory prayer is not primarily about thinking that I know what someone else needs and trying to wrestle it from God. Rather, it is being present to God on another's behalf [emphasis added], listening for the prayer of the Holy Spirit that is already being prayed for that person before the throne of grace, and being willing to join God in that prayer.¹⁷



Y - YIELD

"And forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation, but deliver us from the evil one."

If our time of prayer is to be a conversation with God, our prayer must include taking time to be silent to listen to God as well. This final step requires us to spend some time contemplating in silence, listening to areas of our lives that God wants us to yield to Him. In so doing, we surrender to God's presence, and holiness.

In order to yield to God's presence, we stop and quieten our heart again to hear from God.

As we seek to yield to God's holiness, we will need to honestly deal with the sins revealed by confessing and seeking reconciliation. Recognising our inability to save ourselves, we humbly seek for His forgiveness and power to deliver us from evil so that we may walk in holiness.

If you are trying to teach this to young children, it may be easier to replace 'yield' with the simpler word 'yes'. For example, "What are the areas in your life that God wants you to say 'yes' to Him"?

4.2.2 Guided Prayers

The Daily Office

For individuals who struggle with finding the right words and rhythm to pray, we recommend using the Daily Office to guide you for a start. The Daily Office is a set of written prayers (see example in Appendix I) provided for Christians to pray throughout the day. It draws from St Benedict's idea of prayer as the work of God – he viewed the Christian life as a life of prayer with work interspersed, not the other way around. This is why the Daily Office is also known as the 'liturgy of the hours' so that Christians may learn to pray according to a rhythm of scripted prayers through the day. It was later simplified by Thomas Cranmer when he compiled the first Book of Common Prayer for the Church of England. The Daily Office offers a range of ways and words for prayer, namely, confession of sins, praise and thanksgiving, petitions and intercession. There is much clarity, depth and wisdom in these categories. Hence, the liturgy provided in the Daily Office provides us with the needed quidance to build our prayer life.



How Do We Start?

We begin by deciding on a time of the day for prayer. When you have settled down to pray, open your chosen prayer book to the appropriate page. As you read through the liturgy, say aloud its words to God unhurriedly. Allow it to guide the order and content of your prayer.

Drawing inspiration from St Benedict and Thomas Cranmer's works, there are now many Protestant and Catholic versions of the Daily Office. Variations of the Daily Office can be easily accessed through books, websites and smart phone applications. Here are two helpful resources:

- 1. Common Prayer: A Liturgy for Ordinary Radicals, oriented towards themes of justice (available in print and as a smartphone application)
- 2. **Book of Common Prayer** (available in print, as a smartphone application and online: https://www.churchofengland.org/prayer-and-worship/join-us-service-daily-prayer)

4.2.3 Praying with Others

Family/Small Groups

We should make a concerted attempt to engage in small group prayers and/or family prayers, both at mealtimes and at a specific time with our families, such as a pre-bedtime prayer routine.

John Wesley's original intention of small groups when he organised them in the 18th century (as societies), was so that they may be "a company of men [and women] having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation."¹⁹

Wesley Prayer Service (WPS) and Wesley Synchronised Prayer (WSP)

We encourage you to prayerfully gather like-minded persons in your small group, who have the form and seek the power of godliness, to pray together regularly (see Appendix IV for testimonies on praying in groups).

If your group is taking its first steps in this, consider starting with attending the Wesley Prayer Service (every first Wednesday). You may also gather your group once a month for the Wesley Synchronised Prayer, during which the group might gather and pray over the items prepared by the church, made available online. As your group becomes familiar with praying in groups for WPS and WSP, your group could consider increasing your frequency to fortnightly or weekly prayer sessions.

At the same time, if you are living with your family, you could make a concerted attempt as a family to participate in WPS and/or WSP (wesleymc.org/prayer-needs).

If you would like to join a group to pray, we encourage you to email us at mailbag@wesleymc.org so that we can connect you with a group that is meeting to pray together as part of WSP.

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APPENDIX

A Morning Prayer From The Daily Office

To help you get started, here is an example of a morning prayer of the Daily Office, adapted from Shane Claiborne, Jonathan Wilson-Hartgrove and Enuma Okoro's book, *Common Prayer: A Liturgy For Ordinary Radicals*, for you to pray through²⁰.

If you are doing this with others, do consider assigning someone to lead while others read the words printed in bold font.

[Key: Normal type = to be read by single voice/leader Bold type = to be read by community Italic type = instructions/headings, not to be read Colon (:) = pause]

O Lord, let my soul rise up to meet you

as the day rises to meet the sun.

Glory to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and will be forever.

Amen.

Come, let us sing to the LORD: let us shout for joy to the Rock of our salvation.



[Read or sing the song] "This Little Light of Mine"

This little light of mine,
I'm gonna let it shine.
This little light of mine,
I'm gonna let it shine.
This little light of mine,
I'm gonna let it shine,
let it shine, let it shine, oh let it shine.

Ev'rywhere I go, I'm gonna let it shine. Ev'rywhere I go, I'm gonna let it shine. Ev'rywhere I go, I'm gonna let it shine, let it shine, let it shine, oh let it shine.

Jesus gave it to me,
I'm gonna let it shine.
Jesus gave it to me,
I'm gonna let it shine.
Jesus gave it to me,
I'm gonna let it shine,
let it shine, let it shine, oh let it shine.

[Source: One in Faith #874]

Jesus, teach us not to shun: what is of God in everyone. [Refrain]

ATSIX IN

Psalm 7:7-12

Awake, O my God, decree justice: let the assembly of the peoples gather round you.

Be seated on your lofty throne, O Most High: **O LORD, judge the nations.**

Give judgment for me according to my righteousness, O LORD: **and according to my innocence, O Most High.**

Let the malice of the wicked come to an end, but establish the righteous: **for you test the mind and heart, O righteous God.**

God is my shield and defense: **he is the savior of the true** in heart.

God is a righteous judge: God sits in judgment every day.

Jesus, teach us not to shun: what is of God in everyone. [Refrain]



Genesis 12:1-7

The Lord had said to Abram, "Go from your country, your people and your father's household to the land I will show you.

