

1: A Prayer to End the Day

A closing prayer is a great way to bring to a close a meeting or church service in prayer. Thanking the Lord for continuing to inspire and protect us is just one way to express our thanks. Here is a listing to some closing prayers for meetings that will help get you started.

An act of the virtue of religion which consists in asking proper gifts or graces from God. In a more general sense it is the application of the mind to Divine things, not merely to acquire a knowledge of them but to make use of such knowledge as a means of union with God. This may be done by acts of praise and thanksgiving, but petition is the principal act of prayer. The words used to express it in Scripture are: The Fathers speak of it as the elevation of the mind to God with a view to asking proper things from Him St. Gregory of Nyssa, "De oratione dom. It is therefore the expression of our desires to God whether for ourselves or others. This expression is not intended to instruct or direct God what to do, but to appeal to His goodness for the things we need; and the appeal is necessary, not because He is ignorant of our needs or sentiments, but to give definite form to our desires, to concentrate our whole attention on what we have to recommend to Him, to help us appreciate our close personal relation with Him. The expression need not be external or vocal; internal or mental is sufficient. It is therefore an act of the virtue of religion implying the deepest reverence for God and habituating us to look to Him for everything, not merely because the thing asked be good in itself, or advantageous to us, but chiefly because we wish it as a gift of God, and not otherwise, no matter how good or desirable it may seem to us. Prayer presupposes faith in God and hope in His goodness. By both, God, to whom we pray, moves us to prayer. Our knowledge of God by the light of natural reason also inspires us to look to Him for help, but such prayer lacks supernatural inspiration, and though it may avail to keep us from losing our natural knowledge of God and trust in Him, or, to some extent, from offending Him, it cannot positively dispose us to receive His graces. Objects of Prayer Like every act that makes for salvation, grace is required not only to dispose us to pray, but also to aid us in determining what to pray for. In this "the spirit helpeth our infirmity. For we know not what we should pray for as we ought; but the Spirit himself asketh for us with unspeakable groanings" Rom. For certain objects we are always sure we should pray, such as our salvation and the general means to it, resistance to temptation, practice of virtue, final perseverance; but constantly we need light and the guidance of the Spirit to know the special means that will most help us in any particular need. That there may be no possibility of misjudgment on our part in such an essential obligation, Christ has taught us what we should ask for in prayer and also in what order we should ask it. Indeed, this conformity is implied in every prayer: So much for the spiritual objects of our prayer. We are to ask also for temporal things, our daily bread, and all that it implies, health, strength, and other worldly or temporal goods, not material or corporal only, but mental and moral, every accomplishment that may be a means of serving God and our fellow- men. To whom may we pray Although God the Father is mentioned in this prayer as the one to whom we are to pray, it is not out of place to address our prayers to the other Divine persons. The special appeal to one does not exclude the others. More commonly the Father is addressed in the beginning of the prayers of the Church, though they close with the invocation, "Through Our Lord Jesus Christ Thy Son who with Thee liveth and reigneth in the unity of the Holy Ghost, world without end". If the prayer be addressed to God the Son, the conclusion is: Prayer may be addressed to Christ as Man, because He is a Divine Person, not however to His human nature as such, precisely because prayer must always be addressed to a person, never to something impersonal or in the abstract. An appeal to anything impersonal, as for instance to the Heart, the Wounds, the Cross of Christ, must be taken figuratively as intended for Christ Himself. Who can pray As He has promised to intercede for us John, xiv, 16 , and is said to do so Rom. He prays in virtue of His own merits; the saints intercede for us in virtue of His merits, not their own. Consequently when we pray to them, it is to ask for their intercession in our behalf, not to expect that they can bestow gifts on us of their own power, or obtain them in virtue of their own merit. Even the souls in purgatory, according to the common opinion of theologians, pray to God to move the faithful to offer prayers, sacrifices, and expiatory works for them. They also pray for themselves and for souls still on earth. The fact that Christ

