

PSALTER of LECTIO

REVISED

Building a Personal Psalter in the Ancient Practice of *Lectio Divina*

VIGILS, LAUDS, MIDDAY, & VESPERS for each day:

SUNDAY	4
MONDAY	
TUESDAY	
WEDNESDAY	
THURSDAY	
FRIDAY	
SATURDAY	
Aware Prayer	
COMPLINE Night Prayer	

Sunday
Sampler

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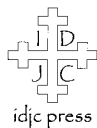
Compiled by Stephen Joseph Wolf, a parish priest of the diocese of Nashville

Psalter of Lectio, REVISED

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Opening and closing prayers are from *The Liturgy of the Hours (Four Volumes)*

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The Antiphon for Compline is as sung at the Abbey of Gethsemani.

Scripture used in this book is roughly rendered by Stephen Joseph Wolf after seventeen years of praying with several translations. Sources include *The Interlinear NIV Hebrew-English Old Testament* by John R. Kohlenberger III (Copyright 1979, 1980, 1982, 1985, 1987 by the Zondervan Corporation), and the Interlinear Translation by Alfred Marshall in *The NRSV-NIV Parallel New Testament in Greek and English* (Copyright 1990 by the Zondervan Corporation).

Spiritual Adoption (page 23) appeared previously in *Gospel of Life Prayer Cycle*.

The *Spirit* prayer (page 88) is adapted from a song by Serafina di Giacomo.

The seasonal mid-day Prayers for Vocations are by Stephen Joseph Wolf with gratitude to St. Stephen Catholic Community.

The cover photograph is from St. Thomas Aquinas School in Thomassique, Haiti, sister parish of St. Henry Church in Nashville.

Psalter of Lectio, Revised ISBN 978-1-937081-01-0

Printed in the U.S.A. and distributed by Ingram Books;

published by idjc press; contact at steve@idjc.info.

www.idjc.org

Available at St. Mary's Bookstore in Nashville: stmarysbookstore.com,
amazon.com, barnesandnoble.com, and other fine bookstores.

Dedicated to
my grandmothers and great-grandmothers,
all gone to heaven:

Loretto Quest Wolf,
Rosemary Watson (Tody) Gregory,
Rachel Davis Watson, and
Matilda Turner Gregory,

three Catholics and a Southern Baptist,
all women of prayer.

Opening Prayer

(back cover)

+ *O Lord, open my lips...*

Invitatory: Psalm 134

(back cover)

Psalm 1 Like a tree planted near streams of water.

Psalm 2 Why do the nations rage?
Blessings on all who take refuge in my Son.

Psalm 66 Shout to God all the earth.

Psalm 104 You send your Spirit, they are created,
and you renew the face of the earth.

Lectio Continua (see pages 100 and 107)

Closing Prayer

+ *Let us praise the Lord,*
And give God thanks.

Opening Prayer

+ *O God, come to my assistance,
O Lord, make haste to help me.
Glory to the Father and to the Son
and to the Holy Spirit,
As it was in the beginning, is now,
and will be for ever. Amen.*

Invitatory: Psalm 67

May God be gracious to us and bless us,
may God's faces shine upon us.
How else can your ways be known on the earth
and your salvation among all the nations?
May the peoples praise you, God,
may the peoples praise you, all of them.
May the nations be glad and sing for joy
for you rule the peoples
and guide nations of the earth into justice.
May peoples praise you, God,
may the peoples praise you, all of them.
The land will yield her harvest,
God will bless us,
and all the ends of the earth
will revere our God.

Glory to...

As it was...

Psalm 63:2-9

My soul she thirsts for you, my God,
my body he longs for you.

Daniel 3:57-90

Let all the earth bless the Lord.

Psalm 118

Blessed is the one coming
in the name of the Lord.

Daniel 3:52-57

As did the three with one voice,
praise and glorify and bless God.

Psalm 148

Praise the Lord from the heavens.

Psalm 149

Let the people of Zion
be glad in their King.

Psalm 150

Praise the Lord.