²"I will make you into a great nation, and I will bless you;
I will make your name great, and you will be a blessing.
³I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you."

⁴So Abram went, as the Lord had told him; and Lot went with him. Abram was seventy-five years old when he set out from Harran. ⁵He took his wife Sarai, his nephew Lot, all the possessions they had accumulated and the people they had acquired in Harran, and they set out for the land of Canaan, and they arrived there.

⁶Abram traveled through the land as far as the site of the great tree of Moreh at Shechem. At that time the Canaanites were in the land. ⁷The Lord appeared to Abram and said, "To your offspring I will give this land." So he built an altar there to the Lord, who had appeared to him.

STRICK-Inh



John 16:23b-30

²³In that day you will no longer ask me anything. Very truly I tell you, my Father will give you whatever you ask in my name. ²⁴Until now you have not asked for anything in my name. Ask and you will receive, and your joy will be complete.

²⁵"Though I have been speaking figuratively, a time is coming when I will no longer use this kind of language but will tell you plainly about my Father. ²⁶In that day you will ask in my name. I am not saying that I will ask the Father on your behalf. ²⁷No, the Father himself loves you because you have loved me and have believed that I came from God. ²⁸I came from the Father and entered the world; now I am leaving the world and going back to the Father."

²⁹Then Jesus' disciples said, "Now you are speaking clearly and without figures of speech. ³⁰Now we can see that you know all things and that you do not even need to have anyone ask you questions. This makes us believe that you came from God."



Jesus, teach us not to shun: what is of God in everyone. [Refrain]

[Ponder/Reflect] George Fox, founder of the Religious Society of Friends, wrote, "People must be led out of captivity up to God. Be patterns, be examples that your carriage and life may preach among all sorts of people, and to them. Then you will come to walk cheerfully over the world, answering that of God in everyone."

[Alternatively, you may refer to Appendix VI to choose a quotation that you can use to reflect on the theme that you have just prayed through.]

A Note on Prayer for Others

Our Father

Lord, help us answer your call as readily as our father Abram, that we might extend your blessing throughout our community. Remind us that the places where we find you become altars in our world. Amen.

May the peace of the Lord Christ go with you: wherever he may send you;

may he guide you through the wilderness: protect you through the storm;

may he bring you home rejoicing: at the wonders he has shown you;

may he bring you home rejoicing: once again into our doors.

APPENDIX II

R.O.A.D. Journalling Sample

Date: 7 November 2020

Title: Keeping His Sabbath Holy

Read:

Ezekiel 20:1-29, Psalm 119:1-8 I felt led to focus on Ezekiel 20:10-13.

Observe:

In Ezekiel 20, God reminded the people of Israel that when He chose them, He promised that He would make Himself known to them, deliver them out of Egypt (their land of oppression) and to the Promised Land. His only requirement was that they had to worship only God and forsake the idols of Egypt and all detestable things.

Unfortunately, they did not remove the detestable things nor forsook their idols. Despite the cycles of experiencing God's wrath, followed by God's wrath withheld, and warning, they persisted in their rebellion. They continually did not walk in God's statutes nor obeyed His laws such as keeping His Sabbaths holy.

Apply:

As I read today's Scripture which listed the Israelites' various disobediences such as idolatry and profaning of the Sabbath, I must confess that I have been struggling to observe my personal Sabbath day of rest.

I realised that my mind and heart continue to crave the grind of work and ministry on my rest day. It seeks the thrill of completing yet another task. As a result, I am unable to rest fully on my Sabbath day.

Possibly like many others, I also continue to receive emails and WhatsApp messages regarding work on my off days. Having been so used to the daily work rhythm of reading and responding to my WhatsApp messages, I struggle with resisting the urge to respond to matters on my Sabbath day, even if they are not matters of life and death.

I realise that this failure to observe my Sabbath days, has a dilapidating effect on my spiritual and mental wellbeing. I am unable to take a day to fully reconnect with God in Word and prayer. Instead, I become resentful that I am not allowed to rest when I finally have a day off. And worse of all, by allowing work to keep creeping in on my personal time, I neglect to be present with my family who anticipates my day off to finally have their time alone with me as well.

Do:

I will rest on my Sabbath day, by not reading my work emails and messages on my phone on my day off. Instead, I will make a point to redirect my urges to look at my phone for these forms of communication, to connect with God instead.

Prayer:

Father Lord, forgive me for neglecting to observe my rest days. I confess I need Your reminders to resist the urge to keep checking on my phone for messages and emails. Grant me the discipline to fix my eyes on You during my Sabbath days, so that I may delight in Your presence and the blessings You surround me with. In Jesus' name, Amen.

APPENDIX III

Testimony



MEDITATING ON SCRIPTURE (R.O.A.D.)

By Koh Geok Cheng

Before the church started the Bible Reading Drive (BRD) a few years ago, I was reading devotions from devotional books. The verses each day were taken from anywhere in the Bible. There were times when I skipped because I was too busy. As there was no structure, I found myself interested only if the verse appealed to me.

When the church started BRD, I realised that I had never read the entire Bible before in a structured way; hence, I made a commitment to follow the reading plan to have a more structured and disciplined way of reading the Bible. Using the R.O.A.D. method has helped me to think more deeply on God's attributes, His truths and how I should apply them in my life. It has helped me to read with a focus to transform my ways and life, and to specifically apply and put into action what God has revealed to me. I decided to read the Bible and do my devotion in the mornings when I wake up before I set out for the day. This meant adjusting my alarm to wake up 30 minutes earlier, to read and pen down what God revealed to me.

To be able to read and apply God's truths in my life is what I found most helpful in using R.O.A.D. Recently, I had a nasty cycling accident. I could not sleep the whole night, and I asked God why I had to fall. The next morning, I read the BRD on Psalm 106, and God opened my eyes to see His love, faithfulness and mercies – how He had protected me from more serious injuries and provided a good doctor to give me eight stitches on my lip. The next few days, the BRD on Daniel 10 and Ezekiel 1 both helped me to see that I could shine brightly for God through my situation and have a glorious encounter with Him.