knows the future, or that the saints may know many future things, does not prevent them from praying. As they foresee the future, so also they foresee how its happenings may be influenced by their prayers, and they at least by prayer do all in their power to bring about what is best, though those for whom they pray may not dispose themselves for the blessings thus invoked. The just can pray, and sinners also. The opinion of Quesnel that the prayer of the sinner adds to his sin was condemned by Clement XI Denzinger, 10 ed. No matter how hardened he may become in sin, he needs and is bound to pray to be delivered from it and from the temptations which beset him. His prayer could offend God only if it were hypocritical, or presumptuous, as if he should ask God to suffer him to continue in his evil course. It goes without saying that in hell prayer is impossible; neither devils nor lost souls can pray, or be the object of prayer. For whom we may pray For the blessed prayers may be offered not with the hope of increasing their beatitude, but that their glory may be better esteemed and their deeds imitated. In praying for one another we assume that God will bestow His favours in consideration of those who pray. In virtue of the solidarity of the Church, that is, of the close relations of the faithful as members of the mystical Body of Christ, any one may benefit by the good deeds, and especially by the prayers of the others as if participating in them. This is the ground of St. Effects of Prayer In hearing our prayer God does not change His will or action in our regard, but simply puts into effect what He had eternally decreed in view of our prayer. This He may do directly without the intervention of any secondary cause as when He imparts to us some supernatural gift, such as actual grace, or indirectly, when He bestows some natural gift. In this latter case He directs by His Providence the natural causes which contribute to the effect desired, whether they be moral or free agents, such as men; or some moral and others not, but physical and not free; or, again, when none of them is free. Finally, by miraculous intervention, and without employing any of these causes, He can produce the effect prayed for. The use or habit of prayer redounds to our advantage in many ways. Besides obtaining the gifts and graces we need, the very process elevates our mind and heart to a knowledge and love of Divine things, greater confidence in God, and other precious sentiments. Indeed, so numerous and so helpful are these effects of prayer that they compensate us, even when the special object of our prayer is not granted. Often they are of far greater benefit than what we ask for. Nothing that we might obtain in answer to our prayer could exceed in value the familiar converse with God in which prayer consists. In addition to these effects of prayer, we may de congruo merit by it restoration to grace, if we are in sin; new inspirations of grace, increase of sanctifying grace, and satisfy for the temporal punishment due to sin. Signal as all these benefits are, they are only incidental to the proper effect of prayer due to its impetratory power based on the infallible promise of God, "Ask, and it shall be given you; seek, and you shall find: In the first place, its object must be worthy of God and good for the one who prays, spiritually or temporally. This trust implies a special act of faith and hope that if our request be for our good, God will grant it, or something else equivalent or better, which in His Wisdom He deems best for us. To be efficacious prayer should be humble. The parable of the Pharisee and the Publican illustrates this very clearly, and there are innumerable testimonies in Scripture to the power of humility in prayer. Sincerity is another necessary quality of prayer. It would be idle to ask favour without doing all that may be in our power to obtain it; to beg for it without really wishing for it; or, at the same time that one prays, to do anything inconsistent with the prayer. Earnestness or fervour is another such quality, precluding all lukewarm or half-hearted petitions. This earnestness is the element which makes the persevering prayer so well described in such parables as the Friend at Midnight Luke, xi, , or, the Widow and the Unjust Judge Luke, xviii, , and which ultimately obtains the precious gift of perseverance in grace. Attention in Prayer Finally, attention is of the very essence of prayer. As an expression of sentiment emanating from our intellectual faculties prayer requires their application, i. As soon as this attention ceases, prayer ceases. To begin praying and allow the mind to be wholly diverted or distracted to some other occupation or thought necessarily terminates the prayer, which is resumed only when the mind is withdrawn from the object of distraction. To admit distraction is wrong when one is obliged to apply oneself to prayer; when there is no such obligation, one is at liberty to pass from the subject of prayer, provided it be done without irreverence, to any other proper subject. This is all very simple when applied to mental prayer; but does vocal prayer require the same attention as mental,-in other words, when praying vocally must one attend to the meaning of words, and if one should cease to do so, would one by that very fact