Choose One Reading

1

Revelation 7:9-17

2

Ezekiel 36:22-28

3

Ezekiel 37:1-14

4

2 Timothy 2:1-13

Responsory to Reading 1 or 3:*Lord Jesus Christ, Son of the living God...*

...have mercy on us.

You are seated at the right hand of the Father...

...have mercy on us.

*Glory to...*Lord Jesus Christ, Son of the living God,
have mercy on us.**Responsory to Reading 2 or 4:***We give thanks to you, Lord...*

...calling on your name.

We proclaim and make known your deeds...

...calling on your name.

*Glory to...*We give thanks to you, Lord,
calling on your name.

Gospel Canticle of Zechariah

Luke 1:68-79

+ Blessed be the Lord the God of Israel
who chose a people,
visited them to bring redemption,
and raised salvation in the house of David,
speaking from the age of the prophets
through the mouth of the holy prophet:
Salvation out of those who would be our enemies
even out of those who would hate us,
to show our ancestors how mercy works,
and to remember the holy promise of the Lord,
the covenant made for our father Abraham,
calming our fear and making us free
to serve God as holy and righteous and just
in the Lord's presence all our days.
And you also child
will be called a prophet of the Most High
for you will go before the Lord to prepare his way
and give to his people a knowledge of salvation
known in accepting forgiveness of their sins.
From the deepness of God's mercy on us,
a sun rising from the height will visit to appear
to those who sit in the dark or shadow of death,
and to guide our feet into the way of peace.

Intercessions & the Lord's Prayer

Closing Prayer

+ *May the Lord bless us,
protect us from all evil,
and bring us to everlasting life. Amen.*

Opening Prayer

(back cover)

+ *O God, come to my assistance...*

Psalm 119:1-16

(Aleph & Beth)

Blessed are ones keeping
the statutes of the Lord.

Psalm 23

In pastures of greenness
the Lord makes me lie down.

Psalm 64

Let the righteous rejoice
and take refuge in the Lord.

Psalm 76

Giving light, you are more majestic
than mountains of game.

Psalm 119:161-176

(Shin & Taw)

May your hand help me
for I chose your precepts.

Closing Prayer

*+ Let us praise the Lord,
And give God thanks.*

AN EASTER PRAYER FOR VOCATIONS

Come, Holy Spirit, fill the hearts of your faithful;
set fire in us your confirming love.
Give us wisdom to seek the face of God,
understanding of our baptism in Christ,
and right judgment to discern his call in freedom.
Give us courage to say yes to our vocations,
knowledge of what Jesus teaches,
and reverence for the ways of the Father.
Give us wonder and awe in your presence,
that the witness we give to the resurrection of the Son
may be pleasing to the Father
and help you, Holy Spirit,
renew the face of the earth.
Amen.

Opening Prayer

(back cover)

+ *O God, come to my assistance...*

Psalm 110

You are a priest to forever
in the order of Melchizedek.

Psalm 111

In the Lord, gracious and compassionate,
we remember deeds of wonder.

Psalm 112

Blessed are those hungering and thirsting for
righteousness; they will be satisfied. (Mt 5:6)

Psalm 114

The earth trembles
at the presence of the Lord.

Psalm 115

Not to us, Lord, not to us,
but to your name give glory.

Revelation 19:
1b,2a,3b,5b,6b,7

Praise our God, all you free slaves,
the small and the great,
who fear the Lord.

1 Peter 2:
21-24
(in Lent)

Be ready always for defense
to everyone asking you a word
concerning the hope in you. (1 Ptr 3:15b)

Psalm 91

Have no fear of terror at night;
in the shadow of the Almighty, find rest.

Choose One Reading

1

2 Corinthians 1:3-7

2

2 Thessalonians 2:13-17

3

1 Peter 1:3-12

4

Hebrews 12:18-24

Responsory to Reading 1 or 3:

May all creation sing of your ways...

...for great is your glory.

And praise the words of your mouth...

...for great is your glory.

Glory to...

May all creation sing of your ways,
for great is your glory.