I decided to share on WhatsApp with the groups that I was involved with in church as well as the prayer groups outside church. I also shared over social media, on Facebook and Instagram, as I wanted to use it as a means to share, encourage others – both believers and pre-believers – and glorify God. I am thankful that it has helped to encourage others. There were times when ladies whom I did not know came up to me in church to share how they had been encouraged by God's Word and my devotions. Then I found out that those whom I shared with had passed it on to share with others. Praise God for BRD and R.O.A.D. that have helped me and also blessed others.

APPENDIX IV

Testimony



PRAYING IN GROUPS

By Philip Oh

aving participated in a good number of Wednesday Prayer Services over the years (usually with my wife), I am comfortable praying by ourselves and with others. We know the format and people, and are comfortable, particularly when praying with each other.

The onset of the Covid-19 pandemic offered an opportunity for me to take my prayer life up one level. We were drawn into the weekly Wesley Synchronised Prayer with friends whom we were increasingly familiar because of our Monday meetings. The written prayer pointers covering 'Our World, Our Nation and Our Family and Loved Ones' provided a structure which was a great help. All we had to do was turn up! It reminded me of the discipline of prayer based on a quip from PIC – "We don't necessarily enjoy prayer – it's a discipline!"

I learnt from my prayer partners in the Zoom Breakout Room as I prayed alongside them, with opportunities to encourage and guide others in their prayer journey. We reminded each other that it was not about the eloquence and articulation of our prayers, but more about our heart and sincerity, because God can see into our individual hearts. I heard how others prayed from the heart, and how the Holy Spirit was leading them. In doing so, I was encouraged and learnt the importance of being led by the Holy Spirit. I learnt the importance of practice and discipline. It is just like running — the more you do it, the easier it becomes!

Praying online was easier for me because of my previous responsibilities in the corporate world, but not so for some others. But with practice, week after week, it became easier for all of us. It undoubtedly had its benefits! For someone who is partially deaf, I could hear (and see) others more clearly. I did not need travel time. Now I am more able to pray with brothers and sisters in Singapore or another country, without having to meet up over lunch or coffee — much as I would like to. We shall have to patiently wait for God's perfect timing!



Testimony



INTERCEDING AS A COMMUNITY

By Victoria Ng

We started meeting on 22 April 2020, every Wednesday from 8.30 to 9.00pm via Instagram Live. There would be one worship leader to open and close us in worship, and one prayer leader to lead the youths in prayer as we intercede for our world, nation and loved ones. But our team is much bigger than that – we usually have about two to three others helping out with the technical side of things to get the Instagram Live video going.

The current social distancing measures may have restricted us as a community to physically come together to pray, but the online prayer meetings have made it accessible for anyone to join us to intercede as a community.

As youths, we're looking at the distraught and chaotic world and feel helpless. We want to do something about it, but more often than not, we don't know what to do other than to trust and put our hope in Jesus. We know that in our weakness, He is strong; in the midst of the chaos, God is still on His throne and He is in control. We don't know what else we can do other than to go to God in prayer – to repent, to intercede and to seek His heart for His people here on earth. Our weekly prayer meetings have reminded us that He must increase and we must decrease.

APPENDIX V

"O God, once again we turn to you. We come to you in our incompleteness that you might complete us. We come to you in our brokenness that you might make us whole. We come to you in our "dis-ease" that you might heal us. Help us to open the deeps of our lives to you, that [...] you may be able to work in us that which you purpose for us in your perfect will for our wholeness. Stir our hearts, stimulate our minds, have your way with us. For all you are doing, for all you are going to do, we give you praise and thanks, in Jesus' name. Amen."

(Robert Mulholland Jr, Shaped by the Word)

"Our gracious and loving God, we thank you that you have been touching our lives; illuminating us; opening us at deep levels of our being; stretching us at points of our narrowness; confronting us where we are distorted; challenging us to become the word you speak us forth to be; but in every way working in it all for your good purposes in our lives. As we begin to consider ways of coming to scripture that will enable it to become your living Word in our lives, help us, God to remain open to the guidance of your Holy Spirit. Amen."

(Robert Mulholland Jr, Shaped by the Word)

"O Lord, how do I let go when I'm so unsure of things? I'm unsure of your will, and I'm unsure of myself... That really isn't the problem at all, isn't it? The truth of the matter is I hate the very idea of letting go. I really want to be in control. No I need to be in control. That's it, isn't it? I'm afraid to give up control, afraid of what might happen. Heal my fear, Lord.

How good of you to reveal my blind spots even in the midst of my stumbling attempts to pray. Thank you!

But now what do I do? How do I give up control? Jesus, please teach me your way of relinquishment. Amen." (Richard Foster)

"Blessed Saviour, I pace back and forth at the altar of commitment. I really do want a fixed habit of prayer. At least, that is what I want at the moment. I'm not sure if that is what I will want two weeks from now. I do know that without some kind of consistent communion with you I will not know holy obedience."

So, as best I can, I promise to set aside time regularly for prayer, meditation and spiritual reading. Strengthen me in this covenant. Help me so to delight in your presence that I will want to come home to you often.

In Your Name and for Your sake I make this covenant. Amen."

(Richard Foster)

"My Lord and my God, listening is hard for me. I do not mean exactly hard for I understand that this is a matter of receiving rather than trying. What I mean is that I am so action-oriented, so product driven, that doing is easier for me than being. I need your help if I am to be still and listen. I would like to try. I would like to learn how to sink down into the light of your presence until I can become comfortable in that posture. Help me to try now. Thank you. Amen."

(Richard Foster)

APPENDIX VI

"The meaning of the Sabbath is to celebrate time rather than space. Six days a week we live under the tyranny of things of space; on the Sabbath we try to become attuned to holiness in time."

(Abraham Heschel, The Sabbath)

"The soul and body make a man, and the spirit and discipline make a Christian."

John Wesley, The Late Work of God in North America

"Prayer is lifting up your hearts to God. All the words of our prayers that do not expose our true selves are sheer hypocrisy. Therefore, whenever you attempt to pray, see that your single purpose is to commune with God. Lift up your heart to him and pour out your soul before him."

John Wesley, Upon our Lord's Sermon on the Mount, Discourse 6

"The world is not dying for another book. But it is dying for the rest of God."