cease to pray? Vocal prayer differs from mental precisely in this that mental prayer is not possible without attention to the thoughts that are conceived and expressed whether internally or externally. Neither is it possible to pray without attending to thought and words when we attempt to express our sentiment in our own words; whereas all that is needed for vocal prayer proper is the repetition of certain words, usually a set form with the intention of using them in prayer. So long as the intention lasts, i. Thus one may pray in the crowded streets where it is impossible to avoid sights and sounds and consequent imaginations and thoughts. Provided one repeats the words of the prayer and avoids wilful distractions of mind to things in no way pertaining to prayer, one may through mental infirmity or inadvertence admit numerous thoughts not connected with the subject of the prayer, without irreverence. It is true, this amount of attention does not enable one to derive from prayer the full spiritual advantage it should bring; nay, to be satisfied with it as a rule would result in admitting distractions quite freely and wrongfully. For this reason it is advisable not only to keep the mind bent on praying but also to think of the purport of the prayer, and as far as possible to think of the meaning of some at least of the sentiments or expressions of the prayer. As a means of cultivating the habit, it is recommended, notably in the spiritual exercises of St. Another practice strongly recommended by the same author is to take each sentence of these prayers as a subject of reflection, not delaying too long on any one of them unless one finds in it some suggestion or helpful thought or sentiment, but then stopping to reflect as long as one finds proper food for thought or emotion, and, when one has dwelt sufficiently on any passage, finishing the prayer without further deliberate reflection see DISTRACTION. Necessity of Prayer Prayer is necessary for salvation. It is a distinct precept of Christ in the Gospels Matt. The precept imposes on us only what is really necessary as a means of salvation. This necessity is incumbent on all according to their different states in life, especially on those who by virtue of their office, of priesthood, for instance, or other special religious obligations, should in a special manner pray for their own welfare and for others. The obligation to pray is incumbent on us at all times. This is true of vocal prayer, and as regards mental prayer, or meditation, this, too, is necessary so far as we may need to apply our mind to the study of Divine things in order to acquire a knowledge of the truths necessary for salvation. The obligation to pray is incumbent on us at all times, not that prayer should be our sole occupation, as the Euchites, or Messalians, and similar heretical sects professed to believe. The texts of Scripture bidding us to pray without ceasing mean that we must pray whenever it is necessary, as it so frequently is necessary; that we must continue to pray until we shall have obtained what we need. Some writers speak of a virtuous life as an uninterrupted prayer, and appeal to the adage "to toil is to pray" laborare est orare. This does not mean that virtue or labour replaces the duty of prayer, since it is not possible either to practise virtue or to labour properly without frequent use of prayer. The Wyclifites and Waldenses, according to Suarez, advocated what they called vital prayer, consisting in good works, to the exclusion even of all vocal prayer except the Our Father. For this reason Suarez does not approve of the expression, though St. Francis de Sales uses it to mean prayer reinforced by work, or rather work which is inspired by prayer. The practice of the Church, devoutly followed by the faithful, is to begin and end the day with prayer; and though morning and evening prayer is not of strict obligation, the practice of it so well satisfies our sense of the need of prayer that neglect of it, especially for a long time is regarded as more or less sinful, according to the cause of the neglect, which is commonly some form of sloth. Vocal Prayer Prayer may be classified as vocal or mental, private or public. In vocal prayer some outward action, usually verbal expression, accompanies the internal act implied in every form of prayer. This external action not only helps to keep us attentive to the prayer, but it also adds to its intensity. Examples of it occur in the prayer of the Israelites in captivity Ex. It has been common in the Church from the beginning; nor has it ever been denied, except by the Wyclifites and the Quietists. The former objected to it as unnecessary, as God does not need our words to know what goes on in our souls, and prayer being a spiritual act need be performed by the soul alone without the body. The latter regarded all external action in prayer as an untoward disturbance or interference with the passivity of the soul required, in their opinion, to pray properly. The Wyclifites objected not only to all external expression of prayer generally, but to vocal prayer in its proper sense, viz.

2: 10 Best Prayers for Tithes and Offerings | ConnectUS

Here is a wonderful prayer to use to close a meeting, church service, or any type of gathering! Use your departure as a time to thank God and ask for His protection and blessings.