Responsory to Reading 2 or 4:

Great is our Lord...

...and mighty in power.

Unlimited in understanding...

...and mighty in power.

Glory to...

Great is our Lord
and mighty in power.

Gospel Canticle of Mary

Luke 1:46-55

+ My soul is stretched full with praise of the Lord,
and my spirit, beyond joy in God, my Savior,
who chose to lay eyes on this humble servant.
Behold, now and forward,
each and every age will call me blessed,
for the Mighty One did great things to me.
Holy is the name and the mercy
to generations and generations,
the ones fearing the One,
Who scattered the haughty of mind and heart,
pulled the powerful off their high place,
and exalted with dignity the humble in need.
The hungering are filled with good things,
the rich are sent away empty,
and servant Israel is given relief
with a memory of mercy to remember,
the promise spoken to our ancestors,
to Abraham and his descendants forever.

Intercessions & the Lord's Prayer

Closing Prayer

*+ May the Lord bless us,
protect us from all evil,
and bring us to everlasting life.*

Amen.

This is my suggestion, using your Bible:

- (a) What day of the week is it?
- (b) Look up the time of the day (vigil darkness of early morning, or morning, or mid day, or evening).
- (c) Choose an antiphon that seems to speak to you.
- (d) Read that psalm or canticle from your Bible, and choose a word or image that seems to speak to you.
- (e) Write the word (or phrase or image) in this book.
- (f) Breathe.
- (g) Pray with the word for 10 or 20 minutes, or an hour. Be open to the reality that God may have something to say to you in it.
- (h) Conclude with a prayer of simple gratitude to God.

Another Way

As a regular or occasional daily prayer book, just pray the antiphons, responsories and canticles, as presented here. Then pray *lectio divina* in *lectio continua*, perhaps using the chapter-a-day, book-by-book order on page 107.

A Third Way

For a *Seven Day Retreat* using your Bible, pray through all of the psalms, canticles and readings in a week of silence. Talk daily, or at least at the beginning and conclusion, with a spiritual director, spiritual companion, or friend in prayer.

The Best Way

The best way will be the way to/through which the Holy Spirit leads you, even if that way is very far away from this book! *Lord, how are you calling me to spend time alone with you?*

PSALTER? LECTIO?

sahl'-ter lek'-see-oh

Psalter of Lectio is for a person I know well, who had a vague desire to pray with scripture. He had not yet seen a monastery and did not know what a spiritual director is. When he entered seminary, he discovered a language of holy and honest love in the psalms. That person is me.

An unusual episode of depression (it's my cross; what's yours?) led me where it usually does, sitting very still, sometimes for an hour, sometimes for a day or more, setting aside the priest's official four-volume prayer book, praying with a small collection of psalms. Something felt different this time. Instead of the little psalm book, I went to journal notes from a seminal 8-day retreat, and found it a helpful and healing review. It left me thinking, *What if?*

What if I began to write down the psalm phrases which the Lord was daily calling me to pray in *lectio divina* into a collection I could pray on these unusual days? Anyway, this is why I put together this *Psalter of Lectio*. So, a better title for this prayerbook might be *A Psalter of YOUR Lectio*, or *A Psalter of MY Lectio*, a collection of the sacred words, phrases, or images to which the Lord leads you (me) in our own Bible, using as an outline

the times of the day that the monks pray, the monastic hours of the day.

The *Psalter* is the book of Psalms of the Hebrew Scripture. There are 150 of these songs to God. According to some, the early hermits prayed all 150 psalms each day. In his *Rule* for monks, St. Benedict called the brothers to pray the 150 psalms every seven days. The psalter that is used in the standard *Liturgy of the Hours* of the church, prayed by priests, religious, and a growing number of lay faithful, adds canticles from both the Old and New Testaments and spreads them over four weeks.

Lectio is shorthand for *Lectio Divina*, which means literally "divine (or sacred) reading." In practice, the word *lectio* usually refers to a way of praying that begins with reading or listening to a passage of scripture. When we hear *lectio* described for the first time, we can easily be confused. There are several most excellent studies of *lectio divina*. You will find on the next two pages a short description of its traditional four steps. It is as important to disregard whatever is unhelpful as it is to discover what does help.