Mark Buchannan, The Rest of God

"Because we do not rest, we lost our way."

Wayne Muller

"We aren't rest-filled people who occasionally become restless; we're restless people who sometimes find rest."

Henri Nouwen

"A sabbath to me is a day of rest from the craziness of life."

Craig, a man in his twenties, in Sabbath Keeping

"Just as tithing reminds me that all I have is from God, so sabbath keeping reminds me that God is in control."

Susan, a mom in her late thirties, in Sabbath Keeping

"Let nothing disturb you. Let nothing frighten you. All things pass away. God is unchangeable. Patience gains everything. He who clings to God wants nothing. God alone is sufficient."

Teresa of Avila

Theme: Rest, Reflect, Renew

JANUARY 2021

Friday, 1 Jan (New Year's Day)

Readings: Genesis 1; 2:1-3

Psalm 1

Saturday, 2 Jan

Readings: Genesis 2:4-25

Psalm 2

Sunday, 3 Jan

Readings: Genesis 3

Psalm 3

Monday, 4 Jan

Readings: Genesis 4

Psalm 4

Tuesday, 5 Jan

Readings: Genesis 5 Psalm 5

Wednesday, 6 Jan

Readings: Genesis 6; 7 Psalm 6

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Thursday, 7 Jan

Readings: Genesis 8

Psalm 7

Friday, 8 Jan

Readings: Genesis 9

Psalm 8

Saturday, 9 Jan

Readings: Genesis 10

Psalm 9

Sunday, 10 Jan

Readings: Genesis 11

Psalm 10

Monday, 11 Jan

Readings: Genesis 12

Psalm 11

Tuesday, 12 Jan

Readings: Genesis 13

Psalm 12

Wednesday, 13 Jan

Readings: Genesis 14

Psalm 13

Thursday, 14 Jan

Readings: Genesis 15; 16

Psalm 14

Friday, 15 Jan

Readings: Genesis 17

Psalm 15

Saturday, 16 Jan

Readings: Genesis 18

Psalm 16

Sunday, 17 Jan

Readings: Genesis 19 Psalm 17

Monday, 18 Jan

Readings: Genesis 20

Psalm 18:1-29

Tuesday, 19 Jan

Readings: Genesis 21

Psalm 18:30-50

Wednesday, 20 Jan

Readings: Genesis 22

Psalm 19

Thursday, 21 Jan

Readings: Genesis 23

Psalm 20

Friday, 22 Jan

Readings: Genesis 24

Psalm 21

Saturday, 23 Jan

Readings: Genesis 25

Psalm 22

Sunday, 24 Jan

Readings: Genesis 26

Psalm 23

Monday, 25 Jan

Readings: Genesis 27

Psalm 24

Tuesday, 26 Jan

Readings: Genesis 28

Psalm 25

Wednesday, 27 Jan

Readings: Genesis 29

Psalm 26

Thursday, 28 Jan

Readings: Genesis 30

Psalm 27

Friday, 29 Jan

Readings: Genesis 31

Psalm 28

Saturday, 30 Jan

Readings: Genesis 32

Psalm 29

Sunday, 31 Jan

Readings: Genesis 33

Theme: Rest, Reflect, Renew

FEBRUARY 2021

Monday, 1 Feb

Readings: Genesis 34 Psalm 31

Tuesday, 2 Feb

Readings: Genesis 35 Psalm 32

Wednesday, 3 Feb

Readings: Genesis 36 Psalm 33

Thursday, 4 Feb

Readings: Genesis 37 Psalm 34

Friday, 5 Feb

Readings: Genesis 38 Psalm 35

Saturday, 6 Feb

Readings: Genesis 39; 40 Psalm 36

Sunday, 7 Feb

Readings: Genesis 41:1-40 Psalm 37

Monday, 8 Feb

Readings: Genesis 41:41-57; 42 Psalm 38

Tuesday, 9 Feb

Readings: Genesis 43 Psalm 39

Wednesday, 10 Feb

Readings: Genesis 44 Psalm 40

Thursday, 11 Feb

Readings: Genesis 45 Psalm 41 Friday, 12 Feb

(Chinese New Year) Readings: Genesis 46 Psalm 42

Saturday, 13 Feb

(Chinese New Year) Readings: Genesis 47 Psalm 43

Sunday, 14 Feb

Readings: Genesis 48 Psalm 44

Monday, 15 Feb

Readings: Genesis 49 Psalm 45

Tuesday, 16 Feb

Readings: Genesis 50 Psalm 46

Wednesday, 17 Feb

(Ash Wednesday) Readings: Matthew 1 Psalm 47

Thursday, 18 Feb

Readings: Matthew 2 Psalm 48

Friday, 19 Feb

Readings: Matthew 3 Psalm 49

Saturday, 20 Feb

Readings: Matthew 4 Psalm 50

Sunday, 21 Feb

Readings: Matthew 5:1-12 Psalm 51 Monday, 22 Feb

Readings: Matthew 5:13-48 Psalm 52

Tuesday, 23 Feb

Readings: Matthew 6:1-18 Psalm 53

Wednesday, 24 Feb

Readings: Matthew 6:19-34 Psalm 54

Thursday, 25 Feb

Readings: Matthew 7 Psalm 55

Friday, 26 Feb

Readings: Matthew 8:1-17 Psalm 56

Saturday, 27 Feb

Readings: Matthew 8:18-34 Psalm 57

Sunday, 28 Feb

Readings: Matthew 9:1-17 Psalm 58

MARCH 2021

Monday, 1 Mar

Readings: Matthew 9:18-38

Psalm 59

Tuesday, 2 Mar

Readings: Matthew 10:1-15

Psalm 60

Wednesday, 3 Mar

Readings: Matthew 10:16-42 Psalm 61

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Thursday, 4 Mar

Readings: Matthew 11:1-19

Psalm 62

Friday, 5 Mar

Readings: Matthew 11:20-30

Psalm 63

Saturday, 6 Mar

Readings: Matthew 12:1-21

Psalm 64

Sunday, 7 Mar

Readings: Matthew 12:22-50

Psalm 65

Monday, 8 Mar