All this is over now. He can say no more. The plowing and sowing and harrowing are alike complete. He must turn from earth to heaven, from man to God; and leave his converts and his work with that glorious Being whose cause he had striven so faithfully to plead, and who alone could crown his labors with success. There are many splendid outbursts of prayer beginning these Epistles; but amongst them all, it is impossible to find one more striking or beautiful than this. The word "perfect" means to set in joint, or articulate. There is no higher aim in life than to do the will of God. It was the supreme object for which our Saviour lived. This brought him from heaven. This determined his every action. This fed his inner life with hidden meat. This cleared and lit up his judgment. This led him with unflinching decision into the valley of death. This was the stay and solace of his spirit as he drank the bitter cup of agony. Throughout his mortal life his one glad shout of assurance and victory was, "I delight to do thy will, my God; yea, thy law is within my heart. If every reader of these lines would resolve from this moment to do the will of God in the very smallest things-with scrupulous care, counting nothing insignificant, shrinking from no sacrifice, evading no command-life would assume entirely a new aspect. There might be a momentary experience of suffering and pain; but it would be succeeded by the light of resurrection, and the new song of heaven, stealing like morning through the chambers of the soul. God is love; to do his will is to scatter love in handfuls of blessing on a weary world. God is light; to do his will is to tread a path that shines more and more unto the perfect day. God is life; to do his will is to eat of the Tree of Life, and live forever, and to drink deep draughts of the more abundant life which Jesus gives. God is the God of hope; to do his will is to be full of all joy and peace, and to abound in hope. God is the God of all comfort; to do his will is to be comforted in all our tribulation by the tender love of a mother. God is the God of peace; to do his will is to learn the secret inner calm, which no storm can reach, no tempest ruffle. God is the God of truth; to do his will is to be on the winning side, and to be assured of the time when he will bring out our righteousness as the light, and our judgment as the noonday. Probably, at the very outset, you will be tested by your attitude to some one thing. Do not try to answer all the suggestions or inquiries that may be raised tumultuously within, but deal immediately and decisively with that single item. Dare to say, with respect to it, "I will thy will, my God. But remember that his will must be done in every work to which you put your hands; and then every work will be good. We cannot tell how the mysterious promptings of our will are able to express themselves in our limbs and members. We only know that what we will in ourselves is instantly wrought out through the wonderful machinery of nerve and muscle. And we are quick to perceive when, through some injury or dislocation, the mandate of the will fails to be instantly and completely fulfilled. Nor do we rest content until the complete communication is restored. But in all this there is a deep spiritual analogy. We are members, through grace, of the body of Christ. The will lies with him; and if we were living as we ought, we should be incessantly conscious of its holy impulses, withdrawing us from this, or prompting us to that. Our will would not be obliterated, but would elect to work in perpetual obedience and subordination to the will of its King. We are too little sensible of those holy impulses. On rare occasions we realize and yield to them. But how many of them fail to reach or move us, because we are out of joint! What prayer could better befit our lips than that the God of peace, the true surgeon of souls, would put us in joint, to do his will, with unerring accuracy, promptitude, and completeness! The appeal is made to the God of peace. He whose nature is never swept by the storms of desire or unrest; whose one aim is to introduce peace into the heart and life; whose love to us will not brook disappointment in achieving our highest blessedness, he must undertake this office; he will do it most tenderly and delicately; nor will he rest until the obstruction to the inflow of his nature is removed, and there is perfect harmony between the promptings of his will and our immediate and joyous response. He brought again from the dead our Lord Jesus, that great Shepherd of the sheep. To have given us a Shepherd was much; but to have given us so great a Shepherd is marvelous. He is the great Shepherd who died, just as he is the good Shepherd who knows his flock, and the chief Shepherd