The French Trappist Abbot Andre Louf insists on this:
Right from the beginning, prayer has already begun before I do anything... Long before I am aware of it or before I take interest in it, this prayer (of the heart) is going on ceaselessly within me. (*The Cistercian Way*, Cistercian Publications, 1983, pg. 73)

It's not so much that we pray, but that the Spirit itself prays within us with inarticulate groans (Romans 8:26). Let us listen in on that, and see what happens.

lek'-see-oh div-ee'-nuh

Perhaps best practiced in a monastery or convent, this way of praying is available to everyone. Because it is so rich, it may seem complex. Keep it simple. There are four traditional steps. Use whatever is in them that helps you to simply listen to what God, who knows you and loves you completely, wishes to say to you.

You need just two things:

A. Some time, 20 minutes to an hour?

Don't try to find the time. Make it.

B. A passage of scripture:

Whatever you choose is where God has led you.

1. *Lectio*

Read the passage of the word of God with prayerful attention, silently, aloud, or in a whisper. Your very act of reading is itself an act of faith that God will guide you to the word or phrase or image in the biblical text through which God desires to speak. When you feel drawn or attracted to a given word or phrase or image, **stop**.

2. *Meditatio*

Breathe. Repeat the word or phrase or image over and over as you breathe. Let it sink into your mind and heart and soul and strength. Savor the word. Ask just one question: *Why this? What do you wish to say, Lord? Why this word?* Be not worried about whether you get an answer. Stay patiently with the word as long as there is feeling, insight and understanding.

3. *Oratio*

Be not afraid to enter into a spontaneous and loving dialogue with God. Talk to God as you would talk to your closest most intimate friend. Be totally honest about what you are thinking and feeling, no matter what it is. Are any memories provoked? What do you want to say to God who loves you just the way you are? Let your response in *oratio* be expressed through praise, thanksgiving, contrition, petition, desires, decisions, resolutions, commitments, dedications... God is interested in everything that you have to say and will not judge you. You get to decide whether you will integrate this Word of God into your heart, life and work, or whether you will reject it or dismiss it as of no worth or value to you.

4. *Contemplatio*

For the remainder of the prayer time you have set aside, go back to the word, phrase or image. Breathe. Relax. Simply repeat the word, phrase or image over and over. When distracting thoughts or feelings enter your mind (they will), go back to your word. There is nothing to accomplish; just give this time to the God who loves you. Sitting in God's presence in this silence, you are making an act of faith that God is working in you in God's own time and way. When your time is up, recite the Lord's Prayer in gratitude.

This summary comes from many guides, all of whom have my deep gratitude, especially Fr. Paul Wachdorf of Mundelein Seminary, north of Chicago.

Very early on a Saturday in January of 2006 I sat in a pew in the church in Petit Goave, Haiti, trying to listen to whatever God wanted to say to me. A woman approached the altar rail and with firm reverence gave it three slaps, looking first at the statue of Mary, then at the tabernacle, and then at the nativity scene, waving her arms in the air, as if trying to get the attention of an old friend on the far side of a room. My prayer is sometimes as simple as that: *Lord, here I am! Do you see me?* It's a valid way to begin.

My favorite book on prayer is still Thomas Merton's *New Seeds of Contemplation*. Someday I will go through it and count the sentences that begin with *Contemplation is...* In the end I doubt he felt he had the thing in a box. Reading Merton left me with a surprising tug to pick up the Bible. And I don't know how to read the Bible without finding myself in prayer.

Merton is the best, but I also hold heartfelt gratitude for Jesuit Mark Thibodeaux and his four ways of praying in *Armchair Mystic* (see page 102):

- 1. Talking At God**, which I call throwing up on God, as in upchucking all the surface stuff of the moment that I need to unload on God. It can also be less messy, as when I do not really know what to say, and so I use a ready-made prayer from the tradition.
- 2. Talking To God**, when I am in touch with what weighs down or lifts up my heart. God already knows what it is; I sometimes have to tell it to know it, awareness by way of articulation. We can also call this spontaneous prayer or extemporaneous prayer, in a dialogue heart

to heart. Many faithful Christians are very good at this. There is something more.