Readings: Matthew 13:1-23

Psalm 66

Tuesday, 9 Mar

Readings: Matthew 13:24-43

Psalm 67

Wednesday, 10 Mar

Readings: Matthew 13:44-58

Psalm 68

Thursday, 11 Mar

Readings: Matthew 14

Psalm 69

Friday, 12 Mar

Readings: Matthew 15:1-20

Psalm 70

Saturday, 13 Mar

Readings: Matthew 15:21-39

Psalm 71

Sunday, 14 Mar

Readings: Matthew 16:1-12

Psalm 72

Monday, 15 Mar

Readings: Matthew 16:13-28

Psalm 73

Tuesday, 16 Mar

Readings: Matthew 17:1-13

Psalm 74

Wednesday, 17 Mar

Readings: Matthew 17:14-27

Psalm 75

Thursday, 18 Mar

Readings: Matthew 18:1-20

Psalm 76

Friday, 19 Mar

Readings: Matthew 18:21-35

Psalm 77

Saturday, 20 Mar

Readings: Matthew 19:1-15

Psalm 78:1-39

Sunday, 21 Mar

Readings: Matthew 19:16-30

Psalm 78:40-72

Monday, 22 Mar

Readings: Matthew 20:1-16

Psalm 79

Tuesday, 23 Mar

Readings: Matthew 20:17-34

Psalm 80

Wednesday, 24 Mar

Readings: Matthew 21:1-17

Psalm 81

Thursday, 25 Mar

Readings: Matthew 21:18-46

Psalm 82

Friday, 26 Mar

Readings: Matthew 22:1-14

Psalm 83

Saturday, 27 Mar

Readings: Matthew 22:15-46

Psalm 84

Sunday, 28 Mar

(Palm Sunday)

Readings: Matthew 23

Psalm 85

Monday, 29 Mar

(Holy Monday)

Readings: Matthew 24

Psalm 86

Tuesday, 30 Mar

(Holy Tuesday)

Readings: Matthew 25

Psalm 87

Wednesday, 31 Mar

(Holy Wednesday)

Readings: Matthew 26:1-35

Theme: Rest, Reflect, Renew

APRIL 2021

Thursday, 1 Apr

(Maundy Thursday) Readings: Matthew 26:36-75

Psalm 89:1-29

Friday, 2 Apr

(Good Friday)

Readings: Matthew 27:1-61

Psalm 89:30-52

Saturday, 3 Apr

Readings: Matthew 27:62-66

Psalm 90

Sunday, 4 Apr (Easter Sunday)

Readings: Matthew 28

Psalm 91

Monday, 5 Apr

Readings: Exodus 1 Psalm 92

Tuesday, 6 Apr

Readings: Exodus 2; 3

Psalm 93

Wednesday, 7 Apr

Readings: Exodus 4 Psalm 94

Thursday, 8 Apr

Readings: Exodus 5 Psalm 95

Friday, 9 Apr

Readings: Exodus 6; 7:1-7

Psalm 96

Saturday, 10 Apr

Readings: Exodus 7:8-25; 8 Psalm 97

Sunday, 11 Apr

Readings: Exodus 9; 10 Psalm 98

Monday, 12 Apr

Readings: Exodus 11; 12 Psalm 99

Tuesday, 13 Apr

Readings: Exodus 13; 14

Psalm 100

Wednesday, 14 Apr

Readings: Exodus 15; 16

Psalm 101

Thursday, 15 Apr

Readings: Exodus 17

Psalm 102

Friday, 16 Apr

Readings: Exodus 18 Psalm 103

Saturday, 17 Apr

Readings: Exodus 19 Psalm 104

Sunday, 18 Apr

Readings: Exodus 20

Psalm 105

Monday, 19 Apr

Readings: Exodus 21 Psalm 106

Tuesday, 20 Apr

Readings: Exodus 22 Psalm 107

Wednesday, 21 Apr

Readings: Exodus 23; 24 Psalm 108

Thursday, 22 Apr

Readings: Exodus 25

Psalm 109

Friday, 23 Apr

Readings: Exodus 26; 27

Psalm 110

Saturday, 24 Apr

Readings: Exodus 28

Psalm 111

Sunday, 25 Apr

Readings: Exodus 29

Psalm 112

Monday, 26 Apr

Readings: Exodus 30; 31

Psalm 113

Tuesday, 27 Apr

Readings: Exodus 32; 33

Psalm 114

Wednesday, 28 Apr

Readings: Exodus 34; 35:1-29

Psalm 115

Thursday, 29 Apr

Readings: Exodus 35:30-35;

36

Psalm 116

Friday, 30 Apr

Readings: Exodus 37; 38

MAY 2021

Saturday, 1 May

(Labour Day) Readings: Exodus 39

Psalm 118

Sunday, 2 May

Readings: Exodus 40

Psalm 119:1-24

Monday, 3 May

Readings: John 1:1-18

Psalm 119:25-48

Tuesday, 4 May

Readings: John 1:19-51

Psalm 119-49-72

Wednesday, 5 May

Readings: John 2

Psalm 119:73-96

Thursday, 6 May Readings: John 3

Psalm 119:97-120

Friday, 7 May

Readings: John 4:1-26

Psalm 119:121-144

Saturday, 8 May

Readings: John 4:27-54

Psalm 119:145-176

Sunday, 9 May

Readings: John 5

Psalm 120

Monday, 10 May

Readings: John 6:1-40

Psalm 121

Tuesday, 11 May

Readings: John 6:41-71

Psalm 122

Wednesday, 12 May

Readings: John 7

Psalm 123

Thursday, 13 May

(Hari Raya Puasa) Readings: John 8

Psalm 124

Friday, 14 May

Readings: John 9

Psalm 125

Saturday, 15 May

Readings: John 10 Psalm 126

Sunday, 16 May

Readings: John 11 Psalm 127

Monday, 17 May Readings: John 12

Psalm 128

Tuesday, 18 May

Readings: John 13 Psalm 129

Wednesday, 19 May

Readings: John 14 Psalm 130

Thursday, 20 May

Readings: John 15

Psalm 131

Friday, 21 May

Readings: John 16

Psalm 132

Saturday, 22 May

Readings: John 17

Psalm 133

Sunday, 23 May

Readings: John 18 Psalm 134

Monday, 24 May

Readings: John 19 Psalm 135

Tuesday, 25 May

Readings: John 20

Psalm 136

Wednesday, 26 May

(Vesak Day)