who is coming again. He is great, because of the intrinsic dignity of his nature; because of his personal qualifications to save and bless us; because of the greatness of his unknown sufferings; and because of the height of glory to which the Father hath exalted him. The words "brought again" are very expressive. They contain the idea of "brought up. There is included, also, his exaltation by the right hand of God, to be a Prince and a Saviour. And, surely, if our God has given us such a Shepherd, and raised him to such a glory, that he may help us the more efficiently, there is every reason why we should confidently count on his doing all that may needed in us, as he has done all that was needed for us. He will certainly respect the everlasting covenant, which has been sealed with blood. God has entered into an eternal covenant with us to be our God and Friend. That covenant, which does not depend on anything in us, but rests on his own unchanging nature, has been ratified by the precious blood of his Son. As the first covenant was sealed by the sprinkled blood of slain beasts, so the second was sealed by the precious blood of Christ. And is it likely that he who has entered into such a covenant with our souls—a covenant so everlasting, so divine, so solemn—will ever go back from it, or allow anything to remain undone which may be needed to secure its perfect and efficient operation? We may count, without the slightest hesitation, on the God of peace doing all that is required to perfect us in every good work to do his will. It is necessary first that we should be adjusted so that there may be no waste or diversion of the divine energy. When that is done, then it will begin to pass into and through us in mighty tides of power. We know how steam works mightily within the cylinder, forcing up and down the ponderous piston. We know how sap works mightily within the branches, forcing itself out in bud and leaf and blossom. We read of a time when men and women were so possessed of devils that they spoke and acted as the inward promptings led them. These are approximations to the conception of the text, which towers infinitely beyond. Have we not all been conscious of some of these workings? They do not work in us mightily as they did in the Apostle Paul, because we have not yielded to them as he did. Still, we have known them when the breath of holy resolution has Swept through our natures; or we have conceived some noble purpose; or have been impelled to some deed of self-sacrifice for others. These are the workings of God within the heart, not in the tornado only, but in the zephyr; not in the thunder alone, but in the still small voice. How careful we should be to gather up every divine impulse, and translate it into action! We must work out what he works in. We must labor according to his working, which works in us mightily. We must be swift to seize the fugitive and transient expression, embodying it in the permanent act. It does not seem so difficult to live and work for God when it is realized that the eternal God is energizing within. You cannot be sufficiently patient to that querulous invalid, your patience is exhausted; but God is working his patience within you: You cannot muster strength for that obvious Christian duty; but God is working that fruit in your innermost nature; be content to let it manifest itself by you. You are incompetent to sustain that Christian work, with its manifold demands; but stand aside, and let the eternal God work in and through you, to do by his strength what you in your weakness cannot do. The Christian is the workshop of God. In that mortal but renewed nature the divine Artisan is at work, elaborating products of exquisite beauty and marvelous skill. Would that we might be less eager to give the world ourselves, and more determined that there should be a manifestation through all the gateways of our being of the wondrous in-working of the God of peace! Then we might say, with some approach to the words of our Lord, to such as demand evidences of his resurrection and life, "How sayest thou, Prove to me the resurrection of Jesus? Our good works can never be the ground of our acceptance or justification. The very best of them can only please God through Jesus Christ. Our purest tears need washing again in his blood. Our holiest actions need to be cleansed ere they can be viewed by a holy God. Our best prayers and gifts need to be laid on the altar which sanctifies all it touches. We could not stand before God for a moment, save by that one sufficient substitutionary sacrifice, once offered by Jesus on the cross, and now pleaded by him before the throne. At the same time, our Father is pleased with our obedient loyalty to his will. He gives us this testimony, that we please him; as Enoch did, who walked with him before the flood. And it should be the constant ambition of our lives so to walk as to please him, and to obtain from him a faint echo of those memorable words which greeted our Saviour as he stepped upon the waters of Baptism: Directly the soul is right with God, it becomes a vehicle for God; and thus a revenue of glory begins to accrue to God, which ceases not, but augments as the years roll by. And the time will never come when the spirit shall not

still pour forth its glad rejoicings to the glory of him to whom is due the praise of all. If your life is not bringing glory to God, see to it that at once you set to work to ascertain the cause. Learning it, let it be dealt with forthwith. Hand yourself over to God to make you and keep you right. And thus begin a song of love and praise, which shall rise through all coming ages, to the Father who chose you in Christ, to the Saviour who bought you with his blood, and to the Spirit who sanctifies the heart; one adorable Trinity, to whom be the glory forever and ever, Amen.

3: Opening and Closing Prayers

Buddhist Prayers Beliefnet Beliefnet is a lifestyle website providing feature editorial content around the topics of inspiration, spirituality, health, wellness, love and family, news and.