3. Listening To God presumes that God is always saying something to us about who God is and about who we are, a fresh and intimate way God chooses to say, "I love you." Now and then this love prods us. Praying with scripture can be the doorstep to this meditation and discernment.

4. Being With God: a gift of God we can't *make* happen. Think here of the elderly couple who have said all the words, speaking love in presence. Is this what the saints call contemplation, mystical union, or the beatific vision?

In *Too Deep For Words* (see page 101), Thelma Hall led me through a recent rediscovery of *lectio divina*, by way of three faithful steps: **(A)** Take off the sandals. **(B)** Offer an honest and still-incomplete awareness of my illusions. **(C)** Listen to Jesus praying in me.

Another Trappist monk, Michael Casey in *Sacred Reading* (see page 101), challenges me with *lectio continua*, "*the continuous reading of the Scriptures, carried on... day to day, omitting nothing ..., (doing) honor ... to the integrity of revelation ."*

Monks practice *lectio continua* with no need to read the entire Bible. For the monk outside the monastery who wishes to pray the entire Bible, I offer on page 107 the reading order that made it possible for me to finally read the whole Catholic Bible: from the shortest to the longest book. A chapter a day takes less than 4 years, like a high school diploma or a college degree? No hurry.

Partial Bibliography

The *Bible*, available under many titles, translated into every language by countless faith traditions. My favorite is the *New American Bible*, the one adapted by the Church and used in Catholic worship every day, especially on Sundays, all over the world by American speakers of English. I am grateful for the hard work of the translators, and for the *NAB* footnotes, which I find to be a superb and concise commentary on sacred scripture. Look for the 2011 edition, *New American Bible Revised Edition* (*NABRE*).

The Rule of St. Benedict in English, Timothy Fry, O.S.B., editor (paperback, Liturgical Press, 1982, 96 pages, \$2.95). **The** source.

Michael Casey, O.C.S.O., *Sacred Reading: The Ancient Art of Lectio Divina* (Paperback, Liguori Publications, 1996, 151 pages, \$12.95). This is the most helpfully thorough explanation I have found.

Thelma Hall, R.C., *Too Deep For Words: Rediscovering Lectio Divina* (Paperback, Paulist Press, 1988, 120 pages, \$8.95). I especially like how she weaves in Thomas Merton's writing, and her 50 lists of 10 scripture passages each, based on themes of the Christian life.

Mark Link, S.J., *Challenge: A Daily Meditation Program Based on the Spiritual Exercises of Saint Ignatius* (Paperback, Thomas More Publishing, 1993, 391 pages, \$8.95)

All of Link's 2000 series are edifying, especially *Jesus 2000* and *Bible 2000: Genesis to Revelation for Busy People*.

Andre Louf, O.C.S.O., *The Cistercian Way* (Paperback, Cistercian Studies Series # 76, Cistercian Publications, February 1984, 157 pages, \$14.95). For this parish priest and *Monday monk*, what a gift has been this description of the Trappist way of Christian living.

Thomas Merton, *New Seeds of Contemplation* (Paperback, New Directions, 2007, 208 pages, \$15.95). Used copies are everywhere. A more approachable work of Merton is *Thoughts In Solitude*. You will eventually want to read also *Seven Storey Mountain*.

Mark E. Thibodeaux, S.J., *Armchair Mystic: Easing into Contemplative Prayer* (Paperback, St. Anthony Messenger Press, 2001, 180 pages, \$11.95). This was very well received in a year-long parish adult faith formation program on prayer.

Vatican II, *Dei Verbum: Dogmatic Constitution on Divine Revelation*, (Promulgated by Pope Paul VI on November 18, 1965, Paperback, Pauline Books & Media, 1965, 24 pages, \$3.95) This document is printed in some Catholic Bibles and it is available at the vatican web site www.vatican.va, resource library, II vatican council, dei verbum.