Readings: John 21

Psalm 137

Thursday, 27 May

Readings: 1 John 1; 2 Psalm 138

Friday, 28 May

Readings: 1 John 3

Psalm 139

Saturday, 29 May Readings: 1 John 4

Psalm 140

Sunday, 30 May Readings: 1 John 5

Psalm 141

Monday, 31 May Readings: 2 John

3 John 1

Theme: Rest, Reflect, Renew

JUNE 2021

Tuesday, 1 Jun

Readings: Proverbs 1
Psalm 143

Wednesday, 2 Jun Readings: Proverbs 2

Psalm 144

Thursday, 3 Jun

Readings: Proverbs 3 Psalm 145

Friday, 4 Jun

Readings: Proverbs 4
Psalm 146

Saturday, 5 Jun

Readings: Proverbs 5 Psalm 147

Sunday, 6 Jun

Readings: Proverbs 6 Psalm 148

Monday, 7 Jun

Readings: Proverbs 7 Psalm 149

Tuesday, 8 Jun

Readings: Proverbs 8 Psalm 150

Wednesday, 9 Jun

Readings: Proverbs 9
Psalm 1

Thursday, 10 Jun Readings: Proverbs 10

Psalm 2

Friday, 11 Jun

Readings: Proverbs 11 Psalm 3 Saturday, 12 Jun

Readings: Proverbs 12

Psalm 4

Sunday, 13 Jun Readings: Proverbs 13

eadings: Proverbs 1. Psalm 5

Monday, 14 Jun

Readings: Proverbs 14 Psalm 6

Tuesday, 15 Jun

Readings: Proverbs 15 Psalm 7

Wednesday, 16 Jun

Readings: Proverbs 16 Psalm 8

Thursday, 17 Jun

Readings: Proverbs 17 Psalm 9

Friday, 18 Jun

Readings: Proverbs 18 Psalm 10

Saturday, 19 Jun

Readings: Proverbs 19 Psalm 11

Sunday, 20 Jun

Readings: Proverbs 20 Psalm 12

Monday, 21 Jun

Readings: Proverbs 21 Psalm 13

Tuesday, 22 Jun

Readings: Proverbs 22 Psalm 14 Wednesday, 23 Jun

Readings: Proverbs 23

Psalm 15

Thursday, 24 Jun

Readings: Proverbs 24 Psalm 16

Friday, 25 Jun

Readings: Proverbs 25 Psalm 17

Saturday, 26 Jun

Readings: Proverbs 26 Psalm 18

Sunday, 27 Jun

Readings: Proverbs 27 Psalm 19

Monday, 28 Jun

Readings: Proverbs 28 Psalm 20

Tuesday, 29 Jun

Readings: Proverbs 29 Psalm 21

Wednesday, 30 Jun

Readings: Proverbs 30 Psalm 22

JULY 2021

Thursday, 1 Jul

Readings: Proverbs 31

Psalm 23

Friday, 2 Jul

Readings: Ecclesiastes 1

Psalm 24

Saturday, 3 Jul

Readings: Ecclesiastes 2

Psalm 25

Sunday, 4 Jul

Readings: Ecclesiastes 3

Psalm 26

Monday, 5 Jul

Readings: Ecclesiastes 4

Psalm 27

Tuesday, 6 Jul

Readings: Ecclesiastes 5

Psalm 28

Wednesday, 7 Jul

Readings: Écclesiastes 6

Psalm 29

Thursday, 8 Jul

Readings: Ecclesiastes 7

Psalm 30

Friday, 9 Jul

Readings: Ecclesiastes 8

Psalm 31

Saturday, 10 Jul

Readings: Ecclesiastes 9

Psalm 32

Sunday, 11 Jul

Readings: Ecclesiastes 10

Psalm 33

Monday, 12 Jul

Readings: Ecclesiastes 11

Psalm 34

Tuesday, 13 Jul

Readings: Ecclesiastes 12

Psalm 35

Wednesday, 14 Jul

Readings: Romans 1

Psalm 36

Thursday, 15 Jul

Readings: Romans 2

Psalm 37

Friday, 16 Jul

Readings: Romans 3

Psalm 38

Saturday, 17 Jul

Readings: Romans 4

Psalm 39

Sunday, 18 Jul

Readings: Romans 5

Psalm 40

Monday, 19 Jul

Readings: Romans 6

Psalm 41

Tuesday, 20 Jul

(Hari Raya Haji)

Readings: Romans 7

Psalm 42

Wednesday, 21 Jul

Readings: Romans 8

Psalm 43

Thursday, 22 Jul

Readings: Romans 9

Psalm 44

Friday, 23 Jul

Readings: Romans 10

Psalm 45

Saturday, 24 Jul

Readings: Romans 11

Psalm 46

Sunday, 25 Jul

Readings: Romans 12

Psalm 47

Monday, 26 Jul

Readings: Romans 13

Psalm 48

Tuesday, 27 Jul

Readings: Romans 14

Psalm 49

Wednesday, 28 Jul Readings: Romans 15

Psalm 50

Thursday, 29 Jul

Readings: Romans 16

Psalm 51

Friday, 30 Jul

Readings: 1 Corinthians 1

Psalm 52

Saturday, 31 Jul

Readings: 1 Corinthians 2

Psalm 53

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Theme: Rest, Reflect, Renew

AUGUST 2021

Sunday, 1 Aug

Readings: 1 Corinthians 3

Psalm 54

Monday, 2 Aug

Readings: 1 Corinthians 4

Psalm 55

Tuesday, 3 Aug

Readings: 1 Corinthians 5; 6

Psalm 56

Wednesday, 4 Aug

Readings: 1 Corinthians 7 Psalm 57

Thursday, 5 Aug

Readings: 1 Corinthians 8

Psalm 58

Friday, 6 Aug

Readings: 1 Corinthians 9

Psalm 59

Saturday, 7 Aug

Readings: 1 Corinthians 10;