An uplifting prayer poem that leads us to worship and inspires us for the working day: Fill this office with inspiration and energy. Help us to work as a team, and bring out the best in each other. May we be efficient and achieve all we need to, but also remember to rest. May this place be full of fun and friendship And may relaxation and harmony inhabit this space. Thank you for this new day and the opportunity to work together. May I speak with your love, Bringing hope, understanding and kindness. May I carry your peace in my heart, Bringing clarity, reassurance and calmness. May each moment be filled with heavenly truth. With you I am stronger, kinder and wiser. Come lead me through each moment And watch over my working day. Thank you for all the skills and talents that you have given us and for everyone that is part of this wonderful team. We pray that you would give us great wisdom and insight as we discuss our work plans and make decisions about the future. We open our hearts to you now and invite your Holy Spirit to be present amongst us. A love that dispels tiredness. A love that overcomes difficulty. A love that builds relationship. A love that inspires diligence. A love that delivers excellence. A love that develops trust. A love that produces praise. Lord, may I live in the light of your love. Then people who are not Christians will respect the way you live, and you will not need to depend on others. They will rise on wings like eagles; they will run and not get weary; they will walk and not grow weak.

4: Morning Prayer Before Work - Short Daily Prayers

Closing prayer for seminar (a short prayer thanking God for what has been discovered during the seminar) Dear God, Thank you for your amazing word, and for this opportunity to learn more about you.

Whether you are rejoicing in the resurrection of the Lord or giving support to your local church, here is a look at some great prayers for tithes and offerings. Father, I pray for our congregation today. Lord, may we all give with gladness and sincerity. Father, no one ever gives a present to someone with reluctance and we should never give You what already belongs to You with reluctance either. Bless these tithes and offerings this day. We love You, Father! Father, we believe that every word in the Bible was breathed out by You 2 Tim 3: And so, without hesitation, we gladly give to You what is Yours. Bless these tithes and offerings, Father. We love You, Lord! Thank You for Your love and mercy on us, Father. Father, we believe in the Book of Proverbs and I pray that everyone here will look into their hearts and act in obedience to Your Word. May we give not to become richer, though, may we give because we simply love You! Accept these tithes and offerings today. You have blessed our nation with immense wealth and opportunity. Lord, You have commanded us to honor You with our wealth, and I pray that You will be honored greatly this day as we give to You what is already Yours. Bless these cheerful givers and bless the tithes and offerings that they give. There are some of us today that will give to the offering with bitter hearts. Father, I pray You will soften the hearts of those who are worried about giving You their money instead of spending it on themselves. Father, I pray that You will bless all who give today and show them Your love in a mighty way because of their obedience. Lord, We believe in the Book of Leviticus. Father, I pray that as we give You our offerings and tithes this morning that we all will think about the fact that the tithe is Yours. It belongs to You. May we never withhold what is Yours. Please accept these offerings and tithes with gladness, Lord. Father, we believe in the Book of 1 Corinthians and I pray that all offerings given today are out of love. We experience Your blessings every day and Your blessings are always given to us freely and with ultimate love. Father, You loved us all of the way to the cross! May we love You enough to give You what is already Yours. Bless these tithes and offerings today. Thank you that we can always trust in You. You are an abundant God and out of Your great mercy you have given us so much. We give you this offering today. With it we worship You and give our whole selves to You. Please now take it and use it for Your kingdom and Your glory. Extend and multiple its reach and influence we pray. May it be a great blessing to many. We ask all this in the powerful name of Jesus. I offer Thee all my actions of this day for the intentions and for the glory of the Sacred Heart of Jesus. I desire to sanctify every beat of my heart, my every thought, my simplest works, by uniting them to Its infinite merits ; and I wish to make reparation for my sins by casting them into the furnace of Its Merciful Love. I ask thee for myself and for those whom I hold dear, the grace to fulfill perfectly Thy Holy Will, to accept for love of Thee the joys and sorrows of this passing life, so that we may one day be united together in Heaven for all Eternity. Jobs and better jobs, raises and bonuses, benefits, sales and commissions, favorable settlements, estates and inheritances, interest and income, rebates and returns, discounts and dividends, checks in the mail, gifts and surprises, finding money, bills decreased and bills paid off, blessings and increase. Thank you Lord for meeting my financial needs that I may have more than enough to give into the kingdom of God and promote the Gospel of Jesus Christ. They come in from every direction and I bless the name of the Lord Jesus who made it possible for me to return to what God intended me to be; full of authority through His name and very blessed. If a man wishes to redeem some of his tithe, he shall add a fifth to it. One shall not differentiate between good or bad, neither shall he make a substitute for it; and if he does substitute for it, then both it and the substitute shall be holy; it shall not be redeemed. There you shall go, and there you shall bring your burnt offerings and your sacrifices, your tithes and the contribution that you present, your vow offerings, your freewill offerings, and the firstborn of your herd and of your flock. As soon as the command was spread abroad, the people of Israel gave in abundance the firstfruits of grain, wine, oil, honey, and of all the produce of the field. And they brought in abundantly the tithe of everything. Many rich people put in large sums. And a poor widow came and put in two small copper coins, which make a penny. For they all contributed out of their abundance, but she out of her poverty has put