Scripture Used In This Prayer Experiment

I have had no formal studies in the Hebrew language, and know just enough Greek to appreciate what real Bible translators do. And yet, now and again, I have a sense that none of the Bible translations in the house get at what the revealed word is trying to say, or rather, to say to *me*, in *lectio divina*. After praying for a while with a word or a

phrase from a psalm, when I feel the need to dig out an interlinear or word-for-word translation, God has often surprised me.

So, since *lectio divina* is generally based on a specific word or phrase, rather than a full story or passage, these crude-stilted-awkward renderings of psalms, readings, canticles, and antiphons may give the phrase that prays. The interlinear word-for-word translations mentioned on the title page by John R. Kohlenberger III (Old Testament) and Alfred Marshall (New Testament) were used heavily but not entirely. The illustration below is Mr. Kohlenberger's Psalm 23, phrase by phrase, (read right to left):

מזמור	לדוד	יהוה	רעי	לא	אחקר :
psalm	of-David	Yahweh	one-being-shepherd-of-me	nothing	I-shall-lack
(23:1)					
בנאות	ירבצני	על	מי	קנות	
in-pastures-of	he-makes-lie-down-me	beside	waters-of	quiet-ones	
(2)					
ונגלני :	נפשי	ושׁבב	ינתני	במעגלי	צדק
he-leads-me	soul-of-me	he-restores	he-guides-me	in-paths-of	righteousness
(3)					
למשן	שמו :	גם	כי	אלך	בגיא
for-sake-of	name-of-him	even	though	I-walk	in-valley-of
(4)					
לא	אירא	רע	כי	אתה	עמדי
I-will-fear	not	for	evil	you	with-me
ונחמני :	תעריך	לפני	שלחן	נגד	
they-comfort-me	you-prepare	before-me	table	in-presence-of	
(5)					
צירי	דשנת	בשמן	ראשי	בוכי	
ones-being-enemies-of-me	you-anoint	with-the-oil	head-of-me	cup-of-me	
ונוה :	אך	טוב	וחסד	ירדפוני	כל
overflow	surely	goodness	and-love	they-will-follow-me	all-of
(6)					
חיי	ושבתי	בבית	יהוה	לארך	ימים :
lives-of-me	and-I-will-dwell	in-house-of	Yahweh	for-length-of	days

See Mr. Marshall's presentation of the Lord's Prayer in Matthew 6:9b-13 on page 93. I love them both.

Any errors in the renderings offered in this book are entirely the fault and responsibility of the compiler, me, Stephen Joseph Wolf.

PSALTER COMPARISON

Psalms of the Four-Week Psalter

	Office of Readings				Morning Prayer			
	I	II	III	IV	I	II	III	IV
SUN	1	104	145	24	63	118	93	118*
	2			66	149	150	148	150*
	3							
MON	6	31	50	73	5	42	84	90
	9A				29	19A	96	135
TUE	10	37	68	102	24	43	85	101
	12				33	65	67	144
WED	18A	39	89A	103	36	77	86	108
		52			47	97	98	146
THU	18B	44	89B	44	57	80	87	143
			90		48	81	99	147A
FRI	35	38	69	55	51	51*	51*	51*
					100	147B	100*	147B*
SAT	132	136	107	50	119-19	92	119-14	92*
					117	8	117*	8*

Psalms of *Psalter of Lectio*

	VIGILS: Office of Readings	LAUDS: Morning Prayer
SUN	134/ 1, 2, 66, 104	67/ 63, 118, 148, 149, 150
MON	134/ 9, 31, 50, 73	117/ 5, 19, 29, 42, 90, 96
TUE	134/ 10, 37, 68, 102	100/ 24, 33, 43, 65, 85, 101, 144
WED	134/ 18, 39, 89, 103	95A/ 36, 47, 77, 86, 97, 98
THU	134/ 3, 6, 44, 105	95B/ 57, 48, 80, 81, 87, 99, 143
FRI	134/ 35, 38, 55, 69	117/ 51, 95, 13, 75, 94, 100, 147
SAT	134/ 4, 12, 106, 107	100/ 92, 8, 84, 93, 108, 146