Psalm 60

Sunday, 8 Aug

Readings: 1 Corinthians

11:2-34

Psalm 61

Monday, 9 Aug (National Day)

Readings: 1 Corinthians 12

Psalm 62

Tuesday, 10 Aug

Readings: 1 Corinthians 13

Psalm 63

Wednesday, 11 Aug

Readings: 1 Corinthians 14

Psalm 64

Thursday, 12 Aug

Readings: 1 Corinthians 15

Psalm 65

Friday, 13 Aug

Readings: 1 Corinthians 16

Psalm 66

Saturday, 14 Aug

Readings: 2 Corinthians

1; 2:1-11 Psalm 67

Sunday, 15 Aug

Readings: 2 Corinthians

2:12-17; 3 Psalm 68

Monday, 16 Aug

Readings: 2 Corinthians 4

Psalm 69

Tuesday, 17 Aug

Readings: 2 Corinthians 5 Psalm 70

Wednesday, 18 Aug

Readings: 2 Corinthians 6

Psalm 71

Thursday, 19 Aug

Readings: 2 Corinthians 7

Psalm 72

Friday, 20 Aug

Readings: 2 Corinthians 8

Psalm 73

Saturday, 21 Aug

Readings: 2 Corinthians 9

Psalm 74

Sunday, 22 Aug

Readings: 2 Corinthians 10

Psalm 75

Monday, 23 Aug

Readings: 2 Corinthians 11

Psalm 76

Tuesday, 24 Aug

Readings: 2 Corinthians 12

Psalm 77

Wednesday, 25 Aug

Readings: 2 Corinthians 13

Psalm 78:1-39

Thursday, 26 Aug

Readings: Galatians 1

Psalm 78:40-72

Friday, 27 Aug

Readings: Galatians 2

Psalm 79

Saturday, 28 Aug

Readings: Galatians 3

Psalm 80

Sunday, 29 Aug Readings: Galatians 4

Psalm 81

Monday, 30 Aug

Readings: Galatians 5

Psalm 82

Tuesday, 31 Aug

Readings: Galatians 6

SEPTEMBER 2021

Wednesday, 1 Sep

Readings: Ephesians 1; 2

Psalm 84

Thursday, 2 Sep

Readings: Ephesians 3 Psalm 85

Friday, 3 Sep

Readings: Ephesians 4:1-16

Psalm 86

Saturday, 4 Sep

Readings: Ephesians 4:17-32;

5:1-20 Psalm 87

Sunday, 5 Sep

Readings: Ephesians 5:21-33;