in everything she had, all she had to live on. Presented by Grace Bible Church.

5: Prayers A to Z: D - Prayers - Catholic Online

XXXV. THE CLOSING PRAYER "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever.

Prayer to Open a Meeting Lord, as we gather today at this meeting we ask that You will be in our midst. Help us to make decisions that will be pleasing to You. Help us to be able to discuss the matters at hand in a reasonable way, and to be willing to give up having our own way. God let this meeting be productive and, as should be the case in all areas of our lives, help us to keep You at the forefront of our minds as we do the work set before us. Amen Jesus as we gather together to learn about You, may You meet us here. Help all of the teachers to be able to answer the questions posed, and help all of the children listen and retain what they hear. Help the students to be attentive, and the teachers to be patient. May the lessons that are taught help to instill righteousness in these children, and may the seeds planted here continue to guide them throughout their lives. Amen You, O God, are my strength, my patience, my light and my counsel. It is you who make responsive to me the students confided to my care. Abandon me not to myself for one moment. For my own conduct and for that of my students, grant me the spirit of wisdom and understanding, the spirit of knowledge and piety, the spirit of holy fear of you, and an ardent zeal to procure your glory. I unite my efforts to those of Jesus Christ, the master teacher, and I beg all saints in Heaven to assist me in the exercise of my teaching ministry. Amen O God of truth, prepare our minds To hear and heed your holy word; Fill every heart that longs for you With your mysterious presence, Lord. Almighty Father, with your Son And blessed Spirit, hear our prayer: Teach us to love eternal truth And seek its freedom everywhere. Amen Check out our prayer meeting ideas. Thank You, God, for the time we had today to discuss issues and make decisions. May You bless each person who took the time to gather here today and let Your hand of protection be on them throughout the rest of the week. Let the work done here tonight come to fruition, and let it all be for Your glory. Help us each to do our parts to bring the plans discussed to life. Amen God we thank You for meeting us here tonight, and for delivering Your Word through the speaker. May each soul in this place have been touched through the songs and the preaching, and may each take to heart the Word that came forth. We pray that those seeking an answer received it, and that those who needed a special touch were granted that touch. Bless each of us and keep us safe until we are able to gather together again. Amen Go forth in peace, for you have followed the good road. Go forth without fear, for God who created You has made you holy, has always protected you, and loves you as a mother. Amen Now go into the world with confidence, trusting that Christ is walking with you.

6: The Prayer Book Society: News: The Homilies – a 16th century classic back in print

closing prayers Featured on this page are two sample prayers for closing a meeting, and two prayers from the bible suitable for using as benediction blessings. The first prayer is written in a simple rhyming style and is a thanksgiving appropriate for children to say.