Psalms of the Four-Week Psalter

	Mid Day Prayer				Evening Prayer				Night
	I	II	III	IV	I	II	III	IV	I-IV
SUN	118	23 76	118	23* 76*	110 114	110* 115	110* 111	110* 112	91
MON	19B 7	119-6 40	119-12 71	119-17 82 120	11 15	45	123 124	136	86*
TUE	119-1 13 14	119-7 53 54	119-13 74	119-18 88*	20 21	49	125 131	137 138	143*
WED	119-2 17	119-8 55	119-14 70	119-19 94 75	27	62 67	126 127	139	31 130
THU	119-3 25	119-9 56 57*	119-15 79 80*	119-20 128 129	30 32	72	132	144	16
FRI	119-4 26 28	119-10 59 60	22	119-21 133 140	41 46	116A 121	135	145	88
SAT	119-5 34	119-11 61	119-10 34	119-22 45	119-14 16	113 116B	122 130	141 142	4 134
		64							

Psalms of *Psalter of Lectio*

	Mid Day Prayer	VESPERS: Evening Prayer	Night
SUN	119, 23, 64, 76, 119	110, 111, 112, 114, 115, 91	4, 91
MON	119, 7, 71, 82, 120	11, 15, 45, 123, 124, 136	4, 91
TUE	119, 14, 53, 54, 74	20, 21, 49, 125, 131, 137, 138	4, 91
WED	119, 17, 28, 52, 70	27, 62, 67, 126, 127, 139	4, 91
THU	119, 25, 56, 60, 79	30, 32, 72, 128, 129, 132, 145	4, 91
FRI	119, 22, 26, 59, 133	41, 46, 88, 116, 121, 135	4, 91
SAT	119 34, 40, 61, 140	16, 113, 122, 130, 134, 141, 142	4, 91

A READING PLAN for *Lectio Continua* 107

from the shortest book to the longest

One Chapter a Day:

4 months shy of 4 years

13 verses - 2nd John	6 - 1 Timothy	22 - Revelation
15 vs. - 3rd John	6 - Baruch	22 - 1 Kings
21 vs. - Obediah	7 - Micah	24 - Luke
23 vs. - Philemon	8 - Song of Songs	24 - Joshua
25 vs. - Jude	9 - Amos	24 - 2 Samuel
2 Chapters - Haggai	10 - Ezra	25 - 2 Kings
3 Chptrs - 2 Peter	10 - Esther	27 - Leviticus
3 - 2 Thessalonians	12 - Ecclesiastes	28 - Matthew
3 - Titus	13 - 2 Corinthians	28 - Acts
3 - Malachi	13 - Hebrews	29 - 1 Chronicles
3 - Nahum	13 - Nehemiah	31 - 1 Samuel
3 - Habakkuk	14 - Tobit	31 - Psalms 42-72
3 - Zephaniah	14 - Daniel	31 - Proverbs
4 - Philippians	14 - Hosea	34 - Deuteronomy
4 - Colossians	14 - Zechariah	36 - Numbers
4 - 2 Timothy	15 - 2 Maccabees	36 - 2 Chronicles
4 - Ruth	16 - Mark	40 - Exodus
4 - Joel	16 - Romans	41 - Psalms 1-41
4 - Jonah	16 - 1 Corinthians	42 - Job
5 - 1 Thessalonians	16 - Judith	44 - Ps. 107-150
5 - James	16 - 1 Maccabees	48 - Ezekiel
5 - 1 Peter	17 - Psalms 73-89	50 - Genesis
5 - 1 John	17 - Psalms 90-106	51 - Sirach
5 - Lamentations	19 - Wisdom	52 - Jeremiah
6 - Galatians	21 - John	66 - Isaiah
6 - Ephesians	21 - Judges	

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