6:1-9 Psalm 88

Monday, 6 Sep

Readings: Ephesians 6:10-24

Psalm 89

Tuesday, 7 Sep

Readings: Philippians 1 Psalm 90

Wednesday, 8 Sep

Readings: Philippians 2

Psalm 91

Thursday, 9 Sep

Readings: Philippians 3 Psalm 92

Friday, 10 Sep

Readings: Philippians 4

Psalm 93

Saturday, 11 Sep

Readings: Colossians 1 Psalm 94

Sunday, 12 Sep

Readings: Colossians 2 Psalm 95

Monday, 13 Sep

Readings: Colossians 3:1-17

Psalm 96

Tuesday, 14 Sep

Readings: Colossians 3:18-25; 4

Psalm 97

Wednesday, 15 Sep

Readings: 1 Thessalonians 1; 2 Psalm 98

Thursday, 16 Sep

Readings: 1 Thessalonians 3

Psalm 99

Friday, 17 Sep

Readings: 1 Thessalonians 4

Psalm 100

Saturday, 18 Sep

Readings: 1 Thessalonians 5

Psalm 101

Sunday, 19 Sep

Readings: 2 Thessalonians 1; 2

Psalm 102

Monday, 20 Sep

Readings: 2 Thessalonians 3

Psalm 103

Tuesday, 21 Sep

Readings: 1 Timothy 1

Psalm 104

Wednesday, 22 Sep

Readings: 1Timothy 2 Psalm 105

Thursday, 23 Sep

Readings: 1 Timothy 3 Psalm 106

Friday, 24 Sep

Readings: 1 Timothy 4

Psalm 107

Saturday, 25 Sep

Readings: 1 Timothy 5

Psalm 108

Sunday, 26 Sep

Readings: 1 Timothy 6

Psalm 109

Monday, 27 Sep

Readings: 2 Timothy 1

Psalm 110

Tuesday, 28 Sep

Readings: 2 Timothy 2

Psalm 111

Wednesday, 29 Sep

Readings: 2Timothy 3

Psalm 112

Thursday, 30 Sep

Readings: 2 Timothy 4

Psalm 113

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Theme: Rest, Reflect, Renew

OCTOBER 2021

Friday, 1 Oct

Readings: Titus 1

Psalm 114

Saturday, 2 Oct

Readings: Titus 2 Psalm 115

Sunday, 3 Oct

Readings: Titus 3 Psalm 116

Monday, 4 Oct

Readings: Philemon Psalm 117

Tuesday, 5 Oct

Readings: Hebrews 1 Psalm 118

Wednesday, 6 Oct

Readings: Hebrews 2 Psalm 119:1-24

Thursday, 7 Oct

Readings: Hebrews 3 Psalm 119:25-48

Friday, 8 Oct

Readings: Hebrews 4 Psalm 119:49-72

Saturday, 9 Oct

Readings: Hebrews 5 Psalm 119:73-96

Sunday, 10 Oct

Readings: Hebrews 6 Psalm 119:97-120

Monday, 11 Oct

Readings: Hebrews 7

Psalm 119:121-144

Tuesday, 12 Oct

Readings: Hebrews 8 Psalm 119:145-176

Wednesday, 13 Oct

Readings: Hebrews 9 Psalm 120

Thursday, 14 Oct

Readings: Hebrews 10 Psalm 121

Friday, 15 Oct

Readings: Hebrews 11 Psalm 122

Saturday, 16 Oct

Readings: Hebrews 12 Psalm 123

Sunday, 17 Oct

Readings: Hebrews 13 Psalm 124

Monday, 18 Oct

Readings: James 1 Psalm 125

Tuesday, 19 Oct

Readings: James 2 Psalm 126

Wednesday, 20 Oct

Readings: James 3 Psalm 127

Thursday, 21 Oct

Readings: James 4 Psalm 128

Friday, 22 Oct

Readings: James 5 Psalm 129 Saturday, 23 Oct

Readings: 1 Peter 1 Psalm 130

Sunday, 24 Oct

Readings: 1 Peter 2 Psalm 131

Monday, 25 Oct

Readings: 1 Peter 3 Psalm 132

Tuesday, 26 Oct

Readings: 1 Peter 4 Psalm 133

Wednesday, 27 Oct

Readings: 1 Peter 5 Psalm 134

Thursday, 28 Oct

Readings: 2 Peter 1 Psalm 135

Friday, 29 Oct

Readings: 2 Peter 2 Psalm 136

Saturday, 30 Oct

Readings: 2 Peter 3 Psalm 137

Sunday, 31 Oct

Readings: Jude

NOVEMBER 2021

Monday, 1 Nov Readings: Isaiah 1 Psalm 139

Tuesday, 2 Nov Readings: Isaiah 2 Psalm 140

Wednesday, 3 Nov Readings: Isaiah 3; 4 Psalm 141

Thursday, 4 Nov (*Deepavali*) Readings: Isaiah 5 Psalm 142

Friday, 5 Nov Readings: Isaiah 6 Psalm 143

Saturday, 6 Nov Readings: Isaiah 7 Psalm 144

Sunday, 7 Nov Readings: Isaiah 8 Psalm 145

Monday, 8 Nov Readings: Isaiah 9; 10:1-4 Psalm 146

Tuesday, 9 Nov Readings: Isaiah 10:5-34 Psalm 147

Wednesday, 10 Nov Readings: Isaiah 11; 12 Psalm 148 Thursday, 11 Nov Readings: Isaiah 13 Psalm 149

Friday, 12 Nov Readings: Isaiah 14 Psalm 150

Saturday, 13 Nov Readings: Isaiah 15; 16 Psalm 107

Sunday, 14 Nov Readings: Isaiah 17 Psalm 108

Monday, 15 Nov Readings: Isaiah 18 Psalm 109

Tuesday, 16 Nov Readings: Isaiah 19; 20 Psalm 110

Wednesday, 17 Nov Readings: Isaiah 21 Psalm 111

Thursday, 18 Nov Readings: Isaiah 22

Friday, 19 Nov Readings: Isaiah 23

Psalm 112

Psalm 113

Saturday, 20 Nov Readings: Isaiah 24 Psalm 114 Sunday, 21 Nov Readings: Isaiah 25 Psalm 115

Monday, 22 Nov Readings: Isaiah 26 Psalm 116

Tuesday, 23 Nov Readings: Isaiah 27 Psalm 117

Wednesday, 24 Nov Readings: Isaiah 28:1-15 Psalm 118

Thursday, 25 Nov Readings: Isaiah 28:16-29 Psalm 119:1-24

Friday, 26 Nov Readings: Isaiah 29 Psalm 119:25-48

Saturday, 27 Nov Readings: Isaiah 30:1-18 Psalm 119:49-80

Sunday, 28 Nov Readings: Isaiah 30:19-33; 31 Psalm 119:81-112

Psalm 119:81-112

Monday, 29 Nov

Readings: Isaiah 32 Psalm 119:113-144

Tuesday, 30 Nov Readings: Isaiah 33 Psalm 119:145-176

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Theme: Rest, Reflect, Renew

DECEMBER 2021

Wednesday, 1 Dec Readings: Isaiah 34

Psalm 120

Thursday, 2 Dec

Readings: Isaiah 35 Psalm 121

Friday, 3 Dec

Readings: Isaiah 36; 37:1-20

Psalm 122

Saturday, 4 Dec

Readings: Isaiah 37:21-38

Psalm 123

Sunday, 5 Dec

Readings: Isaiah 38; 39 Psalm 124

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Monday, 6 Dec Readings: Isaiah 40

Psalm 125

Tuesday, 7 Dec

Readings: Isaiah 41

Psalm 126

Wednesday, 8 Dec

Readings: Isaiah 42

Psalm 127

Thursday, 9 Dec

Readings: Isaiah 43 Psalm 128

Psaim 12

Friday, 10 Dec

Readings: Isaiah 44:1-23

Psalm 129

Saturday, 11 Dec

Readings: Isaiah 44:24-28; 45

Psalm 130

Sunday, 12 Dec

Readings: Isaiah 46; 47

Psalm 131

Monday, 13 Dec

Readings: Isaiah 48 Psalm 132

Tuesday, 14 Dec

Readings: Isaiah 49 Psalm 133

Wednesday, 15 Dec

Readings: Isaiah 50 Psalm 134

Thursday, 16 Dec

Readings: Isaiah 51; 52:1-12

Psalm 135

Friday, 17 Dec

Readings: Isaiah 52:13-15; 53

Psalm 136

Saturday, 18 Dec

Readings: Isaiah 54

Psalm 137

Sunday, 19 Dec

Readings: Isaiah 55; 56

Psalm 138

Monday, 20 Dec

Readings: Isaiah 57

Psalm 139

Tuesday, 21 Dec

Readings: Isaiah 58 Psalm 140

Wednesday, 22 Dec

Readings: Isaiah 59

Psalm 141

Thursday, 23 Dec

Readings: Isaiah 60

Psalm 142

Friday, 24 Dec

Readings: Isaiah 61 Psalm 143

Saturday, 25 Dec

(Christmas Day)

Readings: Isaiah 62 Psalm 144

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Sunday, 26 Dec Readings: Isaiah 63

Psalm 145

Monday, 27 Dec

Readings: Isaiah 64

Psalm 146

Tuesday, 28 Dec

Readings: Isaiah 65:1-16

Psalm 147

Wednesday, 29 Dec

Readings: Isaiah 65:17-25

Psalm 148

Thursday, 30 Dec

Readings: Isaiah 66:1-11

Psalm 149

Friday, 31 Dec

Readings: Isaiah 66:12-24