The second, the Book of Common Prayer, had to wait for the death of King Henry, who was far too reactionary a theologian to have countenanced it. These two books, in the form of the Bible, in direct descent from Tyndale, and the revision of the Prayer Book with the Articles of Religion and the Ordinal usually bound in the one volume, are still in daily use. The third member of the triad, the Homilies, appeared in 1547, and went through two major expansions as well as many minor revisions in numerous editions, between then and 1662, after which there were many reprints. Archbishop Thomas Cranmer had much to do with all three books. The Prayer Book gave to the whole people for Church attendance was at least in theory compulsory in their own language, the liturgy of the Church, and forms of service to cover the major events of life, from baptism, by way of marriage, to burial. But a reliable and standard exposition of the Christian way, to be heard by all the people, was thought so urgently necessary that it preceded the first Prayer Book by two years. Sermons to be read The Homilies differ from both earlier and later collections in their effort at complete coverage of essential Christian doctrine and life, and in their authority. Under the new king Edward VI, a great need was still felt for the Christian way to be expounded to the people. The parish priests could not always be relied upon to do so, and those who were capable were not all in line with the reformed doctrines. Not all parish priests in the reigns of the protestant Tudors were licensed to preach. Usually a university degree, which in those days meant Oxford or Cambridge, was required. Where original preaching was not possible, the Homilies were to be used, according to the rubric still found in the Communion service of the Book of Common Prayer: Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth, by authority. The likelihood must be that Shakespeare heard a part of one the Homilies much more often than he heard a sermon. No documentary evidence is known to survive of the details of compilation and editing, but it is probable that Archbishop Thomas Cranmer was the editor, as well as himself the author of three of the most theological Homilies of Salvation, Faith and Good Works. The Homily on Charity is known to be by Bishop Bonner, one of the principal ecclesiastical opponents of Cranmer. The aim of the first Book of Homilies was surely to present, as far as practicable, agreed Christian doctrine, and if an author could be included from the anti-Reformation camp, it was thereby demonstrated that about something as important as the understanding of Christian love there was no difference between the evangelicals, as they were known, and their conservative opponents. During the Roman reaction under Mary I all copies of the Homilies were ordered to be destroyed, but the survival of so many shows that the destruction was far from complete. The second Book, said to have been supervised by John Jewel, Bishop of Salisbury, first appeared in 1570, fulfilling a promise made at the end of the first Book to treat subjects it did not cover. The two volumes went on being printed separately for many years. From 1662, so as to facilitate binding in one volume, the two Books were sometimes printed uniformly, and in 1662, the most recent edition to be issued on authority, they were at last published as one volume. The urgency behind the Homilies is not hard to understand. It is certainly untrue that there was no preaching in the Middle Ages, but equally, a new emphasis on preaching came in with the Reformation. The Bible is the Word of God, but it is necessary to expound the Bible, to explain how it can save. The Homilies make a fitting complement to the Book of Common Prayer in their expounding of Biblical doctrine, and in their range. They have a solid theological core, and explain salvation through grace by faith in language comprehensible to the ordinary worshipper but without oversimplification; there is subtlety as well as clarity in the reconciliation of Paul and James. And they inherit from the Middle Ages a determination to impart moral doctrine, moral in the widest sense of how to walk in the Christian way; and they go into practical detail. The Text The text for this new edition is not edited from original editions but revised from that of John Griffiths, Oxford, 1908. Though it is a long time since Griffiths did his work, his excellent edition is still unlikely to be superseded, and he established his text with such immense care that in the present edition only two typographical errors have been corrected. The

present edition follows Griffiths in using modern spelling but reproducing proper names in their sixteenth-century forms. Think of buying one as a Christmas present for a Minister, a college or seminary student since it is a primary text for several disciplines – including English history, the origins of modern English prose, and Anglican theology. Box , Philadlephia PA. Libraries and bookshops send orders to the P. Box, and if in difficulties call In the UK and outside North America visit [www. Phil Oxford](http://www.PhilOxford.com) Posted by John at.

7: Workplace Prayer - My Heavenly father, as I enter this workplace I bring

Here is a collection of opening and closing prayers that can be used for meetings, sunday school classes, and prayer groups. Also, we invite you to add your own opening or closing prayers using the form at the bottom of this page.

8: Closing Prayer - Uplifting Words to End a Meeting or Gathering

How to Pray the Liturgy of the Hours. whether it be the Office of Readings or Morning Prayer. The opening is followed by a hymn. The hymn is followed by psalmody.

9: Closing Prayer After Meeting or Church Service

(a prayer widely used in the Methodist church for closing a church service or meeting. More info. about the practice of this prayer here - the grace prayer.) A Celtic Blessing.

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